

GURU PRASAD



SHRI SAI ADHYATMIK SAMITI, PUNE

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(For Private circulation only)

卐 SARVA MAṄGAL MAṄGALYE ŚIVE SARVĀRṬHA SĀDHĪKE 卐
ŚARAṆYE TRYAMBAKE GOŪRĪ NĀRĀYṆĪ NAMŌSTŪTE

Oh Goddess Nārāyaṇī, you are the one who dwells in all beings. You are auspiciousness itself. You most graciously grant security from all fears to those who have surrendered themselves at your feet and who religiously carry out their bounden duties in life.

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Sai Adhayatmik Samiti
PUNE

DEDICATION

Sainath

I consider myself to be extremely fortunate in being of service towards the wellbeing of humanity through the blessings of most Revered Shri Sainath and the Navanath Incarnations. I remain indebted to them forever. I have written this book and named it 'Guru Prasad' solely through their inspiration. Let such service be rendered by me in my present and future lives. I sincerely and most devotedly dedicate this volume at their most revered feet.

*I remain for ever
obedient and humble
at my master's Feet
Dada Bhagwat.*





INVOCATION



Today everyone in his present life is devoid of happiness, peace and satisfaction to a greater or lesser degree. The progress made in material prosperity through inventions accounts for the progress of those sciences. Human life however instead of making real progress has become fast and dynamic and has lost the most coveted happiness and peace. Bereft of such peace and happiness human life is getting more and more involved in grief and despair. As a result everyone is putting in efforts to see as to when the desired peace and happiness is going to dawn. But merely brooding over it is not going to give a solution on a platter. Human Calculations have gone astray right from the beginning. Over the past century, humanity has in fact been gradually going towards dissolution and today the moment has arrived making us uneasy about the future of the human race. The scientists have succeeded in landing on the Moon to know first hand about the environment prevailing over there but they have yet to know about their own selves. It is only when Man attempts an inward search within himself, that the meaning of true happiness of the Human race will be understood. For what lies behind true happiness are the influences brought about by imbibing of moral influences through right upbringing of the present generation. In present times this aspect of performance of various ceremonies for such upbringing and developing a good generation as prescribed by one's own religion with a proper understanding of its significance is completely ignored. Such ceremonies today are performed if at all, more in the nature of celebration with the intention of exhibiting pomp and show. How will then true happiness come to our lot? After spending a considerable part of life in such ignorance, one suddenly wakes up, due to his adverse circumstances and his intelligence begins to make him think ostensibly, that all others around him are prosperous and he alone is unhappy.

From times immemorial our ancestors have been accepting the existence of God whose invisible hand has been guiding our destinies. The idols and similar other tokens worshiped by our ancestors have been continued to be worshiped through generations. But the 'God Element' of these images has today gone into nothingness. This is because we cannot recite the Mantra- Tantra-Yantra, in the prescribed rhythm. Naturally therefore it takes a long time to realise the 'God Element'. It is only when we know the right way of performing the trio of Mantra-Tantra- Yantra that we become competent to receive the blessings of Almighty God. The Almighty God and the worshiper's full devotion to him should be inseparable. The action of routine worship and repetition of words in praise of the supreme Being at our hands may turn out to be merely ritualistic in nature and may amount only to Aupchar. Such action may not necessarily give the desired fruit. Merely instituting an idol is not enough for achieving one's desired object. If it is desired that the idol should be living and active in life then discipline, penance and devotion are of utmost importance. Purchasing an idol and calling it an idol of God does not make it so. It will be an image devoid of the 'God Element'. I can say from personal experience that it will carry no further meaning beyond being a lump of some metal. Therefore at the beginning of the work of my Mission, I prayed revered Baba (Shri Sainath) to let each one of my devotees have in his home at least one 'Pratima', by which their lives will be full of happiness. But in the early years of my service to the people, the correct significance of 'Pratima' was not realised by me. Today thirty six years have passed since the work of the Mission began. During this period due to the obedience and observance that I could devote to my Guru's command, devotees have become fortunate in receiving three 'Pratimas'. These are the Sai Shak Pratima, The Karan Pratima and the Mahakaran Pratima.

Today everyone is confronted with the question, namely, what Kuladharmas and Kulachars are to be performed during a year begin-

ning from the first month of Chaitra and ending with the twelfth month of Falgun. People however put forth a convenient excuse that they have not enough money to spend in performing these rituals. It is a different thing that they do find enough money for their social entertainment and for providing for luxuries. If a religion prescribes that a Brahmin and a Suwasini should be fed, they ignore it but at the same time they are not aware of the fact that they have spoiled their dietic habits by eating things in company with their friends. Similarly when the religion prescribes that in memory of the forefathers who have bestowed them with birth in their families they should visit holy places of pilgrimages and offer charity, they put forth a convenient excuse that they have no money for that purpose. Do they consciously consider that time, as to how much money they spend every month to visit the theater?

It is taken to be below one's dignity to accept the rituals prescribed by one's religion, to bring to bear desirable influences of moral values. These are therefore avoided and the result of such avoidance is the ultimate helplessness in life. Today God is looked upon as an unwanted commodity. If you have conveniently forgotten to accept God as a religion, then why should you expect The Almighty to respond to your call given when you are fully emersed in grief and despair. This is the reason why peace is lost in the world today.

Realising all this and considering the importance of the future of the coming generations, Most Revered Shri Sainath ordained me to stop granting interviews to devotees seeking guidance for a solution to their personal problems. Instead he advised me to show to the people the Path towards happiness, rather than according happiness to individuals by retrieving them from their existing problems. It was to serve this task entrusted to me by most Revered Shri Sainath, that the present volume of 'Guru Prasad' is written. Today this is what the world needs. Moreover the future generations must realise a definite path. In this book the earlier part details out the

thought, behaviour and rituals which our ancestors had adopted and the latter parts explain what is desirable for us to do in future so as to bring about our upliftment and enhance the reputation of one's family lineage.

In reality it is expected that when one adopts the Guru Marg his thought and behaviour should be strictly in accordance with what the Guru has ordained. One is expected to bend to accept it as God's command. For the Guru sincerely desires the wellbeing of his devotees. He therefore guides them by telling them to perform the simplest and easiest possible worship. But you impute to it a wrong meaning that to behave in an extra-ordinary manner is to become a Guru Margi. You further try to impress on others this meaning by your behaviour. Unfortunately while doing so you forget that you are sowing the seeds of your own future downfall.

Guru Prasad is a divine gift, coming to you through Shri Guru. Every family should therefore accept it as the Gita retold for the benefit of the modern age. It should be preserved assiduously for the future so as to impart true knowledge to posterity. What better piety could there be than this?

Your Sevak

Dada Bhagwat.



卐 Shri Maṅgalācharana 卐

SA JAYATĪ SĪNDŪRAVADANŌ DEVŌ YAṬPĀDAPAṆKAJ
SMARAṆAM

WĀSARAMĀNĪRĪVA ṬAMASĀM RĀŚĪM NĀŚAYAṬĪ VĪGHṆĀNĀM

Just as the light of the Sun removes darkness, heaps of ignorance are removed by simply remembering the lotuslike feet of the elephant headed Shri GANAPATĪ. Oh LORD GANAPATĪ we salute you in praise of your Divine Strength.

YĀ KŪṆDENḌŪṬUṢHĀRHĀRDHAVALĀ YĀ SHŪBHRAVAṢṬRĀV-
RĪTĀ

YĀ VĪNĀVARADAṆḌAMAṆḌĪṬAKARĀ YĀ ŚVETĀPADMĀSANĀ

YĀ BRAHMAĀCŪṬAŚAṆKARAPRABHĪR DEVAĪSSADĀ VAṆḌĪTĀ

SĀ MAM PĀTŪ SARASVAṬĪ BHAGVAṬĪ NĪŚESHYAJĀDYĀPAHĀ

The Goddess SARASVAṬĪ who completely dispels dullness of intellect, who is as white as the KŪNDĀ flower, the Moon, the Snow and the Pearl neckless, who is clad in white garments, whose hand is adorned by the staff of the great VĪNĀ, who is seated on a white lotus, who is always worshipped by BRAHMA, ACHUTĀ, ŚAṆKARĀ and all other Gods, may be pleased to protect me.

MŪKAM KARŌṬĪ VĀĀLAM PAṆGŪM LAṆḌHAYTE GĪRĪM

YAT KRĪPA TAMAHAM VAṆḌE PARMĀṆḌAMA MĀDḌHAVAM

I bow to Shri MĀDḌHAVA who is the manifestation of eternal joy and bliss and with whose grace even the dumb get speech and the lame can cross mountains.

NĀRĀYAṆAM NAMASKRŪTYA NARAM ḌHAṬVA NARŌṬṬAMAM

DEVĪM SARASVAṬĪM ḌHAṬVA ṬAṬŌ JAYAMŪDĪRAYET

Having bowed to NĀRĀYAṆA and NARA (the best of men) and to Goddess SARASVATĪ one should recite the Jaya that is Māhābhārata.

(This verse is recited at the beginning of Māhābhārata wherein NĀRĀYAṆA refers to BHAGWĀN KRĪŚNĀ and NARA refers to ARJUNĀ).

VASŪDEVŚŪTAM DEVAM KAṆSACHĀNŪRA MARDANAM
DEVAKĪPARAMĀṆANDAM KRĪŚNAM VANDE JAGATGŪRŪM

I bow to KRĪŚNĀ who is the Lord of this Universe. He is the son of Shri VASŪDEO and the slayer of demons like KAṆSA and CHĀNŪRA. He is the highest delight for his mother DEVAKĪ.

GŪRŪṆBRĀHMA GŪRŪRVĪŚHNŪH GŪRŪRDEVŌ MAHESH-
VARAH.

GŪRŪEVA PARABRAHMĀ ṬASMAĪ SHRĪ GŪRAVE NAMAH.

The GŪrŪ who is himself none other than BRAHMĀ, VĪŚNŪ, and MAHESĀ and who is himself the PARABRAHMA, the Supreme ruler of this Universe, I bow to him in reverence

SHRŌTĀ VAKṬĀ SHRĪ PĀṆDŪRANĠĀ SAMARṬH.

PŪṆDALĪKVARADĀ HĀRĪ VĪṬṬHAL

PĀRVĀṬĪPATE HARA HARA MAHĀDEŌ

SĪṬĀKĀṆṬASMARANA JAYAJAYA RĀMA

SATĀDĀNANḌA SADGŪRŪ SĀINĀṬH MAHĀRĀJA KĪ JAYA

SHRI GŪRŪDEŌ DATṬA SADĀNANḌĀĀ YELKOTA

SATĀDĀNANḌA SADGŪRŪ ŚRĪ PANTAMAHĀRĀJ KĪ JAYA

SHRĪ GŪRŪDEŌ DATṬA

We bow in reverence to Shri PĀṆDŪRANĠA

We bow in reverence to Shri VĪṬṬHAL

We bow in reverence to Shri MAHĀDEO

We Salute in praise to GŪRŪDEO DAṬṬA

We salute in praise to Shri PANTA MAHĀRĀJ

॥ SHRI GŪRŪDEO DAṬṬA ॥



Prayer to the Shakti Peeth.

We the devotees of our revered Guru pray at the feet of our dearest and most revered Shri Sainath the Lord of this world thus" Oh Lord you have been so kind to us in instituting for the benefit and wellbeing of the human race the seat of the Divine Guru Power. We shall serve this most honoured nucleus of Divine Power with all humility, faith, devotion and pure conscience. We shall serve those who are emersed in grief, sorrow and woe through our physical, mental and speech medium"

Peace be to all



Daily Prayer

I pray to Thee, most humbly, O' Almighty God, to shower your kind blessings on me and all members of my family so that we lead a life worthy of your glory. I seek your guidance as also that of other Holy Spirits to enable us to perform our right duties. Let your Grace permeate our thoughts, speech, actions, conduct and disposition.

O'Master, let purity be the hallmark of our life. Give us strength to earn merit through benevolence. Pardon us for all our past evil thoughts, utterances and deeds. I pray to Thee to dispel covetousness from our minds so that we do not hate others or envy their riches and prosperity which they might be enjoying due to their merit. May we tread the path of righteousness.

O'God, let our households be filled with peace and happiness. Let humility triumph over conceit and egotism. Let gratitude be not paid by ingratitude. This prayer, I make at your Sacred Feet, My Lord, as a provision for a more purposeful life.



INTRODUCTION

I consider myself to be fortunate and blessed in being able to translate 'Guru Prasad' in English. It was possible only because of the grace of my Guru Revered Dada Bhagwat and the benevolence of the Great Shri Sai Nath, but for which it would have perhaps been an unsurmountable task. I had been earnestly praying that I should be granted the fortune of offering this humble effort of mine at the feet of my most Revered Guru as a token of my devotion. But the Almighty willed otherwise. Just a little before this translation was completed and was in the printer's hands, Revered Dada left for his heavenly abode. All that now remains for me is to seek solace in the fact that he had seen through this translation in it's manuscript stage and had given me his most valuable suggestions while I was editing it.

'Guru Prasad' is a Divine gift. Revered Dada wrote this volume as ordained by his great master Shri Sainath for the benefit of Humanity.

The ways of Divinity are indeed inscrutable. For how else could one imagine the mysterious manner in which Revered Sainath and Revered Dada established a Guru-Disciple relationship when they were not contemporaries? Revered Sainath during his life time had given a small bowl containing Sacred Ash which he called 'Udi' to one of his beloved devotees named Abdullababa and had said to him "Preserve this Udi and hand it over to a beloved son of mine, whome I will send to meet you in future." This incident took place about two years before the passing away of Shri Saibaba and about five years before the birth of Revered Dada. Saibaba passed away in 1918 while Dada was born in 1921. Revered Dada went to Shirdi in 1952. He went to meet Abdulla Baba in his cottage at Shirdi. The door of the cottage was closed and the attendant sitting outside told that Baba was resting and that no one could

meet him at that hour. Instantly the door of the cottage was opened and Abdulla Baba himself received Dada and asked him to come in. Baba recognised Revered Dada as the very same son whom Saibaba had referred to. He then gave him the Udi and told him "Shri Sainath had left this with me to be handed over to you. I have preserved this over the past thirtyfive years awaiting your arrival." Guru Prasad' is thus a Divine message for everyone irrespective of religion, cast or creed to which he may belong, since the fundamental tenet of the Guru Principle is at once immanent and transcendental.

'Guru Prasad' is culled out of Revered Dada's vast experience, intuition and wisdom to give all about religion, God, the Guru Marg and the Guru's mission, In a ready form to the reader. It is the very essence of a purposeful life. The subject matter of the first two chapters of the Book thus is about the Role and Function of the "Shri Sai Adhyatmik Samiti" being the fountainhead of Dada's mission.

The next few chapters are devoted to an explanation of the religious practices as per the Hindu scriptures and traditions. The explanation is not however a mere narration of those practices. They are dealt with in a unique setting. For what is emphasised is the fact that not the 'Aupchar' in a worship as laid down by a religion but the 'Upchar' of bearing the sentiment with which the Aupchar is performed is important. It is infact the 'Upchar' that is the mainspring from which sparkles the devotional sentiment of the worshipper. It will thus be seen that whatever be the religion and it's dictates about performing rites with all it's operative details, the sentiment and devotion with which they are performed are their very essence. Failing such an uprising the rites will turn out to be mere mechanical repetitions. The performance of daily worship and special rites with the above sentiment, prepares the background for the worshipper's upliftment in the Spiritual terrains later at the hands of his Guru.

A layman reading 'Guru Prasad' for the first time will find in it a new meaning to his life. By the time he comes to an end of his reading this book, he would perhaps experience a complete transformation of his thought. He might perhaps repent for not having been fortunate enough to come in contact with Revered Dada. He need not get frustrated at this for the work of the Mission which Dada has left behind is a perennial treasure from which he can draw freely. Revered Dada was an Incarnation. His eternal bliss permeates all over and is ever willing to bless anyone and everyone who wishes to be so blessed. It is a Nectar Par-excellence.

To a devotee who has been fortunate in being associated with Revered Dada and has adopted the Guru Marg by his blessings, this book should prove to be his Geeta or the Bible. It would be his precious reference volume. By it's repetitive readings he could confirm for himself the progress he has made in the Guru Marg as shown to him by Revered Dada. Every successive reading of 'Guru Prasad' would be a revelation for him giving him everytime new shades of meaning and content to the traditional treasures of Indian Philosophical thought. It is upto the devotee to cull out the contents of this book in search of shades of meaning which may have yet not been unfolded to him. The more he reads the more he will learn from it.

To the enquiring and inquisitive intellectual, this book will show that it gives a new meaning to the time old and oft repeated religious theory and practice. He will realise that it has a relevance to the social set up and thinking of current times. The writings in this book are not mere philosophical rhetoric. They show a new path in which the religious and moral influences are given their due place in social and individual life. The teachings in this book do not merely confine to a meticulous following of traditional conservative religious practices which would prove to be a sterile exercise without the blessings of a Siddha Guru. For bereft of their

relevance to one's personal, family and social life it will today have no social relevance. Religious and moral influences do have a positive role in the restructuring of society by removing its fundamental structural imbalance. The mission of the 'Sai Adhyatmik Samiti' is geared to this task. The measures of expiation of various defects in the Karma and Vansha of a person and the indicative guidance to remove the defects instrumental in causing grief, illness and crises in his day to day family life which have been dealt with in the book in detail will show how practical is the approach of the author as well as the Guru Marg expounded by him. However these measures are only in the nature of a means to an end. They are the first step in transforming the individual's thought process, later making him conscious of his role in the social set up as a constituent of that society, so as to be in service of his counterparts in society. This will raise the material, moral and spiritual level of the society in terms of social good making more and more people in taking upto the Guru Marg.

A mention of the Nath Pantha and the Datta Pantha and their doctrines will not be out of place here. Shri Gorakshanath one of the Nine Nathas, employed the Siddha-Siddhant-Paddhati by giving it a new orientation to make it socially useful. It was necessary during his times because of the social turmoil existing then due to the multiplicity of harmful practices exploited by the Shaktas to the detriment of society. The present day Indian society is perhaps placed in a similar situation needing a Saviour to lift it up from the quagmire. For one thing the fatalistic attitude and blind faith of a multitude of people needs to be eradicated, and for the other a new way of life needs to be shown to them. That way of life which is based on logical reasoning and a firm conviction in carrying out one's bounden duties towards his family and the society. This is the right way of life which will acquire for a person both material and spiritual development in his very present birth. This in nutshell is the mission of the 'Sai Adhyatmik Samiti.

The unique feature of the Nath Pantha and the Datta Pantha is that once the Guru realises that the disciple is ripe enough in his Siddha state, the Guru ordains him to proceed on the path independently to take forward the work of the mission that the Guru or the Incarnee of the Almighty has adopted. The view held by the intellectual elite that the Guru Marg makes a devotee dependent for ever on the Guru and he loses his faculties of independent thinking, judgement and action is therefore a misnomer. Once the faculty of intuition in the devotee has been well cultivated the Guru expects him to act independently in the mission of social upliftment.

Guru Marg is a path wherein a true, Sincere and Siddha Guru is the saviour, Guide, friend and philosopher. One may not know on his own, which way lies the best mode of life for him. It is the Guru alone who knows which path is in the best interest of the seeker and brings him on that right path if he goes astray. Guru Marg is no doubt an arduous path. The difficulties in the way are indeed unsurmountable. It is the Guru alone who can ensure a safe journey for his beloved devotee. It is he who makes the journey educative and enlightening for an ardent devotee. It is a path wherein the Guru is the guide holding the beacon light at every crossroad to ensure that the devotee does not go astray. It teaches the true meaning of man's earthly existence, the true and sublime ultimate purpose of the soul hidden in the fleshy lump of his gross body. The different Vimochanas or expiations and thereafter the Dikshas or Initiations in the marg dealt with in extensive details in the book are landmarks in the successive stages of development in the long journey towards the ultimate goal of life. Once a devotee is thus initiated in the Guru Marg, the Aumkar Sadhana and the Daily prayer are his most effective means which he is expected to assiduously carry out to reach the ultimate of his life and through those means assist the aim of the Mission. The benevolence of the Guru does the rest. Considering the impor-

tance of these valuable means Revered Dada has devoted a full chapter to each of these in the book.

The essence of the Guru Marg is the firm faith in the Guru. He is the enlightened one. The divine. An incarnation. The devotee has to surrender himself wholeheartedly to the Guru to understand him. He has to establish an identity with the Guru Principle. Any influence which deters him from the path shakes his faith and his life once again may become an aimless wandering. Only one Guru to be adored as one's great Master in the Spiritual Path, is the ideal of a devotee in the Guru Marg.

The Guru is a Tatwa or a principle. It is that principle which is to be adored and not the Guru as an individual. His gross human body is a temporary abode for the Shakti invoked by him. What is to be sought is the Divine blessing which manifests in him, which is invoked by him and dwells in him. Those who have realised this can alone discern the Truth. Others look upon the Guru only as a man and worship him as such. Revered Dada always impressed upon his devotees that they should worship the Guru Tatwa and not the individual through whom that Tatwa manifests.

Revered Dada sacrificed his entire life, in material, pecuniary as well as in physical terms to acquire the means through the Siddha-Siddhant-Paddhati, exclusively for the upliftment of humanity. His sacrifice is beyond words. The arduous penance which Dada, underwent in invoking the Transcendental Trigunatmak Shakti to be instituted as the Shaktipeeth at Goa was the climax of his Mission. All this sacrifice was not for his own liberation but for human wellbeing. This Shaktipeeth will eternally emanate the pious glance of the Divine power and devotees can partake of it in an unlimited measure. It is only Divine persons like Revered Dada who can leave behind such monumental legacy for perpetual benefit of mankind.

'Guru Prasad' has been written by Revered Dada in Marathi. the language of the book is similar to that of the Ancient Texts in it's semantics. It is difficult to translate it into another language without in any way loosing it's original import. Therefore at many places i had to take recourse to a free translation and not a literal one. The Marathi/Sanskrit words in the text have been retained in original in the translation and have been separately explained in the Glossary.

My apologies to the reader for craving his indulgence over this lengthy introduction. I felt that it might be a useful background to the translation attempted by me.

I dedicate this humble attempt of mine at the feet of my Guru, Revered Dada, whose blessings alone have inspired me in translating his divine writing. If this translation arouses the reader's curiosity and assists him in contemplating and musing over the Divine words of Revered Dada and brings about a transformation in his thought and behaviour in his life path, the purpose of this translation will have been more than rewarded

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Champa Shashti
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The Mission and it's Motto.

From the origin of this world the Almighty had in every era planned for the happiness, peace and welfare of devotees through his incarnations at various levels. Accordingly the incarnations in every era have performed their mission of working for the welfare of devotees, selflessly and with full devotion and have guarded and preserved this tradition of incarnation with ceaseless care and caution and have harnessed it solely for the welfare of humanity. I have through this traditional trust taken upon myself as a mission, over the past thirty years, to serve my devotees by showering on them, peace, happiness, and wellbeing. I have in my own way devoted myself fully in preserving this invaluable traditional 'God Trust' handed over to our generation by the past incarnations. In spite of this, devotees who have been fortunate enough to receive the blessings of this traditionally preserved 'God Trust' over infinite time, coming down through the traditional incarnations, have not grasped the benevolent intentions of the Almighty in providing for the welfare of mankind.

Devotees have been taking the benefit of my Mission over the past thirty years. Have they even for a moment, turned their thought to find out God's basic scheme of things underlying the Mission of the welfare of mankind and what is it's fundamental role? They have perhaps never thought as to what is their role in the Mission? I shall explain in the pages that follow Three different roles which if understood fully will in future immensely enhance your welfare and that of your families. .

The explanation of the first of these three roles is that the establishment of the Mission by me has never been for the fulfilment of my own worldly desires. I have undertaken this 'Vrata' through the command of God that my birth and life in this world should be utilized through my medium for the welfare of others and should not

be fettered away merely in the fulfilment of my wants for food, clothing and comforts. It is with this pious and benevolent emotion, that I have endeavoured to truly devote myself wholeheartedly to this Vrata, unceasingly over the past thirty years and am continuously wedded to it. Like you, I too am a normal human being and a family man. It is but natural that like you I too should have certain expectations, desires, wants and also certain shortcomings. Even then over the past thirty years, I have ever remained true and honest to my Guru's blessings and have assiduously kept myself away from the desires and temptations of the material things around in my life. I have been ceaselessly preserving and harnessing the Guru's blessings for the benefit of the welfare of my devotees. The devotees who have been benefiting over these years however have not even for a moment given a thought that they too in their turn, in their present life, owe certain obligations towards the blessings which they have been continuously receiving. Even then by disregarding this blemish of the devotees which has occurred through their ignorance I have been continuously devoting myself in exploring with my Guru's grace, the various means emerging out of that grace yet unknown, but much needed for the welfare of the devotees. I have for this purpose, spent a considerable part of my life in living at holy places of worship as per my Guru's command and in deeply meditating over his grace to acquire those various necessary methods. I have rendered ceaseless efforts and am doing so even today neither for the proper and permanent maintenance of my family, nor for the attainment of the emancipation of my own self at my Guru's feet. These efforts are directed towards providing for peace, happiness, longevity, progeny and contentment in many of the future births of my devotees and for their generations to come. Today for the time being, I am not available for personal guidance to you, my beloved devotees, not because, I am tired of it or because I care more for my health. While in the past many years I have been guiding you in warding off the difficulties in your family lives and had enabled you to easily acquire material benefits, you were consider-

ing that, attainment of these material benefits in a full measure alone is the abiding principle of fulfilment in your life. Undoubtedly this is a mistaken belief. It is for correcting this mistaken view of your's that I have kept myself away from personal meetings with you as per my Guru's command. I was required to stay away from you to attain the final goal of 'Sadhana' which lies in the search of how in this worldly life you too in your present birth can attain the blessings of the Eternal power. It is in fact this which is the true and ultimate aim of 'Sadhana' Path or the 'Spiritual Path'. Your feeling of disappointment over the fact that you have not been able to meet me as you were wont to till in the recent past is thus incorrect and is based on misgivings. Your belief in personalised worship of a Guru thus is not correct. Guru blessing is an omnipotent power which permeates the entire world and effects it's all pervading function of showering bliss. It can function spontaneously through the medium of any devotee duly blessed by the Guru and instills in him the inspiration to pursue the work of the Almighty's mission. Since however your outlook is narrowly confined to personalised worship of the Guru, the other mediums duly nominated by the Guru in your service to retrieve you from your difficulties in your day to day life are considered by you as not being capable of carrying out the same. By this mistaken approach you deprive yourself through your own ignorance of the blessings of that all pervading Eternal Power which manifests itself in human form through a Guru. Hereafter, the remaining part of my life has to be expended towards according everlasting peace and happiness, leading to the welfare of the families of my devotees. It will also be harnessed in search and attainment of that apt, 'Sadhana' which will enable my devotees to attain the ultimate fulfilment of their lives. Ofcourse this does not mean that I am away from you. On the contrary, it is you who in your ignorance are creating this separation through the thought that your Guru is so far away from you as never before. Instead you should be one with me to enable me to play my role in the mission of acquiring the fruit by my Guru's command for your welfare. You can do this by shedding

off the misbelief of personalised Guru worship and by cooperating with those Sevakas duly nominated at our various centres of work in assisting them in carrying out service towards the attainment of the avowed objective of our Mission. With the passage of time you will experience that these duly nominated 'Sevakas' will like me have attained the matured state of a 'Siddha' and will ceaselessly function as mediums throughout their lives. This function will go on till Eternity towards the welfare of the world.

I have attempted to explain in the aforesaid, my personal role in the avowed Mission, in order to enable you to acquaint yourself with the Mission and its work. This Mission is being carried out untiringly since time immemorial. I have given myself to it at my Guru's command.

In this work a typical method of giving guidance to make life more meaningful and purposeful has been adopted because in the present day hectic life the common man cannot spend a considerable span of his lifetime devoted to achieving God's blessings, all by himself through his thought and behaviour. It is with this intention that a very simplified method of guidance has been evolved, so that with it, everyone will succeed in his present life and will achieve the desired aims and make his life purposeful. Such is the laudable intention that lies behind the work of the Mission.

In ancient times, in the Era of the great 'Rishis' the Nirakaranas specified for attainment of human welfare included Jap-Japya, Yadnya-Yag etc. However these practices were very rigorous and hence the common man could not take benefit from it. After the 'Rishi-Age' dawned the Era of the Devas and Devikas. In this period the Devadevatas emerged as Upasyadevatas. For attaining their blessings performance of various rites were indicated. These included Kuladharmas, Kulachars, Kulopasanas, Panchaupchars, Shodashopchar Vratavaikalyas, Navassays etc. Though these rituals were originally prescribed through the medium of knowledgeable

priests who held authority in religious conduct, with the passage of time even these rituals lost their correct application. Gradually it became very difficult for the common people to follow them. People then were unable to get easily the benefit from them and as such could not through these instruments fulfil the purpose of achieving the aims and objects of life acquired by them in this world. A new sect called the 'Shaktas' emerged out of the chaos. The Shaktas gave a new turn to life mode and prescribed entirely different types of rituals for the attainment of peace, happiness and tranquility. Though their practices included the worship of Devadevatas, the chief medium through which the Divine power was invoked was embodied in the animals that were sacrificed at the altar of 'Shakti Devata'. Such power which was invoked through the sacrifice of animals and at times even human beings, came to be borne by the Shakta worshippers themselves, through Mantra-Tantra-Yantra and it was then employed for Jaran-Maran, Pishachha, Vashikaran of people to serve the worshipper's material ends, instead of for the benefit and welfare of others and in the process of their undesirable practices, human welfare as an aim was lost. Such of the people who kept themselves aloof from these unhealthy practices and who were contented in leading a simple life had to face many different types of difficulties. Because those who could acquire Mantra-Tantra, Yadnya as a 'Sadhan', employed it for creating strife and struggle in the society around them only because they vied the peaceful life which common people in the society pursued. The supreme Being had to put an end to this method or Sadhana which was later very much misused by people and lead the people on a simple and easy path by which they would be able to attain easily the benefit of the coveted states of both lhaloka and Paraloka. For this purpose therefore the Supreme Being had to establish the Nath Pantha. The Nava Narayanas incarnated on this Earth and commenced the work of their Mission. Such is the origin of the widely known Nath Sampradaya. The Nine Nathas were the direct incarnations of Nava Narayanas. As a part of their role, they in the first

instance rejuvenated and reestablished the pious influences of Deva Devasas of the Deva Yug, that were tainted and dishonoured by the 'Shaktas' through abuses like animal sacrifice. They had also to ensure that in future, people should not be able to easily make use of the potent instruments of the Shakta Pantha, such as Mantra-Tantra, Yantra Jaran Maran etc. They therefore established the 'Shabari Vidya' and eradicated the 'Shakta Vidya'. To ensure the manifestation of the operative mechanism of the 'Nath Cult' all over Bharat (India) and through it secure for everyone a favourable balance between peace and happiness, Lord Shankara initiated the Nath Panthis and were further accorded 'Anugraha' by Lord Dattatraya. Due to these initiations and blessings by the two Deities, social life once again became normal. Life in the Ihalok and Parlok once again merged into each other and human beings acquired the right instrument to achieve the benefits of the two 'Rinanubandhas' namely the Karma and Janmajanmantara. The birth in this world is not the result merely of Karma of past births. This Karma is one part and the other part is of it's relations with the other 'Five Rinanubandhas' These are respectively the Matru Pitru Rinanubandha, the Devadik Rinanubandha, The Iterejar. Rinanubandha, The Janmajanmantara and the Janma Karma. The present birth is the outcome of a favourable relation of all the above factors taken serially. Hence the belief that our present birth is merely the end result of our actions in the past births is a very narrow one and in considering the present birth from this narrow concept, one will never receive happiness and peace. The unfulfilled desires and aspirations of the dead departed persons in the past seven generations through the maternal and paternal family lineage act as obstacles in your present life in attaining your expectations of peace happiness, wealth, progeny etc. Such a defect in your present life is removed through the process of Vanshavimochan. This method of Vanshavimochan with which you devotees are familiar originated in the Navanath Era. The work system of our Mission has been endowed with this method of vanshavimochan through Guru bless-

ings and you and your families are taking the benefit of this process, without being required to perform any special rites or any severe penance. What greater boon can exist other than this.?

Another severe and potent practice for your attaining peace and happiness is known as 'Rinamochan'. It is so easy to utter these words but the measure is so severe that for its achievement by a person in the Sadhak Awastha even one entire life span may not perhaps be enough. This is because when the soul takes rebirth in this world due to its actions of the past birth, it can take birth only within a gross body and this body has to bear itself through all the Rinanubandhas referred to above. At such times the Rinanubandhas arising out of lineal defects function in the form of encirclements around the person. But the five Rinanubandhas namely the Devadik, The mantru Pitru, The Iterejan, the Janmajanmantara and the Janmakarma reside within the body. Due to the favourableness and unfavourableness of the five Rinanubandhas, the mortal beings therefore are not easily and conveniently able to carry out to completion their duties required to attain their aspirations regarding knowledge, wealth, progeny etc. After birth in this world these five Rinanubandhas that have been intertwined with the gross body can be warded off either through Garu's blessings or otherwise only through self-sufferance from these favourable and unfavourable Rinanubandhas in this life so that more favourable Rinanubandhas will be acquired in the next birth. It is due to such severe defects that many families in the world are immersed in grief. The Supreme being not feeling belittled in incarnating from time to time did so for the welfare of mankind. How could he have, in these incarnations a longing for name and fame like the mortals? Though omnipotent he accepted this compromising situation solely for the protection and welfare of the mankind. Even so we mortals are heading towards our own destruction having been caught in the grooves of the Age of Physical and materialistic development. On the contrary we remain under the misgiving that to become a Guru Margi or to hold

in high esteem a person as one's Guru amounts to being ignorant and to get oneself acquainted with the Guru Marg is below one's dignity in society. By such thoughts we are subjecting our lives to a futile misuse. You consider that having taken birth the responsibility of your children is on you but the undertaking of this responsibility is exclusively ruled by material and worldly considerations. Your desires and expectations, about them are not capable all by themselves to carve their future and lead it to perfection. Because though to hold desires and expectations is a natural instinct, the foundation of desires and expectations is not Divinistic but is of material subjects. A material subject by itself can never be capable of formalising desires and expectations, because emergence of material desires and a perpetual attachment to them are solely a creation of we humans and we also have created a mutual relationship between them. Whenever desires and expectations are there and the provision for their fulfilment is established on a Divine substratum such desires and expectations will formalise not only in your present birth but in many more of your future births. It is however unfortunate that we are not farsighted enough to think comprehensively of our distant future. We shed off the easily available path of attainment of God who is potent enough to fulfill our desires and aspirations, taking resort to worldly material means which lead us nowhere. The aspirations being limitless and the material means for their satiation being scarce we soon reach an impasse from which there is no return. What is more, we take pride in boasting that we are those intellectuals who do not believe in God. Though such a pride may be instrumental in bringing us social prestige, the birth acquired as per Karma ultimately compels this prestige to bow before the all pervading 'Divine Power'.



The Role of the Devotees towards the Mission.

When you come to one of the centres of our Mission for seeking relief from griefs, you obtain from some other devotees, who have earlier received benefit from Nirakarnas at that centre, information about the system which is at work for that purpose at the centres. But beyond such information which you get from others you do not get a closer acquaintance with the work of the Mission. Every human being has a desire to ward off his ills and acquire peace, satisfaction, knowledge, wealth and longevity in this material world. The purpose of work at the centres is to locate the above mentioned needs in life and diagnose the causes of their non-fulfilment and remove those causes. This pious intention ennobled by Guru blessings is able enough to accord material and spiritual happiness with the help of the Siddha Siddhant Paddhati of the Nath Pantha. In spite of such potent strength of these blessings you are misled at times, when it takes longer for the expected happiness to materialise. On such occasions instead of thinking about the reasons for such delay, you change the course of guidance by presuming that some other Sadhaka elsewhere will bring you the expected happiness in a shorter time. You therefore search for other ways of removing your griefs. Though personally you feel nothing wrong in changing your course, from the point of view of the Guru Marg, such an action on your part is detrimental to your life. Because the directions given to you to extricate you from your ills and difficulties is a gifted treasure of Divine Blessings and starts becoming effective from the very moment you accept it. The severity of adverse circumstances in your life exists in the form of encirclements around you and is responsible in creating griefs and turmoil in your life. The blessings conferred on you and accepted by you function in reducing the severity of those encirclements and make them favourable. For such relief a 'Shreefal given to you after giving due guidance is an embodiment of the blessing itself, and forms a protective encircle-

ment of Guru blessings around you. Since you are not in a position to directly accept the encasement through your body medium a 'Shreefal' has to be adopted as a medium for the blessings. Now when the blessings start functioning the time span required for the completion of their function depends on the extent and magnitude of the defects as well as their favourableness or otherwise. But ignoring this fact you think that there is some shortcoming in the Guru Blessing itself. Such scepticism leads only to an aggravation of your griefs.

The Mission has been founded by me at my Guru's command with the sole objective of endowing devotees with the desired peace and happiness. It is significant to note that the Siddha Guru entrusts his task to his disciple, as a medium, only after ensuring through strict tests, that the Sadhak has fully mastered the various techniques and practices adopted in bestowing peace and happiness to the devotees. Not realising this fact you attempt in a different way to test only on a material plane the efficacy of the blessings which infact are truly a treasure beyond human imagination. Instead you should adopt a simple and easy path. To materialise the Prasad given for the relief from difficulties one should be conscious of the fact that so far he has never submitted to the Almighty with full devotion. He should therefore now try to become one with the blessings given to him by devotedly carrying out the rites as per guidance given to him. What is observed however is contrary to what is expected of a devotee. You entangle your thoughts to your griefs and ills. Thereby you fail to understand that the guidance given to you and the practice prescribed will not become effective unless you wholeheartedly become one with the blessings. Your grief will not be set right till you dissolve your mind and thought in the blessings of the Guru. Not realising this you accept the blessings under the force of your compelling unfavourable circumstances and instead of thinking dispassionately as to why the blessings are not giving the desired fruit you think that these practices are inadequate

to solve your problems, that is you commit yet another serious mistake of seeking guidance elsewhere. Alternatively even when the work of my Mission is potent enough to provide for peace and happiness in your present and many more births to come in future, it is only through your sheer ignorance and disregard that you defame the laudable work of the Mission. You do not realise the amount of harm you are doing to the work of the Mission. In fact fulfilling all your material needs is not beyond my ability. Even then till you are not mentally prepared and firm to accept the Guru blessings as your prime life mode, your going elsewhere in search of a solution to your problem in this mundane world and receiving Nirakaranas or accepting various other paths from many other Sadhakas will bring you nothing more than only momentary relief. This illusion of momentary happiness will deprive you of the warmth and glow of that Eternal fortitude which the parasol of Guru Blessings can alone spread over you. When you come at the centres to seek guidance, your life medium is fully examined as if by an x-ray by the power endowed to me by my Revered Master. This examination very often shows absence of perfection in life and further that human lives are in shambles or on the way to destruction denying even little of peace and happiness, due to the confusion caused by unnecessary and at times untoward mode of thought and behaviour. The pertinent reason for this is that all of you have been ignoring all along to acquire an appropriate understanding of the present birth bestowed to you by the Almighty and to bring to bear on that life the much needed moral influences at appropriate times. If these important moral influences are brought to bear on life right from it's infancy they give equal scope for development to both the body and the soul mediums. But unfortunately, today, meditation on God, or the pursuit of righteous religious conduct are considered as a path to be adopted only in one's old age. Harboursing such misgivings you deprive yourselves and your families from the rites which bring about proper development of life right from it's childhood and thereby accord ability and strength to carry out the rightful duties in

later life. It is with such misgivings that you expect to ward off your griefs and ills. This vital phenomenon of life's elevation is even today working for human welfare as per the cause and effect doctrine brought down to us by our ancient scientific traditions and techniques and the work of our Mission is its living proof.

Today in your life you have fantastic ideas about peace, happiness and contentment. Holding such ideas you take resort to the holy feet of the Guru. You have little idea of how much I am pained to see the degeneration of your lives. Why have your lives reached such a state of degeneration? It is because you have never tried to understand the basic tenets of the religion in which you have taken birth. You have not thought even for a moment what is your duty towards your religion. You have never resorted with full faith and devotion to your duty of acquiring the blessing of of the Kuldevadevatas conducive to life, through the performance of rites such as Kuladharmas, Kulachar, Kulopasana. etc. You have forgotten your sacred duty towards your parents who have given you an opportunity in this life by giving you birth. The discharge of your obligations towards these bondages thus remains without your attention. Though the happiness that you have received in your life through the Grace of God is in a full measure and perhaps more than what is needed, you have greedily aspired for still more and more of it and have been running after the mirage of worldly happiness. You have failed to realise that you owe an obligation towards others in your surroundings through such actions as charity and service. You have connived at this sacred aim and objective of your life. Another important responsibility which you ought to have taken upon yourself was to realise that the birth which you have acquired and which you are expending through living it, is the outcome of the bondages of Janmajanmantara and Janmakarma. These two bondages together make the life that one is living bodily. The body medium has to function in its present birth through cooperation of Janmajanmantara and Janmakarma. You are how-

ever unable to impart to this body medium, cultural and moral upbringing right from your childhood to give it strength to undertake your duties and responsibilities in the adulthood. On the contrary, while living your life in modern times, for the quicker fulfilment of the various unnecessary wants surrounding your life, the Janmakarma, that is the stage beyond the body medium has been linked with or subjugated to these material subjects. Such action of the body being excessively under the sway of temptations, instead of securing the merger and cooperation of the two states of Janmakarma and Janmajanmantara, the body alone functions as the prime medium in living your life. Thus if you adopt a way of life contrary to what has been extolled as a fundamental base in the scientific approach to the creation of life, how should your desires and expectations be fulfilled? Now, when you approach me for guidance, the expectations with which you come are related to the happiness enjoyed by others around you. You come with the thought of seeking guidance for fulfilment of those aspirations. Unfortunately you do not take into account how much your body medium, through which you express your expectations has been incapacitated to fulfill those expectations due to your own ignorance. The reason is that, the expressed functions of the body medium are experienced as 'Karma'. But the intangible functions of the body medium, that is acquirement of the fulfilment of your assumed aspirations cannot be understood, since they are unmanifested, unless you take to the Guru Marg with firm and undaunted faith.

Your bodily state being so mitigated your life is in shambles and your expectations and desires have remained unfulfilled. It is with such an impaired life that you approach the Guru. Even so I have never shown disregard or disrespect to anyone for his ignorance. On the contrary to provide adequately for your future, the medium in me residing in the 'Sadhak' stage has been developed to the Siddha Stage and has been harnessed for the work of the

Mission. What is more is that these limitless blessings of your Guru come to you without your requiring to put specific efforts or sacrifices for them. You have tried invain in your life thus far to achieve your material design through a variety of means including corruption, speaking lies, utilizing undeserved praise on others, selfishness and at times even swallowing insults. Even with these tactics, those material subjects have turned away from you. In spite of the absence within you of faith, devotion, patience and a sense of service to others and lack of trust in the Almighty, I have generously pardoned you for all the misgivings and I keep eagerly awaiting your approaching me and then bestowing on you and giving you the fortune of being in my association. When such invaluable and limitless happiness comes to you as your share, as a natural sequence you should turn away from and eschew material desires and aspiration. It is then alone that you will experience in every moment of your life, the true meaning and significance of having met a Guru. This in other words is 'Sakshatkar'.

The reason for your body medium being incapacitated to acquire the expected peace and happiness or in other words why your life is in shambles has been explained in the above lines. The Almighty in the natural order of things has in fact provided for your being able to retrieve your life in the present birth from this state of degeneration and make it strong enough to achieve all by yourself peace and happiness you aspire for so dearly. But such a realisation of your latent abilities will come to you only when you completely surrender yourself and your ego with full faith and utmost respect at the altar of the Almighty. This in other words means that when you take birth in this world by the Divine Grace the pious deeds such as righteousness, charity to the poor and deserving, alternatively termed as accumulations of piety performed by you in your previous births have not harmoniously blended in this birth with your gross body made up of the Five Elements. The Almighty knows that a part of the accumulated piety will be needed by you to restore your life

once again when it gets degenerated. Therefore he has created an inherent and natural religious dogma for preserving that part of piety and sending it just at the time when you would need it for a good use to rejuvenate your life. Have you at least tried to understand how Nature, or in other words the Almighty has designed the medium of this gross body, through which, after having taken birth you function in attaining your aim of performing the duties in your life? we fail to realise that the gross body which we see as an image in a mirror contains two more forms within it. This makes us oblivious of the actions and thoughts required to be undertaken by us in our own interest as our duties in life. Take for instance a fruit like the mango. A careful observation will show three different states in it. They are it's outer skin, the pulp inside the skin and encased by the pulp the elemental seed from which the fruit has been created. The Almighty has designed the human body similar to such a fruit. The body that we see outwardly is the 'Sthula Deha' but within this Sthula Deha vest the 'Sukshma Deha' and the 'Karan Deha' All these bodies, jointly and severally shape the total human life. For the fulfilment of your aspirations therefore, all these three mediums must fully develop in a proper direction supported by righteous thoughts and behaviour. When will your desire to eat a mango for instance be fulfilled? A mango fruit is in a raw stage in it's early development. The next stage starts when the ripening process begins and in the third stage the fruit is fully ripe. The complete development of all the three stages amounts to the total development of the fruit. It is only after the fruit has attained it's total development that the fruit can satisfy your desire to eat a mango. If you eat the mango in it's early raw stage just because you have the desire to eat a mango, it will taste sour. It is not the natural function of the fruit to let you experience this sour taste. If you insist on eating it raw you cannot blame the mango for it's sour taste. In the same way in our present birth and life in this world, the Almighty has graciously gifted us this life as a highly pious fruit, which is the compounded effect of our actions in the previous births. Unfortunately since we fail to realise

the potentials of this fruit through our own ignorance, we do not know the proper direction in which our life should be steered so as to achieve it's optimal functioning. You only proclaim to your contemporaries and to the world around in general which is equally ignorant as you are, that you are grief stricken in life. Can even those who are around you, share your grief? Obviously not, because they too are sailing in the same boat like you, and like you, are proclaiming their dissatisfaction. Instead you should approach a knowledgeable Guru with devotion and humbly receive from him proper knowledge about the pious fruit, that is your birth, that has come to you as your share. When you will recognise this fruit you will feel beholdened of the great manifestations of the Almighty and then you will not express to him your needs of material pleasures but your earnest desire and prayer to Almighty God will then be " I have only one thing to ask of you. Give me a permanent abode at your feet."

I shall now acquaint you to the best of my ability, with your life in this world which you have acquired with great effort and with Divine Grace. The Sthool Deha together with the two bodies encased within it namely the Sukshma Deha and the Karan Deha have to fulfill in this present birth many of the unfulfilled functions of your previous births, For this purpose, after birth in this world the Almighty has structured and detailed out the functions for each of these bodies and has attached certain bondages out of the five bondages to each of these body mediums. Thus the Janmakarma Rinanubandhas are related to the Sthool Deha, and the Janmajanmantara Rinanubandha to the Karan Deha. To cognise these elements the Almighty has structured the human body by endowing the Sthula Deha with 'Buddhi,' the Sukshma Deha with 'Mana' and the the Karan Deha with Chitta as their mediums respectively. The remaining two bondages out of the five namely the Matru-Pitru and Interejan exist in a circular form similar to an Aura, around the Sthool Deha. These mediums which are essential to enable you to lead a life of peace, happiness and contentment have been gifted to you

by the Almighty, with careful thought and fondness towards you, even without your asking for them. If this be so, why should you feel small in becoming a devotee of the Almighty? I have over the many past years not been able to understand this apathy on your part.

It has been stated above that to enable you to rejuvenate your degenerated life, a part of one's piety accumulated through good deeds of past births has already been set aside by the Almighty so that it can come to your rescue at the time of the rainy days in your life. This reserved portion of piety is encompassed within the Karan Deha, that is in other words at the place of the Devadik medium. On attaining a new birth when you accept in positive terms, total devotion to the Almighty and work towards it with a sense of duty, that devotion will reach upto the 'Devadikas' or in other words to the Karan Deha. The reservoir of piety which has come to you as your share from the Almighty as a provision for your future can then be utilized once again to rejuvenate your shattered and helpless life.

Even when the Almighty has provided for such a natural and inherent work-structure, instead of taking benefit from it, you take recourse to unnatural and inanimate ways and thereby deny scope to the accumulated piety to accord strength to your life, to restore it from it's degenerated state. People keep away from the Divine work mechanism, because to receive benefit from it their thought and behaviour, faith in God, sincerity in the worship of God, and devotion to the Divine process, has to be absolute and selfless. It is then alone that the piety accumulations will become active. The strength and ability created by the congruity of the three body mediums will be potent enough even to embrace the whole world. When the Almighty has provided for the creation of such towering strength in one's life, how can his abilities fail to face a situation created as per unfavourable 'Karma'? To think of life so seriously and in depth will naturally involve devoting sufficient time to do so. As per the methods of our mission, when you approach one of it's centres to put forth your problems and seek guidance for their relief,

you are given Guru blessings. These blessings are accorded as an aid to serve the purpose of homogeneously blending the three body states and strengthen life which a common individual is unable to do on his own. It is because of this that the Almighty bestows the required blessings through his incarnation in the form of the Guru. On the contrary, you labour under a wrong belief that the blessings given are for relieving you of your grief and unhappiness. But so far you were not aware of the correct interpretation of the process adopted by our Mission through which the blessings become effective. Once the blessings of God strengthen you, there is no end to material happiness. It will be there just for your asking. Even the scriptures or the religious treatises do not have adequate words to express the Divine Greatness of Guru blessings.

It is a matter of regret that most of you do not try to learn the natural work-structure created by the Almighty for your lasting peace and happiness but run after meaningless, shallow and artificial methods and ask about your past and future life. You approach impostors who call themselves self made Gurus, and create a false impression that they are working for social welfare. You receive from them so called blessings of a variety of Devadevatas, Upasyadevatas as well as Japajyapya, Diksha and Anugraha. You thereby waste a precious part of your lives in experiencing, that which is not conducive to your life and create encirclements of certain impure and unwanted forces around your body. Your body does not accept them because they have originated from unnatural states. Your body can accept only such influences which are natural and animate. By following such unnatural influences you create a problematic situation which is not conducive for bearing the blessings and eventually approach the Guru Marg. When with these limitations you come for guidance the undesirable encirclements around your body have to be first expiated in order to make them conducive to accept the state of Guru blessings. This takes time and to that extent the fulfilment of your intense desire for peace and

happiness gets delayed. A devotee must therefore understand the implications of the blessings given to him with a specific intention and not dishonour it by thinking that it has not given the desired results in the expected time. He should keep the blessings given in the form of a token in his continued worship with full devotion. He will then realise the Divine significance and depth of the work of the Mission for human welfare. He will further realise how the work is based on tested principles proven by first hand experience about it. He will learn that it's methodology is laid down as per the 'Siddha Siddhant' System. In other words the basic principles governing the functions which the blessings perform have behind them a firm fundamental footing established and proven by self experience. It has a doctrinaire approach and is unfathomable. On the contrary not realising the reference and context of happiness and peace vis-a-vis grief and instability you adopt such thought and conduct as a way of life which do not give scope to the developed state of your body to function. That is when we experience or hear about all those sciences created by the Almighty as guides to human life, we misuse them because we have not understood their correct significance and role towards human welfare. The entire spectrum of scientific knowledge ranging from Astrology to Atomic science is thus misused by man and put to such use for which they are not meant. The sublime significance of these sciences is thus lost. For instance Astrology which is a science meant for giving guidance, is explored to satisfy the curiosity about future events. The right role of Astrology is only to make a person aware of calamities that may befall on him. He can then fortify himself by nurturing himself to face the calamities calmly and boldly. This is the right function of Astrology, and hence the expression "Forewarned is forearmed". Today however those who know Astrology misuse it by giving wrong guidance to disappointed and helpless people. This so called guidance is again only a blind guess. Little wonder then that wealth and happiness is destroyed. To regain this lost wealth the person again runs after astrology to blindly guess about chance gains in

the sharemarket, gambling, racing etc. By misusing one's self earned money and wealth he proves himself to be incapable of receiving the blessings of Goddess Laxmi. The Goddess will remain ever with a devotee who "earns his bread with the sweat of his brow" and leads an honest and dutiful life. But today man seeks after much more than what is ordained for him by the Almighty. This however is beyond the control of humans. The generous role of making you more fortunate is exclusively that of the Goddess Laxmi. Misuse of money and wealth by a person and his greed for more and more takes him to vices which make him bankrupt and create through ignorance, physical and mental griefs and a sense of despondency. After having tried in vain such ways as racing and gambling to alleviate physical griefs, to regain the mental strength the inexpensive but surest way is of prayer to be carried out for fifteen minutes during the day. Unfortunately this is scorned at and he eagerly awaits the evening to approach. To go to a Bar or a club, because due to want of money on account of the above vices he himself and his family are denied stability and peace. But at such times instead of collectively discussing the problems of family peace and happiness and seeking counsel jointly with the members of the family, people run towards clubs and such other places wherein they again enter the vicious circle of vice, misery and bankruptcy because in the clubs games are played not for entertainment but for stakes and betting. Similarly the surest and easiest way of regaining the lost mental peace and equanimity which is meditating over the grace of the Almighty is not resorted to. Instead, such persons take to alcoholism, Smoking, narcotic drugs and consider these as novel modern methods of gaining mental composure. They are not aware of the fact that they are creating additional problems for the members of their families who are seeking the Guru Marg for guidance to their problems. In spending his evenings in clubs and gambling dens a person is totally unmindful of his duties towards his family, which in fact is his singular, responsibility. Due to his inability to keep in check his uncontrolled thoughts and behaviour he prefers

to abandon these responsibilities and what is more, goes further in putting the entire blame of the disaster on his wife's illuck. The resultant quarrels throughout the day between the husband and wife are not then difficult to imagine. Since there is no sincerity in the person, saner thoughts do not prevail on him and once again in the evening he steps into the club whose doors lead him nowhere but to failure. What a person ought to do at the time of such calamities is to seek true friends who will stand by his side and give him courage to face the difficulties. He should in confidence discuss his problems and seek their guidance and help to come out of the wrong path on which he has unfortunately deviated and by efforts in setting right his misconduct turn back on the righteous path of a pure and an invaluable human life.

On realising the harmful consequences of the defects that have come about knowingly or through ignorance, with a feeling that they should perform certain rites for repentance as laid down by their religion, manytimes people turn to knowledgeable persons who prescribe certain specific rites of repentance for their calamities. These rites include among others, sacrificial offering, distribution of food, clothes and money to the needy etc. However while such rites are being performed it is necessary to ensure that just as the misdeeds have taken place unknowingly at one's hands repentance for them too must materialise equally unknowingly. When the priest gives the rite of repentance or tells to receive a certain mantra the mind must be fully concentrated on that Mantra or rite. If the rite is performed merely because the misdeeds that have taken place cause mental stress, the performance will not yield the desired fruit. The rite for repentance prescribed or given in any of the religions in the world for ablution of sins must be understood with a scientific background. This is necessary because the duty of the priest is only to monitor the proceedings of the rite while it is being performed by the person concerned under his guidance. His upliftment through remorse is singularly the privilege of the Al-

mighty. One at whose hands the desirable and undesirable actions have taken place necessitating the rite of repentance must carry it out with full devotion and bring into effect the correct meaning and purport of the rite in the thought and behaviour of his future life.

Penance out of repentance can be taken only once in a life time but people feel that rituals for repentance in their respective religions can be taken every time a wrong deed is done by them. This amounts to keep on doing wrong deeds and seek repentance for them every time. In this way even if you perform many rites of repentance you will not free yourself even from one of the wrongs. These wrongs will then either fall in one's lot in the next birth or as per the karma, his future generations will have to suffer on account of his wrongs. Therefore rather than running after the religious rites for repentance it is better to express sincerely our remorse to the Almighty for our having fallen a prey to the vicious tendencies of doing wrong deeds or in other words that vicious tendency has so filled itself in our body speech and mind that our conscience could not keep ourselves away from doing such wrong deeds. Our penitence should be expressed with utmost devotion and loyalty to the Almighty. We should by such devotion and sincere prayer get our body speech and mind purified. This is necessary because when knowledgeable and competent authorities will prescribe performance of specific rites for repentance your body speech and mind must be as pure as at birth. Then alone will it be able to bear the blessings given to you while performing those rites. It is only when you create purity of body speech and mind in such a measure that you will experience the potentialities of the religion in which you are born and also of the science created by that religion for your upliftment. The repentance so performed will benefit you not only in your present life but will also clear the way for your upliftment in your future births and also of your future generations.

Many of the devotees who come at our centres for guidance often pose problem regarding their inability to make both ends meet

in today's economic world of high prices and create instability in the family for no rhyme or reason. In fact before posing this question, knowledgeable devotees do not apply enough thought as to who is responsible for and what is the reason giving rise to this situation. The philosophy preached by our Mission is to look at it in a realistic and dispassionate manner. When the Almighty with his grace puts one to birth in this world he has already made enough provision for him to satisfy the minimum needs for his two generations for food clothing, shelter, worship of God, charity and for propitiary offerings. Why should then one feel the pinch even in his own generation that is even in the midst of carrying out domestic duties? The world around you is changing fast every moment but you lag behind in thinking out rationally your approach to this changing life and having failed to do so we often hear people saying "When will this monster of rising prices be destroyed? No one is honest enough to accept that we alone are responsible for such a difficult situation. Comparing the present economic situation with that of the olden days one experiences that in earlier days even when the joint family system was largely prevalent people lived a reasonable life performing their bounden duties towards their families and were able to provide for their succeeding generations a reasonable enough of landed property, house property, jewellery etc. It may be questioned here that in olden days there was prosperity all over and economic life was not as hard it is today due to rising prices, hence people find it difficult to face the current situation. But in this argument the fallacy is that along with rising prices people get a raise in their incomes as compensating variation. People thus put forth their argument to put the entire blame on rising prices. They try to put rising prices as a veil to cover up their inability to make their own judgment about their role in the changing phenomenon of life as it obtains in today's hectic world. One more question is further posed. If as stated above, God has provided at our birth enough for two generations, then who is responsible for the fact that our income is not enough even for our own present generation ? Today the joint family is fast disin-

tegrating as every person in a family when he comes of age takes delight in separating from the joint family and raising his own small family and a house. This means that compared to the joint family, the responsibility of maintaining your own individual family is also comparatively much less. In spite of this the separating person finds his income inadequate to maintain the small family. The reason lies in the fact that we are without a strong and proper base of leading a life of peace, happiness and contentment. When God has made enough provision for one's food, shelter, clothing, pursuit of religion, charity and service to others, even then out of these nothing is spent by us annually towards religious pursuits and service to others, It is known that food is the most important need for maintaining life and everyone fulfills it according to his means, but it is often seen that the need for a house, cloth and other comforts is ever expanding beyond one's capacity. The temptation for these is so great that the space in the cupboards falls short for storing them. When with increasing expenditure, the existing cupboards prove inadequate for storage, the number of cupboards and similar heavy furniture increases and they occupy increasing space in the home which had originally been earmarked as living space. The increasing number of heavy and decorative furniture has entered the house to exhibit to the guests and visitors who come to you only occasionally, how comfortable is your life. Such a shortage of living space in its turn gives rise to yet another need for a bigger house. If by the grace of God you are in a position to buy or build a bigger house, once again in that new house too the shortage of space is soon be felt due to the additions in unnecessary luxury articles. This is because the world around is creating new and artistic materials as changing fashions. The temptations to buy these articles is so strong that instead of using your old things with care and preservation you easily become a customer for the market for innovative articles. The result is that the money which is your self earned income gets spent in excess on luxury items. This overexpenditure takes place at the neglect of the proper rearing and education of your next generation.

The root cause of all this are your willful desires running towards the new world. The Almighty is in no way responsible for this situation. What he has provided for you is as per your needs. If you take a considered decision regarding your role in life which is of imitating none, competing with none, but of leading a life afforded by your means and being happy and contented in what you have been given by the Almighty, then in leading such a life you will experience whether or not Almighty has provided for your two generations.



KULADHARMA in a Family

When a devotee approaches one of the centers of the 'Sai Adhyatmik Samiti for the redressal of his problems in life, the first question that is put to him is as to which particular Kuldevata and Upasyadevata have been adopted by the ancients of his family. The next question which automatically follows is what Kulachar Kuldharma and Kulopasna are adopted in his family for receiving the blessings of the Devatas. In an answer to these questions he narrates the practices followed in his family to receive the blessings of the Devadevatas, though he is ignorant about their "How and why" It is surprising that even when the Science, analysing the Scientific method of service towards the Kuldevadevatas of families in the form of performing Kuldharma and Kulachar has been propounded by the great sages, in the Devadevata Yug, Kuldharma and Kulachar of the family Devadevatas are not being performed as per the science. Only because one is told that the family's relationship with these Devadevatas is for attaining their blessings, he has been performing some service merely because they are inherited by the family from tradition and custom. In fact, if they are performed scientifically, as prescribed by the Rishis and Sages of the Devadevata Yug, the future generations of his family ought to benefit immensely. In any field of activity, unless the action of the total work-mechanism is carried out scientifically, one will not experience the primal quality underlying the science which governs that mechanism. The same applies to the performance of the prescribed religious rites. Thus unless the Kuladharma and Kulachar of the family Devadevatas are carried out as per their scientific method, performance of such service as a mere routine may not materialise even though the natural and inherent quality of the Devadevatas is to instill their Shakti in the worshipper. Thus even after performing such routine service it becomes necessary for a devotee to approach our Mission for proper guidance.

In ancient times, as man was living a barbaric Life, he had no knowledge of the fundamental technique of leading a civilized life. He did not have even a preliminary acquaintance of subjects like Religion, Karma or God. All he understood by the term life was nothing except his gross body and the satisfaction of it's different needs such as food and shelter on a physical plane. On account of this when the sacredness of Nature which is the unique creation of the Almighty gradually faded into nothingness through ages, and the prime intention of the Supreme Being in the creation of nature and it's environment remained undeveloped, The Almighty then sent from Swargalok, the Ancient Sages and utilizing such means as yadnya-yag Jap tap etc., drawn from Vedvedant, restored the piousness to Mother Earth. After having so purified the Earth, the sages established Guru Kulas of their respective discipline. Through these Gurukulas the sages performed a great service of disseminating true knowledge among people kindling wisdom in them. Today when you are asked about your Gotra, unfortunately you cannot even name it. The Gotra has to be remembered with reverence to express our sense of gratitude towards the Gurukul through which we have risen from the early barbaric stage to our present knowledgeable state and are leading a life of modernity. It is because the sages in the past taught the first fundamental letter of knowledge 'Shri' that man has today been able to explore and develop sciences to an unimaginable extent of a journey in space finally landing on the Moon. Many of our births will not suffice to repay these obligations of the sages. Therefore it is one's duty to pronounce in grateful remembrance the name of his Gotra in which he has attained his knowledge.

When this method of work was adopted by which we humans who were in the barbaric stage, gained knowledge about the birth acquired and the causality of birth, the sages prayed the Trigunatmak Shakti made of Brahma, Vishnu and Mahesh to incarnate as Devadevatas, in order to make life on this Earth happy and purpose-

ful. Responding to the prayers of the sages, Brahma, Vishnu and Mahesh, that is the Trigunatmak Shakti comprising of Utpatti Sthiti and Laya descended of this Earth. This great Trigunatmak Shakti assumed three states in this universe for according the desired fruit prayed for by the sages. Accordingly the Devatas were established for the Ihalik, the Devas were enthroned for the Paralok and the Upasyadevatas resided at the Swargaloka.

Having established this mechanism of cause and effect and having responded to the prayers of the sages when the Trigunatmak Shakti adopted the work of human welfare it was seen that, what man most needed on this Earth was knowledge, wealth and progeny and therefore for each of these, The Trigunatmak Shakti emerged as Shri Mahasaraswati, Shri Mahalaxmi and Shri Mahakali respectively. To preserve perpetually in families and their lineages, the happiness, peace and contentment so obtained from the acquired knowledge, wealth and progeny became the function of the Devas. To improve the material life of a family and to bless and impart strength to the continuous efforts that every man is undergoing in attaining knowledge, wealth and progeny, the Devatas who blessed this function came to be know as Kulaswaminis. To accord to the success so attained, perpetual benefit of peace, happiness and contentment, further appropriate assistance is necessary. This function was entrusted to the Devas and these Devas are addressed as 'Kulaswamis'.

Whenever we are in distress by ills and griefs, unknowingly, we utter the word 'Mother. Such a call is not to be understood as a call to the mother who has given us birth but is related to the Kulaswamini. Because though today one may not be accepting that celestial Devata as venerable and hence may not be carrying out appropriately her worship or meditation, the sages in their times have invoked the Devatas for human wellbeing and have designated them as the Kulaswamini. These Devadevatas even in this Modern Age have been unceasingly performing their function in response

to the prayer the early sages offered in their times. We in turn however have unfortunately forgotten these Devadevatas by putting a garb of westernised culture around us. However inspite of this, these Devadevatas have not forgotten us even to this day right down from the Devayug. Their love towards us and their function towards our wellbeing being perpetual, will never change with the passage of time or at the wish of any worldly person. Knowledgeable devotees must realise that the blessings of the Devadevatas will always remain unabated.

When a Miraculous or an unexpected event takes place in our life, we spontaneously utter the word 'Oh God'. It is, as in the case of the Devatas a proof of the existence of the ultimate 'God power' within us. In the face of such strong proof to show the existence of Devadevatas within us, is it in anyway creditable to say that "I do not believe and accept the existence of God"? Even when we show such disrespect towards them the Devadevatas have never disregarded us. On the contrary whenever we have been in distress, they have unfailingly performed their function to come to our rescue in relieving us from calamities befalling us. If this be so, then one should make a self-search within himself as to with what feeling of reverence and a sense of belonging towards the Devadevatas, should he perform Kuladharmas, Kulachars, Kulopasanas etc. in their honour. Many families and persons in today's society have been performing Kuladharmas and Kulachars in respect of their Kuldevatas, over many successive generations. When such persons approach the centres of our Mission they ask a question namely that, when their generation today and the people of their past generations have been rendering all the due and proper service with full devotion in honour of Kuldevadevatas of their families, why should difficulties and ills fall to their lot? Not having properly understood the scientific significance of the answer to their question and not having acquired the desired fruit, majority in our society have from time to time ignored the worship of the Devatas in the right manner, though these

have been their Kuldevatas over many of the generations of their families. Generally the duty of rendering worship and service to the Kuldevatas of a family is performed by the head of the family. Since the worship of Devadevatas is performed through their symbols which are kept at the place of worship, these are visible to the worshipper only in their qualitative form. However when the Devadevatas confer their blessings, these being formless, cannot be cognised and therefore one is not conscious of such blessings. Because of the lack in the Laya principle in him, one is not aware of the formless blessings. Since the person performing the worship is not aware of the fact that he has to make good the deficiency in him of the Laya principle with the help of the blessings of Devadevatas even if the Devadevatas shower their blessings for the welfare of the family the blessings acquired are prevented from materialising for the welfare of the family till the worshipper's medium becomes properly capable to bear those blessings.

At such times devotees may perhaps pose a question namely, how is one to know that the element of Laya in him is not fully developed? There is a simple way of drawing such a conclusion. Suppose a person sits before the image of his Kuldevata to recite a stotra in praise of his Kuldevata or for doing Japa and it takes him half an hour to do so. During this half an hour even when his body and speech is fully involved in such service, if his mind roams about elsewhere, the concentration so necessary in reciting the stotra or Japa is lost. This is the surest indication that his body medium is deficient in the Laya Principle.

Such persons, when they approach a centre of the 'Sai Adhytmik Samiti for guidance, the sevak at the centre gives them a 'Shreefal' for the worship of the Kuldevata and advises them to worship the same from five to eleven weeks. At such times some of them raise the question, that when in their families the appropriate Kuldharma, Kulachar etc. in honour of their Kuldevadevatas are already being rendered, what is the purpose of again worshipping

the shreefal as a token of these Devadevatas. The objective of giving a Shreefal to a person as a symbol of the Kuldevata obviously lies in the fact that inspite of his having performed the Kuladharm and Kulachar in honour of his Kuldevata his body medium is not yet capable of acquiring the blessings of the Devatas because these blessings are in a formless state. The existence of encirclements of the strength of the Kuldevatas, whom you have worshipped so far and have observed Kuladharm and Kulachar in their honour, dwells in the very abode in which you live. At such times, the Shreefal symbol of the blessings of Devadevatas, functions as a medium to bring to the family the benefits of the blessings in turn for the services rendered so far. This is an important point which every devotee must realise and worship the symbol as per directions given, attaching the same importance and significance to the Shreefal as he would to the Devadevatas themselves. Then alone will one experience that whatever service has been performed by him towards the Devatas, has not only been not wasted but that the momentous work of giving a specific form to those blessings is being carried out through the medium of this Shreefal.

Another important reason for persons being in grief inspite of the Devatas having blessed them, is that some people by reading religious treatises begin to feel within themselves that through such services rendered to the Devadevatas they should attain 'Moksha or Mukti' These are undoubtedly good intentions, but these intentions being concealed within them are not known by the family members and others around them and hence even after performing the service and worship, year after year it's benefit is not received by their families. Further, if a person has taken to such service for his attaining Moksha or Mukti, then it is established, that unknowingly he is doing it selfishly to serve his own ends and therefore by rendering such service over many years it does not prove beneficial in solving the problems and difficulties of his family. In fact as per scientific interpretation, liberation is achieved not by rendering

service and worship to the Devadevatas year after year, but is achieved when the person fulfills, the ordained duties of his present birth and thereby his Karma, which governs his present as well as his future births gets diminished and as a result of such diminution of his Karma, he attains liberation from future births as a natural consequence. Therefore only on performing service and worship selflessly will there be no obstacles in the family members receiving the benefit of the service so performed

In connection with this subject, there is yet another third important reason. It is that when the power of the desired Devatas is invoked and instituted in the form of a symbol for worship, the blessings which these Devatas give, being formless, get favorably related by way of an encirclement in the surroundings of the body medium of the person who worships these Devatas as per the prescribed mode. When such a person dies, the aura of the blessings being formless, gets once again absorbed in nature. Therefore, even when a person who comes to our centres for guidance, claims heritage of service to the Devatas of the family over many generations, the concretisation of that state which has become formless and giving it a form once again for the wellbeing of the family, can be achieved only through the medium of the Guru and none else. The Devadevatas shower their blessings generously, but when we lose them due to our own ignorance, the function of giving them a form once again is not performed by the Devadevatas. It takes place only through the ability of the Guru. When a devotee approaches the Samiti, he is first given the 'Upasana Diksha' in accordance with the explanation given above. It's objective is only to materialise for the protection and wellbeing of the present family of the devotee the blessings of the Devatas whom the earlier family tree, worshipped sincerely but in spite of it were unable to concretise it to a desired form. It is for this purpose, that the invaluable treasure coming down from generations, is linked by the Guru to the body medium of the present devotee. Today in the society both genuine and faked Gurus

are in existence. Since the Guru Medium described above is working for social welfare through a body medium similar to your's, you have not been able to realise the significance of it's words and it's authority. You therefore consider it's work of social welfare as superstitious and shady and try to keep away from it. Such poison of ignorance becomes the cause of sufferance in your present as well as future rebirths.

Since the desired peace and happiness in the family and it's achievement depends on the performance of Kuldharma, Kulachar and Kulopasana towards the Kuldevadevatas, it follows that one must know the scientific approach and method of performing them. It is for this purpose that I give below the same for your guidance.

KULDEVATA (Chief Family Goddess)

First of all one must know from a knowledgeable Sadhak as to which are the Kuldevadevatas of his family and his clan. Because as per the traditions of different lineages of clans and families, the Head sages of the clans have adopted different Devadevatas for performing Kuldharma and Kulopasana and Kulachar. Some examples of Kuldevadevatas so adopted are tabulated below.

In olden days people found it difficult to visit these Seats because they were located at distances far and wide. Therefore Subcentres of these main seats came to be established at various places. For example in south Maharashtra at Aundh there is a subcentre of 'Shri Yamai' and at Pali there is a subcentre of Shri Khandoba. However even when such subcentres are established for convenience of devotees and the devotees accept these as their chief centres, it is obligatory at least once in a life time to visit the original Seat of one's family Devadevatas. Shri Mahakali has acquired in passage of time different forms and thus, though she is known by different names in different families and sects, the original Seat designated as Shri Mahakali remains unchanged. For example the Seat of Ekvira Devi near Lonavala, or the Devi known as Bolai

established at every small town, or the Seat of Devi Yellamma at Saundatti are all forms of Shri Mahakali. The Kulswami of the family is Shri Kalabhairava. It is permitted to worship Shri Khandoba in place of Shir Kalbhairava. But his seat is at Mangsuli (Near Miraj) it is the main seat of Shri Khandoba. The Kuldevata of some families is 'Saptashrungi' and it's seat is at Wani near Nasik. She is the incarnation of Mahasaraswati and the Kulaswami in these cases is Khandoba of Jejuri. Similarly there is an ancient temple at Mahurgad (Vidarbha) of Devi Shri Renuka, which is the incarnation of Shri Mahasaraswati. Its original seat is at Tuljapur and the Kulaswami is Shri Khandoba at Jejuri

In Maharashtrian society there are many different castes and subcastes among the Brahmins. Some of the more known among them are the 'Karhadas' the 'Koknasthas and the Deshasthas'. Accordingly, from out of the Devatas detailed above, groups of Karhadas and Deshasthas adopted different Devadevatas as their Kulaswamis and Kulaswaminis. The Kuldevata of the Koknasthas is Shri Jogeshwari, located at Ambejogai in Marathwada region of Maharashtra. She is the incarnation of Shri Mahasaraswati and her main Seat is at Ambejogai. The Kulaswami of the Koknasthas is Shri 'Shankar' who is also known as Wadeshwar or Harihareshwar. Many times it is said that the Kulaswami of these families is 'Arya Durga or Durgadevi but they too are the incarnations of Mahasaraswati.

Such is the tradition of worship of Devadevatas in Maharashtra. Similarly in central India and North India the Seats of these Devadevatas are designated by various names. Irrespective of the different names they are the symbols of the same Eternal power of Trinity. For example in the state of Gujrat Shri 'Santoshi Mata' is the incarnation of Shri Mahalaxmi. Shri Bahucharia is the incarnation of Mahakali and the Devi designated as Mataji at Abu is the incarnation of Mahasaraswati.

In the region known as Goa or Gomantak most of the families are known as Saraswatas. The Devadevatas of these families are also more or less the same as described above. The families whose Kulaswamini is Shri Shanata Durga, their Kulaswami is Shri Mangesh. For families whose Kuldevata is Shri Kamakshi, the Kulaswami is Shri Ramnath and where the Kuldevata is Shri Mhalsanarayani the Kulaswami is Rawalnath. Some Saraswat families on account of want of proper guidance have adopted as their Upasyadevata, (known through usage, as Palavi,) the same Devata which is their Kulaswamini and called it as Palavi of their family. But the Kulaswamini or Kulaswami cannot be the Upasyadevata. Not knowing this these families traditionally started the worship of an additional Kulaswamini. In fact as per the science in this respect the right action in the interest of the family is to adopt only one Devata as the Kulaswami. Families belonging to casts or creeds other than the Saraswata Brahmins have designated their Kulaswamini as Santari, Mahamaya etc.

STHAPANA VIDHI (The rite of Installation)

After getting the proper understanding about one's Kuldevadevatas, it is necessary to ensure that the symbols or idols chosen to represent them for worship are a true representation of their forms and thereafter these should be formally instituted at the hands of a knowledgeable Guru. When priests are invited for the investiture ceremony, it is necessary for us to know whether the ceremony performed by them is being done correctly or not. As an important part of the ceremony, the priest should be requested to give the idols a holy bath of Panchamrit. While such bathing is being performed for the Kulaswamini it is required that the 'Shri Sukta' be repeated sixteen times. At the end of the investiture ceremony the offering to the Kulaswamini in the form of food containing certain customary items and sweets has to be done. After offering food as a token of one's devotion to the Devata, an Oti has to be offered. This offering is done by the women in the family. This Oti should be

taken in a plate with one coconut, one khana (that is a piece of cloth of a colour other than white or black having a Jari border on both its sides.) The Khana should be then folded and kept in another plate. Then three palm fulls of rice or wheat should be offered on it. On this khana and rice or wheat so placed, three small packets one each of Haldi, Kumkum and sugar should be placed. Then on its right side, two betle leaves with a betelnut and a rupee and twenty-five paise should be kept. Haldi Kumkum should be applied to the coconut. Thereafter taking the coconut and the fruit and holding it before the Devadevatas a prayer conveying the following meaning should be recited. "Oh sacred Devata of our family, I have served thee to the best of my ability. Be pleased to accept this humble service and shower on me for ever your blessings, so that I will be fortunate in serving you for ever in this birth of mine and many more yet to come." Thereafter the woman in the family who has offered the Oti should go and place it in a local temple of a Devata and only after doing so she should take her food. While placing it in a temple, it is not necessary that the temple must be of the same Devata which is your Kulaswami. It may be of Shri Mahalaxmi or Shri Mahasaraswati or of Mahakali, because in today's society almost none of the women make a choli out the cloth offered in the Oti and it is unfortunate that they in turn pass it on to another women and so the give and take continues.

While instituting the idol of the Kulaswami it should be got confirmed from a knowledgeable person, that the symbol is the correct representation of the Kulaswami. The investiture ceremony should be done after bathing it with Panchamrit. At the time of investiture the prescribed 'Purush Sukta or Rudra Sukta in honour of the Kulaswami should be recited at least once, in its Sanskrit version. After such formal investiture the Kuldevata should be given offering in the form of food and a Brahmin and his wife should be invited for taking their food at the family house. Many times it is experienced that even after performing the ceremony in all its

details, obstacles present themselves in the results expected. Of course the Gods are not to be blamed for this, because the women whom you invite for taking food in your home considering them as representing the Devata, do not in present times observe rules of purity. They cook food in their homes during their monthly cycle days and all the members of their families including the woman herself consume the same. Not to observe the rules of purity is the fashion of the day among the womenfolk. However Devadevatas are not prepared to accept such women as their accredited representatives to accept the food offerings on their behalf, because these women consider themselves as modern and fashionable and consume food cooked by them during their monthly cycle days. Therefore even when we presume that we are feeding a lady in compliance of the ceremony, the devotion and sentiment with which we perform the ceremony does not give us the desired fruit.

YADNOPAVIT (The Sacred Thread)

At the time of the investiture ceremony of the Kulaswamini we invite a Brahmin to take food in the family home as a token of our remembrance of the Kulaswami. Here the word Brahmin is not to be understood in its usual connotation, representing the Brahmin Cast. It conveys an entirely different meaning as per its scientific connotation. As per the meaning of the word used here a Brahmin is one whose three body mediums namely the Sthool, the Sukshma and the Karan Dehas have become fully congruous. This congruency has been achieved by performance of his Thread Ceremony at which the person has received as his initiation the 'Gayatri Mantra' at the hands of a priest of authority and is required to wear a Yadnyopavit. In present times unfortunately this Yadnyopavit whose significance according to Vedic sciences is to merge the three body states into one and make it strong enough to benefit from the happiness, knowledge, wealth and progeny in later life, is discarded as soon as the Thread Ceremony is over. Such persons are then not only required to acquire knowledge, wealth and progeny, with great

labour in their later lives but their expectations of having a good progeny in their married life too is not fulfilled. This is because by putting on the Yadnyopavit during the time period of boyhood to the coming of age ripe enough for procreation the semen which is the seed power of procreation has to be strengthened. Therefore discarding the Yadnyopavit and ignoring its significance by such persons results in weak, incapable, or mentally retarded children being born of them. Naturally later on a situation arises in which the persons complain, that their children are not interested in studying and gaining knowledge, or their capacity to bear with the education given is below the expected norms. This is how the mistake that we commit of disregarding the significance of the Yadnyopavit and of deciding through our own ignorance as meaningless, the scientifically chaste provision made for our own benefit by our religion naturally gets repaid in the same coin in later life. People who feel below their dignity to wear the Yadnyopavit and observe rules enjoined with the ceremony have naturally no authority to accept an invitation to take food as a Brahmin. Similarly even when they worship their Devadevatas as per their ability and knowledge its benefits are received by them only partially and not fully. There is yet another important reason for wearing the Yadnyopavit. It is that when one gets married he does not merely accept the girl as a gift from her father, but accepts her along with her 'Janmakarma'. This is the scientific theory underlying the marriage ceremony. This Janmakarma of the wife is thus incremental to the husband's own Karma brought along by him by his birth of performing the necessary duties for his family. Accepting a girl in marriage thus enhances the responsibility of the husband two fold. To undertake such double responsibility, the ability to do so must be commensurate with the burden of responsibilities. For this purpose it is necessary to get initiated into the first Diksha that is the Gayatri Mantra signifying the commencement of life, in one's boyhood. The Gayatri Mantra should be regularly chanted to maintain bodily strength over a long period in life. The sacred thread once worn should be replaced by new ones

on every full moon and new moon day. When on occasions it becomes obligatory to accept food outside one's family home, or if someone within the family dies and the days of mourning have to be observed, or if one takes food at ceremonies for offering to the dead in other families, then on the next day of taking such food, one should eat a Tulsi leaf before bath and then take one's bath. After bathing, some money according to one's ability should be immersed in water and should be set aside near the idol of Devadikas at the place of worship in the family as almsgiving and thereafter renew the sacred thread. Such of those who are entitled to wear the sacred thread should wear three threads at a time upto the time of their marriage. After the marriage one more thread should be added to represent as having taken the responsibility of the wife and those who have received formal initiation in the Guru Marg should wear five threads at a time. Considering thus the vital significance of the Gayatri Mantra and the Yagnyopavit, those who are entitled in society to undergo for themselves the Sacred Thread ceremony should also do the same for their children at their proper age, that is at the child's age of eight years. This is so because from this age onwards the various organs of the child begin to develop. This growth must be conducive to all the three bodily states. Unfortunately we labour under the wrong impression that performance of the Thread Ceremony must be done with all pomp and show. Guests must be invited from far and wide. They must be given appropriate presents to please them. But if unfortunately the money required to incur this expenditure cannot be provided for, through savings made from time to time, the Thread ceremony gets postponed year after year. Many times the delay is so prolonged, that eventually the boy from his age of eight grows to become an adult at his age of eighteen and the import of the ceremony gets lost. When after his education he enters the world to provide for his own living by accepting employment or pursuing an independent profession or trade, this incomplete growth of the boy proves an obstacle in his efforts. Not only this but this deficiency later presents itself in the

form of excessive ambitions. His efforts to fulfil those ambitions fall short, to the extent of the growth, which he has not attained till the age of eighteen. To carry this out is solely your responsibility and not that of the Almighty. When the Almighty has provided for the all sided development of your life and you experience it's most pure fruit unconsciously, of what avail is it to complain that "I am so grieved but God does not respond to my earnest call."

"The Scriptures have also provided for people in the society who are not entitled to put on the Yadnyopavit on account of their status in the social framework. Such persons on every Saturday should eat a Tulsi leaf and then take bath. After taking bath they should take in a bowl fifteen or thirty paise and immerse them in water and keep them at the place of worship at home. These offerings should be placed in a temple of Shri 'Hanuman' before noon on the same day. Such Upasana should be observed till he attains the age of eighteen. This will provide for the bearing of the moral influences implied both in the Thread Ceremony and the marriage ceremony and will atone for the good and moral influences which have not been carried out. It further achieves a fuller development of his life. After marriage, on every full moon day after eating Tulsi Leaf and taking bath as described above an offering of thirty paise should be kept at the place of worship at home and it should be placed before noon in the temple of Shri Hanuman. Further on every New moon day a Bele Leaf should be kept before the family God with an offering of thirty paise on it and thereafter these alms should be placed in the temple of Shri Shankar.

The above amply shows how, the Almighty has made provision for human wellbeing. God treats all of us as his children without difference of cast and creed. He provides for each one of us our food, shelter and clothing and is constantly striving for doing so. As against this, in today's modern age of scientific progress, we erroneously take pride in saying that we are highly educated, knowledgeable and rich in our faculty of thinking and reasoning. A

closer look at our thought and behavioural mode shows that discontent, cast and creed differences, putting blame on each other, high and low levels of status artificially created within the social framework, are prevalent all over. Does this not poison the social fabric of life? Though with scientific progress we have advanced to the present stage of development, the basic element of human characteristic present in the Barbaric stage are still clinging to us. How will then, efforts of the Nationalists to bring peace in the world be achieved merely by speeches? Every individual is a constituent of his nation. Till such time as this constituent remains in an ignorant and undeveloped state, life is bound to be full of strife and struggle. It is therefore every one's duty to set aside all differences of casts, sub-casts and creeds as they are not conducive to social growth and nurse within oneself only one and one thought, that God has given us birth on this Earth, as human beings first and last, and in our thought, behaviour and speech, differences of cast and creed should never interfere. We are all human beings. There is no duality between man and man and there is only one religion. That religion is Humanism. If this rule is adopted at all stages from the family to the Nation, there will be no need to invite peace conferences and assemblies by any nation. The expenditure incurred on such conferences could then be fruitfully diverted towards social and National welfare.

THE HARITALIKA VRATA

The above describes how the scriptures have provided for the desired development of boys. For the girls in families too, the scriptures have provided for in a full measure, so that their lives as those of the boys would attain full development. When a girl attains the age of twelve, her mother should initiate her in the particular annual ritual known as Haritalika worship and she should be asked to keep fast on that day. For such worship, an earthen symbol of Haritalika is available in the local markets. This symbol is so made where the Linga image of Shri Shankar is in the Centre and two

maidens are sitting on either side opposite to each other. When this symbol is kept in front of the girl performing it's worship, the symbol of the maiden on the right hand side is the symbol of Devi Parvati in her childhood and the symbol on the other side is that of a maiden performing the worship. The scientific implication of the symbol is that, the maiden is supposed to perform the worship in the presence of Parvati to acquire a desired shape to her life in future. The desire to be harboured during the worship is that "I have to go into another family on my marriage and in that family there should be no dearth of essential things on my entry there. Give me a place in that family as Annapurna. On account of my entry therein, none should find anything wanting in respect of food, clothes, and other necessities of life and let life in that family prosper. Similarly let my birth as a woman be utilized for procreating a progeny that would be conducive to making the family prosperous. Where in this present life of mine the person whom I will be accepting as my husband, give me strength to bear with him during times of his vissitudes as well as in his happiness. Not only this but let me live only till my husband is living." This ritual has to be performed by the maiden annually from her age of twelve till she attains the age of nineteen. After this comes the period of married life during which she has to perform the ritual of Mangalagauri annually. The performance of this ritual represents the stage of adulthood of Devi Parvati. This ritual should be performed annually for five years after marriage. Such of the ladies who perform the final worship of the Mangalagauri ritual as a token of concluding the same having been performed for five continuous years, should in fact perform it as a conclusion of the five years of worship of the Mangalagauri undertaken after marriage and the seven years of Haritalika worship undertaken before marriage. The concluding ceremony thus refers to a total of twelve years of both Mangalagauri and the Haritalika taken together. It is only then that the worship at the concluding ceremony will be fruitful

These ceremonies in the present times are current only in the Brahmin community. But for women other than those belonging to the Brahmin Community, certain method of ritual by which their life too will grow and flourish have been prescribed. In these communities, maidens commencing from their age of twelve till attaining the age of nineteen, should in the month of 'Shravana', every year, observe fast on Tuesdays falling in that month. Observance of fast does not mean eating food at noon and observe fast thereafter, Rightly a fast should be observed from sunrise to sunset. One should take food thereafter. After the maiden gets married she should either in the month of Ashwin or the month of 'Paush' observe fast on every Tuesday of any of the these months. Such Tuesdays will be either four or five in these months of a particular year. On the last of these Tuesdays the women should offer 'Oti' to their Kuldevata. If responsible persons in a family advise observance of these ritual to maidens in their families, there will not occur obstacles at the time of the betrothals and will result in happy marriages. It will then not be necessary to consult astrologers or sorcerers or take to 'Mantra', Tantra or 'Navas Sayas' etc, and carry out undesirable things told by them. The maidens will get married at their right age and their married life will be happy and prosperous.

Having read the above scientific method of Nirakaran, devotees may naturally feel that observance of Kuldharma' and Kulachar in a scientific manner will create a big problem before them. As per today's changing times people have to lead a life full of conveniences and inconveniences. In such hectic times, if for instance one is not able to get a Brahmin and his spouse to accept food in his family at the time of performing Kuldharma and Kulachar as required, he need not get disappointed and feel that the service rendered by him and his family, will not bestow the desired fruit. It will be erroneous to presume, that the above practices are given as guidance because they emanate from the 'Nathpantha' and 'Dattapantha' to which I belong. It should be remembered that the

Kuldevadevatas too are participating in it, in giving their blessings to the worshipper. Therefore when very simple and easy practices are indicated to you to be performed, they are very gladly accepted by the Kuldevadevatas. Hence when you are told to offer food to a Brahmin and his spouse, you could in lieu of that, keep two betle leaves and a betlenut and Rupees five and paise twentyfive in front of the food cooked at home and kept before the family Gods and Goddesses as your sincere offering. When this Daxina is offered in addition to the food offered one gets the benefit of the piety of a brahmin and his spouse having accepted the offerings, made to the Kuldevadevatas. Such Dakshina set aside should later be given to religious, medical or an educational institution. These institutions have as their objective service to society. They however find it difficult to achieve it for want of adequate funds. Such institutions are working in the same town where you reside. But having forgotten charity and service to others as your bounden duty towards society, you only criticise the work of these institutions. Infact the right approach is to look at these institutions as having accepted upon themselves, performance of those kind deeds which you cannot perform on your own. Since you have become a constituent of society by birth, you should never feel sorry for having extended such charity towards social welfare. Your charity to such institutions will serve a dual purpose. Firstly, you will get the satisfaction of having served properly your Kuldevadevatas and secondly, your contribution will support those who have wholeheartedly devoted their life to social work in getting an extended scope for their social work.

THE VIVAHA VIDHI

We must have many times attended marriage ceremonies of sons and daughters of our friends and relatives. Quite many of us must have also given our daughters in marriage in families of our choice. Have we provided for in making their married life happy and peaceful in a full measure? We may answer this question by saying

that we have given dowry, ornaments and other gifts asked for by the family people of the boy. We have given at the time of the marriage enough jewellery and in doing so we have chosen for our daughter a suitable boy. The boy as per our expectation is well educated, comes of a respectable family and is an earning member. If this be so, and further when you are under the impression that all that was necessary has been complied with at the time of marriage, why is it that the girl experiences unhappy days with a sense of frustration and dissatisfaction, and that too only after spending a few days of contentment in her married life? From your side you feel that you have done all that was required to be done from a practical and materialistic point of view. But while doing so you have taken no account of it's religious significance. This connivance reflects adversely on the girl's day to day life. You have ignored acquiring the blessings of Devadevatas of the family for the married couple. During the marriage ceremony you are so engrossed in treating the guests and dignitaries attending the marriage ceremony that the performance of the essential rituals at the time of this holy ceremony, remains totally unattended. Ignoring the religious precepts is detrimental to the interests of the married couple.

During the marriage ceremony it is necessary for the girl to worship what is known as the Gaurihar. In this worship there are two sacramental Devadevatas. The first is known as Annapurna and the other as Shri Balkrishna. However it is often seen that in this worship only one of them is worshipped. This practice is incorrect. It is very necessary that both should be worshipped. The Annapurna is the symbol of Goddess Parvati's matrimonial state. It is therefore symbolic to put around the neck of the Devata a Necklace of five black beads with a golden head in the centre. This represents a state of pious matrimonial alliance. Unless the Annapurna Devata is worshipped with such a necklace the performance of Gaurihar is not duly fulfilled.

The reason for worshipping and paying homage to Annapurna Devi and Balkrishna together is that the Haritalika rite which the girl had taken upon herself in her parents' home, while she was a maiden, should not remain with the parents upon her marriage, but should be transmitted along with her to her husband's family, to enable her to build up a happy union in the future of her married life. It should be linked up with the rite of performing Mangalagauri worship in her husband's home. Thus a total period of twelve years worship (Seven years of Haritalika rite in the parents' home and five years of Mangalagauri rite in the husband's home) is united together. Such is the correct practice for the girl and this entire worship makes up the Gaurihar worship to be performed during the marriage ceremony.

At the time of Gaurihar worship the girl is in a peculiar mental state. She has to offer to her husband in future, the entire life she has lived under the protection and company of her loving parents. She is anxious on account of the thought, whether she will be fortunate enough to experience similar love and care in her new home. When she is in such anxiety, the friends and relatives that have gathered for the marriage ceremony take pleasure in teasing her. It is cruel to be so when the girl is passing through a mental turmoil in the anxiety of her future life. On the one hand she is looking forward for a happy married life and on the other hand she is grieved to relinquish the happiness and contentment she has enjoyed so far with her parents. She has to suddenly sever her bonds of parental love and care. Is it then not the duty of people gathered around, to give her moral support in her worship of the Gaurihar according to her ability and understanding?

It is a mistaken view held by many, that the presence of Balkrishna in the worship of Gaurihar is meant for performing the ritual of worshipping the Satyanarayan, immediately, after the marriage. Significantly the idol of Balkrishna depicts Balakrishna in a pose kneeling on one leg signifying that the husband should not in

future go astray by falling a prey to undertaking wrong and unholy steps. He should in other words perform all his rightful duties and lead a married life of happiness and contentment. It is to signify this, that the idol shows a posture of Balakrishna kneeling on one leg.



Chief Family Deities and Their Seats

Chief Family Deity	It's Original Seat	Chief Family God	It's Original Seat
Shri Mahalaxmi	Kolahapur	Shri Jyotiba or Shri Kedarnath	Near Kolahapur
Shri Mahasaraswati	Tuljapur	Shri Khandoba	Jejuri
(a) Shri Yamai (b) Shri Saptashrungi (c) Shri Mahakali	Aundh (Dist. Satara) vani (Near Nasik) Soundatti, Karla	Shri Khandoba Shri Khandoba Shri Kalbhairava or Shri Khandoba	Pali Jejuri Mangsuli
(d) Shri Renuka, Ekvira, Bolai	Shri Khandoba	"	Mangsuli
(e) Shri Ambejogai	Ambejogai	Wadeshwar or Harihareshwar	Ambejogal
(f) Shri Arayadurga (g) Shri Shantadurga (h) Shri Santoshi Mata (i) Shri Bahucharal (j) Shri Mataji	Shri Mangesh	Goa Abu	Goa Goa Gujrat Gujrat Abu

PUJANADIVIDHI and it's SIGNIFICANCE

An explanation about the different Kuldevadevatas as well as the necessary Kuladharmas has already been given. Guidance regarding the procedure of worship of the Devadevatas will now follow. A question may arise whether fasts, Vrata Vaikalyas etc in honour of the Devadevatas are necessary. The answer is that the performance of daily worship as well as the prescribed annual rituals, sincerely and devotedly, will obviate penance, fasting and other specific rituals. The worship should however be performed with knowledge and understanding about its significance. Failing this, the performance of daily worship by offering Gandha, Flowers, Akshat and 'Shreefal' and that too without understanding their significance, will partake the nature of a mechanical repetition and will amount to a habit formed by the gross body, but the necessary concentration of mind in the performance of worship will be wanting. Such concentration of mind is the sin-qu-non of worship to make it purposeful. Even the equipment or means taken help of at the time of worship have been scientifically suggested by the ancient texts and theories and is based on experience. The direction in which we face at the time of worship should first be observed. Facing the East or the West is recommended for a speedy realisation of the purpose of worship. However in many homes it is seen that for want of space the idols of the Devadevatas are placed facing either the South or North. Facing either the Deities or the worshipper to these sides is not desirable. The seat on which the worshipper sits should be preferably a 'Darbhasan' or in its absence a clean white cloth should suffice. A mattress commonly sold in the market is however not recommended. The white cloth used should be washed everyday. This is because the prayer performed at the time of worship brings about an ablution of the defects and impurities of the 'Janmakarma' residing in the gross body, composed of the five material elements and these defects dissolve through the medium of the seat that one

uses at the time of the prayer. Therefore if cloth material is used as a seat during the prayer, it must be washed everyday after the prayer.

While starting the worship one should sip three spoonfulls of water twice, one each at a time with the help of a spoon and a plate specially designed for use during worship. This sipping is known as 'Achaman'. At each of these the invocation to be recited is "I bow to 'Keshava", "I bow to Narayana" "I bow to Madhava." The scientific significance of such invocation is that when one sits for prayer and worship, all his three body mediums namely the 'Sthool', 'Sukshma' and 'Karan' should be present. The sipping of water twice as mentioned above is with the purpose that the "Sthool Deha" and the 'Sukshma Deha' that is the Janmakarma and Janmajanmantara should remain present at the time of worship. The third body medium namely the Karan Deha in which the Devadik Rinanubandha resides is naturally present when one is performing worship of the Devadikas. After performing Achaman the chanting of 'Aumkar', five times each, emerging from each of the centres or plexuses or Sthanas of the body medium should be done. This is done because the inclusion in this rite of the 'Panchaprakoshas' namely the 'Annamaya kosh' the 'Pranamaya Kosh' the 'Manomaya Kosh' the Vidnyanamaya Kosh' and the 'Anandmaya Kosh' enveloped within the gross body, ensures their essential optimal development. Since these five 'Pranakoshas' reside in a microscopic form in the body, till such time as the religious worship and religious deeds as designed by the texts are not performed only the 'Annamaya Kosha' and the 'Pranamaya Kosha' are active or in other words are developed. Infact since birth has been acquired, the remaining three Koshas that is the Manomaya, Vidnyanamaya and the Anandmaya too must be appropriately developed. The development of the 'Manomaya Kosha enables one to derive happiness, contentment and peace from the material attainments in life. The sublime benefit of the religious services performed under Guru's

guidance that is in other words the raptures of 'Nityanand,' Chidananda' and 'Brahmanand' are successively achieved by the gradual development of the 'Anandmaya Kosha' through proper observance of the accepted service as per the Guru's command. The third type of 'Anand' that is 'Brahmanand' is the joy which is the form of 'Brahma' itself. It is the cognisance of the existence of the Almighty beyond this world. When this is attained one should not unnecessarily create complex and insoluble problems by assuming that he has yet to attain perfection in 'Yoga', or the awakening of the 'Kundalini Shakti' or the Samadhi, He should not think that he will receive greater happiness by 'Yogasadhana' or by awakening of the 'Kundalini' or by attaining 'Samadhi' than the sublime happiness of being near the Almighty which he has attained through his progress upto the Anandmaya Kosha.

This Sadhana is indicated with the intention that, since one has taken birth in this world to carry out effectively and efficiently his family duties and responsibilities, it become his responsibility to see that the fulfilment of these duties reaches successful completion with the help of God's grace. The sciences of 'Yoga', or 'Kundalini awakening' or attainment of 'Samadhi' though may be laudable in their own rights, their attainment involves a good deal of time and the benefit received by a family person after spending a long time over them may not be commensurate with the efforts made. A wise devotee therefore should keep these sciences with high sounding names at an arms length. I feel that an individual who has been fortunate in becoming capable to receive Guru's grace and leads a simple life as per Guru's guidance does not require the appendages or assistance from these sciences to attain the fullest development of his life in this birth after having attained Guru blessings.

Theoretically, worship is divided into two parts or types and the sentiments and emotions pertaining to both these have to come from within the medium of the devotee. The first type of worship is termed 'Panchaupchar'. That is by Panchaupchar the reverence and

pious feelings that are within the devotee towards the particular Deities has to be expressed though the instrumentality of the material used during worship. While it is through Pancha- Upchar that reciprocation given by the Deities towards their worship through Panchaupchar is to be imbibed by the devotee in his body speech and mind. The performance of worship of both these types should develop, day by day, to a sense of sublime satisfaction and equanimity, out of the pious feelings and emotional uprising, within one's soul, towards the blessings reciprocated by the Almighty for this worship.

The material used during the panchaupchar worship should necessarily include, an Asana, some Gandha, Akshatas, Attar, a bit of Haldi and Kumkum Powder, a Niranjana with ghee as the burning medium, Naivedya and a fruit of one's liking. The Scriptures have given the significance of these necessary materials as below.

THE ASANA

This should always be of clean white cotton cloth. It should not be of multicolour designs or a carpet, or a soft woolen carpet, just because one can afford to buy such costly things. The reason is that when we sit for performing worship and we meditate over our Devidēvatas the atmosphere around us should not bring to merge in us multicoloured encirclements. These colours disturb the worship and so do not allow our intellect and mind to be stable at the time of worship. That is why from ancient times, for the purpose of maintaining purity, a small square mat made of special grass found in river beds has been recommended as the best material. This grass is known as 'Darbhā'. Many times ladies in a home are required to perform worship. But the Scriptures preclude them from using the 'Darbhāsan'. Therefore a pure white cloth conveniently folded to form a square of about 2'x 2' is most convenient, as it can be used by anyone. This cloth must be washed immediately after worship

for reasons already mentioned above. Similarly Achaman has also been described above.

Before starting worship Achaman should be taken twice and thereafter a few Akshatas should be taken in the right hand and should be mixed with little Haldi Powder and Kumkum. Thereafter these Akshatas should be held between folded palms and a prayer purporting the following should be recited.

“Oh most revered God I am going to perform worship as per my knowledge and ability . I pray to thee to bestow thy grace on me by your presence and accept my humble prayer.’ One may be surprised that he has never know so far such mode of worship. The reasons for such invocation to God at the time of prayer is simple. When we celebrate an occasion for joy by a certain ceremony we invite our relations to attend the same. Though such invitation pertains to a given occasion, even here Akshat is necessary. Such offering of rice grains is supposed to be symbolic of our prayer to the relatives that they should grace the occasion by their gracious presence. Is it then not necessary to invoke the God power in whose honour we are performing the worship and that too not occasionally but as a daily practice?

After praying as given above the Akshat should be placed on the platform or mantel meant for keeping the idol or image of God

Only after saying the above prayer the idol should be taken down for giving it a holy bath at our hands in a special type of plate made of copper or silver and bordered by a wall of about half an inch. The act of bathing is performed by devotedly pouring a little quantity of water on the idol. Thereafter with a view to bear on us the power of Trinity exstant in God, repetition of certain Vedic hymns in praise of God should be done. These aphorisms are in Sanskrit and are known as the 'Ganapti Atharvashirsha' the Purushsukta the Shri. Sukta' the Pavamansukta and the Rudra. Today however very few of us know hymns or suktas by heart or have learnt them at the feet

of a Guru through his initiation. Therefore even when those of us who know them should not recite them unless these have been learnt with the Santha method, namely Udatta, Anudatta and swarit and can render them as such. Till these are so learnt one should not sing them merely to create an impression that he knows them by heart. Instead, one should perform the worship with a simple method. That is those who have been initiated in the Gayatri Mantra after their Thread ceremony should recite the twenty four names of Devatas included in the Sandhya vidhi. Even pronouncing these twenty four names is enough to lead the worship to fulfilment. A simple and easy way for those who even do not know the twentyfour names, is to remember the name of his Guru twentyone times. After this, in the special spoon some water should be taken and a little sandal paste, a flower, and a few Akshatas should be put in it and this water should be poured on the idol. After this one has to pour three spoons of water once again on the idol with a view to give it a cleansing bath. Thereafter the sandal paste, flower and Akshatas offered to the God earlier should be taken in the right hand, touch one's forehead with it and then put these to one's north side. This performance is termed as Uttarpuja. After this the idol should be wiped and cleaned with a clean white cloth and then kept at its place on the mantel.

GANDHA (Sandal Paste) :- This should be made from chandan and not from Rakta chandan or Gopichandan. It is prepared by rubbing a piece of sandal wood on a stone specially made for the purpose. This stone is round in shape. It therefore represents the Prithvi Tatva. The idea behind it can be explained thus. The piece of Sandal wood which is going to be rubbed on the round stone should be imagined to represent the worshipper. Just as the property of Sandal wood is that while it gets rubbed it continuously gives pleasure to others through its pleasant perfume with a sense of gratitude, similarly with a sense of fulfilment the devotee should imagine that "My life too should be utilized in rendering service and

satisfaction to others.” It is with this pious sentiment that sandal paste should be prepared, because just as the Earth rotates around itself in the same way Janmakarma is also rotating around the body. If one desires to liberate himself from this cycle of birth and death of these Karmas that liberation cannot materialise unless the body gets sublimated. Therefore the sentiment to be borne in mind is that “this body of mine is like the piece of sandal wood and it should be attenuated and thereby give proper scope to my qualities to work for the welfare of the world”. The sandal wood should never be rubbed on the stone in an up and down motion but in a clockwise circular motion. In the sandal paste so obtained one should mix a little of saffron powder if it is possible or else it should be mixed with a little of Haldi and Kumkum powder. This mixing signifies that the sandal paste which we apply to the forehead of the idol should never be white because it is a pious and gracious place. It is symbolic of good fortune and piety. The sandal paste should be applied on the forehead as well as to the feet of the idol. If we are having a photograph of a worthy saint among the idols that we worship the sandal paste should be applied to the forehead and feet of such photograph and also at the central point of the chest. The implication of applying sandal paste at this point is that though we see the saint in the photograph only in the form of his gross body, he is infact the incarnation of God having taken birth in this world through a body medium for the welfare of the world. He assumes a body form only to make us aware of his mission. Therefore while we see the saint outwardly only in the gross body form, his true and pious mission and his likeness with God rests in his heart. Not realising this significance it has become customary to apply sandal paste only to the forehead of a Saint’s photograph.

FLOWERS:-

The purpose of offering flowers to the God is not merely to decorate the idol. The flower in it’s full bloom emanates a very pleasant smile to give pleasure to others. There are thorns in the life

of the flower too. Take for instance a rose plant. When it's flower, is plucked underneath the flower there are thorns on the stem. However when the flower comes to full bloom, one does not experience the thorns in it's pleasant smile and perfume. Similarly when the worshipper sits for worship he may not necessarily be always in a happy mood. Even then he should bear a pleasant countenance at the time of worship keeping aside his worries and griefs like the flower that does not bring the thorns in it's smile and perfume. Performance of worship carried out as a compelling act does not fructify.

On offering flowers to the idol one should concentrate at least for five minutes on the flowers and bring to his mind the thought that "the life of this flower is very short, even then by surrendering itself at the feet of God Almighty it has fully utilised it's life". Next day when these flowers are set aside as Nirmalya a thought spontaneously arises in the mind that one should not tread these flowers under the feet. This is because not only has the life of the flowers been fully merged with the divine element but whatever impurities they earlier had have also been washed away. Therefore sentimentally one does not say "Throw away these flowers" but says "Immerse them." Taking care not to tread them under the feet they are later immerse in a river. One should at such times ask himself a question namely that "I am fortunate to be born as a human being since many births and I live a much longer life than these flowers. Have I been able to achieve a sense of fulfilment, even in one of these births of mine?" For such flowers which are offered at the feet of God with a sense of complete devotion a small expenditure in buying them from a florist should not be considered as a burden because these flowers always remind us of our righteous duties in life. The Puranas, Pothi, Pravachan, Harikirtan etc. create within us a sense of realisation of our duties in our present life. However it is not possible to go to attend to the recitation of these everyday and receive from them this realisation. But the flowers in the early hours of the morning by their

very nature and looks remind us of our duties in the hours that follow after worship. Such silent devotion by the flowers is far too superior to the devotion that one experiences through listening to learned discourses. Having realised how the Almighty has indicated through the analogy of flowers one's bounden duty, at least hereafter, is to refrain from requesting for flowers necessary for offering to the Devadevatas at the time of worship from the neighbours, or worse still, steal them from their gardens early in the morning before they get up. The Almighty will certainly recompense the offering of flowers when these are either nursed in one's own courtyard or are purchased from a florist from out of one's own hard earned money.

The Satva Guna in the flower becomes Karanik to the God element. But hardly has anyone observed one more quality of the flower namely it's Tamas Guna. Generally innumerable dead souls are hovering around all over in the atmosphere. They then try and possess women or girls of our families when they go out of homes at odd hours. To protect oneself from such possession by evil spirits and the troubles arising out of it, one has to attain the Sadhak Awastha. However it is not likely that everyone can attain the sadhak state. We have however totally forgotten a very simple means made available from ancient times to seek protection from such evil spirits. In olden day women used to necessarily put in their hair a flower or series of flowers. The reason was that when such flowers decorate the hair of a woman she could not be affected by an evil spirit since the evil spirits abhor flowers. Creation of flowers and their perfume is symbolic of the existence of God and evil Spirits will not come near those who wear them as these spirits abhor natural perfume.

Men too are oftentimes possessed by evil spirits. But since these are not known their presence cannot be detected. When there appears a change in the manner of the walk, talk and behaviour of a person away from his usual habits it should be taken to mean that he is possessed by the subtlest of the subtle type of afflictions. Our impression about possession by evil spirit is that the person so

affected goes into a trance and through it he speaks or jumps around. But the possession of a subtle nature is incomprehensible. Its span may range from a departure in the usual mode and behaviour of the person to affliction by a mysterious and incurable, disease beyond the comprehension of medical practitioners. Therefore in the olden days it was customary to apply scented oils on the top centre of the skull or the elders used to put a tiny sob of natural scent of any variety such as Hina, Sandal Musk or Rose in their right ear. Not realising the good intention of keeping a sob of natural scent, people in the society criticised such persons as prodigals. We therefore departed from this practice and gradually took to using costly foreign scents manufactured artificially. Such artificial scents may produce a pleasant perfume around, but by the use of such artificial scents we have totally forgotten today the practice of a simple and easy method indicated since time immemorial to protect ourselves from the world of evil spirits. In the region of Goa in the State of Maharashtra even today woman belonging to both literate and illiterate families put flowers with a natural fragrance in their hair. The intention for this practice has already been discussed above.

Now when do flowers exhibit the principle of Rajoguna? On the death of a person when his funeral procession with all respect and honour is taken out, the flowers that are laid on the dead body represent this 'Rajoguna'. Here these flowers represent this particular activity and hence no one looks upon them as Nirmalya which word refers to flowers that wither after having been offered to God during worship.

When therefore a flower blossoms it has like everyone of us the 'Satva Guna' the Rajoguna and the 'Tamo Guna'. But these qualities are exhibited by the flowers severally pertaining to a proper and respective occasion. Unlike the flowers even when we possess all the three Qualities, we have not been able to harness these particular qualities for related specific purposes. For example while performing worship even when flowers are exhibiting the SatvaGuna

the worshipper may have become a prey to the Rajo or the Tamo-Guna.

A look at the life of flowers which is acquired by them as per nature's scheme, make devotees curious to know and understand about such qualities inherent in them. The chief function of Satvaguna inherent in the humans is to bring to bear a realisation that the soul of every individual is the same without any distinction and further in the interest of the welfare of everyone it is necessary for everyone to realise the fact that there is a specific cause or purpose behind every birth taken. He who constantly maintains the realisation that he has always to bear respect to his elders and for those who are more knowledgeable than him and who has a fear for his bad actions committed knowingly or unknowingly and also further who considers as his bounden duty to surrender his entire life fully at the feet of God and not to dissipate it by his own good or impertinent thoughts or by his knowledge and ignorance, in such a person alone the quality of goodness vests. It is this quality which is called Satvaguna.

It is often read that in man's body medium vest the above three qualities of SatvaGuna Rajoguna and Tamoguna. Though these qualities have been discussed at length in scientific discussions, it should be known that according to the analysis of creation of life the body medium at birth is fully encompassed by Satvaguna. God will never give to the body that which will not be conducive to a fuller development of life upon birth. A child is one hundred percent good or satvik till the age of three. The qualities described above as Rajas or Tamas begin to be borne by the body medium from the age of eight. Out of these the Tamas quality begins to be borne by the body medium on the attainment of age five. Ofcourse it is the parents and not the child that are responsible for the growth. Because the three qualities in the grown up stage of the parents have grown in an uneven proportion and instead of thinking wisely of helping the child to develop more and more of the Satvaguna, giving it proper

food and milk as well as ensuring in the process of child care and child development, that the Satavaguna will blossom in the child in greater proportion and for a longer time, the parents through their actions unknowingly become instrumental in reducing the Satavaguna. An example of this is of the parents who get annoyed with the child every now and then, punish him and take such actions which are uncalled for. These uncalled for actions on the part of the parents adversely affect the nascent and delicate mind of the child and the cause for which the parents get annoyed becomes a subject on which the child dwells unnecessarily and in the process naturally the creation of the other 'Gunas' in him begins. In fact the parents should know that they being grown up, it is their bounden duty to carry out proper child rearing and development and in that give him lessons of ideal behaviour. Such realisation in the parents should in fact emanate from the Satvaguna in them. Why does this not happen in reality? The reason is that the Satvaguna which was one hundred percent in everyone at birth has today been reduced to a mere twentyfive percent. The factor responsible for this is that upto the age of eighteen the TamoGuna had developed in a greater proportion on account of the parents anger without rhyme or reason. The age of eighteen denotes the full development of all human organs. At that age the subjects of chief interest of the adult are those concerned with the various worldly matters and not with life in its true sense. His desire and mental state to run after worldly things is beyond his control and due to temptations of the worldly things he cannot control his mind. On account of this the Tamas and Rajas Gunas rise to the tune of twentyfive percent respectively.

The existence of cent percent satva guna at birth is a natural attainment but being ignorant of it one creates in him an artificial or an unnatural condition. The Rajas and Tamas qualities disturb the scope for a fuller development of life. Many times devotees ask me at our centres a question thus :- "You advise me to contemplate on God but my mind fails to concentrate". What guidance can the

medium give to such a query? Therefore during the life span that one spends from childhood to adulthood one must think and put in efforts to preserve at least fifty percent of satvaguna for his own welfare.

Rajas and Tamas Gunas are necessary in life. But only when their proportion is not more than twentyfive percent respectively. Then alone will the fifty percent satvaguna help in attaining an appropriate mix of material and religious life or in other words will enable us to acquire peace and happiness of such life. If one desires to regain this lost satvaguna then the first essential is to start to withdraw from worldly temptations which have overtaken him. These temptations are more than what are necessary. If these temptations are reduced by controlling them, the Rajoguna which has increased to fifty per cent will get reduced and the proportion of satvaguna will by itself increase. Similarly to reduce the Tamoguna that has risen to twentyfive per cent, the best way is to reduce the habits of getting annoyed with the family members or of subjecting oneself to mental stress and bring these down to the barest minimum. When this happens the proportion of Tamoguna will come down and make room for the proportion of satvaguna to increase. This foundation of religious attainment has to be laid not by the Almighty but by the individual. The Almighty is in fact, eagerly awaiting to invest himself in such an individual who has acquired the necessary foundation. Since the devotees are not fully aware of such realisation they meet other mediums in this path and in their eagerness ask them series of questions as to when they will experience Sakshatkar, or as to when they will experience realisation of the existence of the soul or gain knowledge of the soul. Answers to these questions to the satisfaction of the devotee are not found in the Guru Marg. Therefore, unfortunately many knowledgeable devotees change the course of their life in a wrong direction and live in these wrong directions the most pious flow of their precious life. On knowing this everyone should become cautious in attaining a truly

religious life. Seventyfive percent of this responsibility is that of the devotee himself and only twentyfive percent-responsibility of potentiating it is that of the Almighty and he accepts it gladly. Those who have lived their life in the righteous way described above have experienced that God through his divine kindness has showered his blessings on them.

The above describes what precautions one must take to attain the chief quality of satvaguna. The Tamas Guna mentioned above should be present only in the proportion needed in life that is only fifteen percent. This is required when one is passing through difficulties in life or through a sudden crisis. The satvaguna has the necessary seed potential of the blessings of God to ward off these difficulties. Even then one harbours a lurking fear in his mind that he may be defecient in facing a crisis. The Tamoguna at such times plays it's role in removing the feeling of pessimism and imparts strength to him to defend from the crisis with determination.

Morover as a chief person in a family one must exercise authority in the family only to the extent necessary. In the guidance given at the Centre the symbol given as representing the blessings has to be worshipped for a period from five to eleven weeks. When one is unable to realise it's fruits, among various reasons which account for such a shortfall is the fact that the Tamo and Rajo Gunas have gone on the increase and the satvaguna falls defecient to attain the desired results from the worship, of the symbol of blessings. At such times one does not attain full benefit from worshipping the shreefal given as a token of blessings.

In the above guidance it has been directed that 'Life' must become the principal subject of living it. The significance of this guidance is amply clear. It means that the RajoGuna must be substantially reduced. Only ten percent of it is enough for a functional life. The prime objective of life is that a major portion of it has to be harnessed for fulfilling the essential duties towards one's

family. It follows therefore that one should keep away from many other unrelated objects of temptations in the outside world. It is therefore clear that for an optimal development of life ideally, the satwaguna, Rajoguna and Tamoguna should vest in the proportion of seventyfive, fifteen and ten percent respectively. Failing this one falls a pray to temptatioins.

ATTAR (Scents)

These are used in worshipping God through his image. Scents should be applied to the idol or the photograph by one's ring finger at the chest portion. This is applied to the chest because the spiritual power of God vests at this point as it also does in worshipper's heart. It must also be realised that the good intention that lies behind the offering of scents has also a moral. What measure of good qualities one has and how much more of them he should acquire in order to achieve fuller development of his life is a vital point over which no one ponders. On the contrary one egoistically feels that he is superior to others in the qualities and goodness he possesses. This superiority is however hardly seen in his behaviour. Inspite of such vices which bring shame to others God accepts the worship. He does so because he considers that "even if my devotee is having the vices on account of his deeds in previous births, he will surely acquire good qualities in later periods of the present life thorough my blessings and the fragrance or these qualities will be effectively utilized by him for the welfare of others."

You have not given a thought as to which kind of scents are appreciated by the Devata. Simply presuming that you have to offer Attar, you use any of the modern artificial scents. But what is a greater misfortune is that, even when the dressing table in the home has a liberal collection of a variety of scents and those too imported ones acquired with great efforts for everyday personal use, there is hardly a bottle to be found near the Altar for worship. When you present yourselves to the world outside, you adopt the modern

method of spraying perfume on your clothes to give a pleasant fragrance to others. What everyone should think over is the fact that use of costly artificial scents give fragrance only outwardly. Is one equally pure and fragrant within?

The scents which a deity appreciates are Hina, Sandal, Rose, and Musk. All these are vegetative products. The vegetation from which these are procured and the scent which they emanate are a gift of nature and are not man made. They are natural in their origin and they stand as evidence to God's power of creation. In spite of God's omnipotence it is a pity that a novice in the Guru Marg acquires some siddhis at a lower level the consequences of which in the end are highly detrimental. The novices perform astonishing magic and ready tricks in the society and the people who are misguided believe that the siddhis which they possess, signify God's presence within them. Due to this illusory assumption, under the sway of blind faith they turn away from the Almighty. Instead of presuming that such siddhis are God in themselves and so running after them, one should endeavour to acquaint himself with the sublime token of his supernatural powers which God has given to derive personal experience from it. He should thereby create a faith that, God does not need any human medium to exhibit and prove his puissance. Though man is a constituent of the Universe, his life is being expended not as per the Nature's way but in an unnatural way. The creation of nature is the surest evidence of the existence of the Almighty. He exhibits his celestial powers symbolically through nature. He never needs a human medium for it.

HALDI KUMKUM :-

These two materials are used during worship as per the religious sciences. It's significance is that, when these are offered to God one has to beg of God through the medium of these materials that "Oh merciful God, you are omnipotent and your power permeates and functions over a wide range from the atom and the

molecule to the Brahmand. Such a function comprises within it the Riddhi Siddhis which are for ever at your command. They are a support in my life for peace and happiness. Let this support continue to remain in my life forever by your good grace". With such sincere prayer a pinch of Haldi and Kumkum powder held between the thumb and the ring finger is to be applied to the idol or the photograph. After this is offered, the worshipper applies to his forehead the remaining powder. The purpose being that as the worshipper desires that these accomplishments should be effective in his life as God's blessings, his body medium too should be purified and made auspicious. Then alone will the prayer attain fulfilment.

In modern times Indian woman in their daily life use readymade artificial kumkum available in liquid form. The use of such artificial material does not fulfill the purpose of prayer for the attainment of Riddhi-Siddhi as it does when said with the application of Haldi and Kumkum powder in a vegetative form. Therefore after applying the artificial material as a matter of convenience women should offer to the idol, Haldi and Kumkum powder and apply a little to their forehead in that order. This practice alone will materialise God's blessings for the rest of the family members.

OFFERING OF FRUITS :-

This practice too is to be performed as part of Aupchar and Upchar. The fruit that is put before the idol is in it's ripe stage. This ripened fruit indicates that it has completed it's development in all the three stages. It serves as a medium to express the prayer to God that "like this fruit, I too have to travel through these three stages but I see that so far I have not achieved any noticable development in that direction and this deficiency makes me unhappy." This procedure and the prayer with which the fruit is placed before the idol is correctly called as Naivedya.

There is yet another purpose in offering the fruit. At such offering it is prayed to the Almighty thus "I do not understand

whether it is in my interest or not to ask for the fruit in return of whatever service I have rendered at your feet so far. Therefore please be kind and gracious to accept my humble service and give me its appropriate fruit as per your divine wish because I am unable to understand as to whether what I ask for as the fruit is in my best interest or otherwise. It may be that I have expressed in my prayer the fulfilment of my own expectation but perhaps your wish may be to bestow on me much more than I imagined. In that case I would of my own volition limit the blessing only to my expressed desires. Therefore be gracious enough to give me as per your own divine wish that which is in my best interest." The fruit when offered with such selfless prayer becomes absolute devotion.

When the fruit is offered with this prayer it gets transformed without our knowledge into God's reprocative blessings. When the Prasad is taken by all the members of the family the sincere prayer in return should be "Oh Almighty God with the strength of the Prasad given by you and taken by our family, let no one in the family be required to undergo the troubles arising out of the vicious cricle of illness, grief, turmoil, favourable or unfavourable circumstances according to karma and calamities of loss of wealth, knowledge, and progeny arising as a consequence of the Rinanubandhas".

Many devotees offer to God number of sweet items current in the Indian diet. In fact to cousume more of these items is their own desire. This desire to eat the sweets is got fulfilled on the pretext of offering them to God. Even when these eatables are put at the altar of God, God and his Godhood take the form of only a pious wish and not of a willful desire. Therefore being under the impression that God has accepted the offering, is not so in reality. Because God's righteousness is divine and therefore natural, hence he will accept that which is natural and bestow it back as his blessings. The best natural material which can be most conveniently used as offering is therefore milk with sugar dissolved in it and a ripe fruit.

ARTI :- (Singing of Aphorisms and Devotional Songs):-

It has been indicated during the course of Nirakaran oftentimes in the past, that the Niranjan that is lit before God should be of pure ghee. If it is not possible for you to fill the Niranjan with pure ghee upto the brim, then at least that much quantity of pure ghee should be filled in it, which will keep the wick glowing say for five minutes before the Altar. Instead, substitutes for pure ghee are very commonly used and by using substitutes like wax or the so called vegetable ghee we feel satisfied in having lit a lamp before the Altar. There must be a specific reason in indicating that only pure ghee should be used in lighting the Niranjan

When you sit and complete the worship as per the explanation given above, you cognise only one fact, namely, that, you are sitting for worship with your Sthula Deha but you are void of consciousness of the other two Dehas namely the sukshma Deha and the Karan Deha which are encased in the gross body and you cannot see them or experience them. It is essential that these other two bodies must also function during the worship. The Niranjan made either of copper or of brass represents your Sthul Deha that is the body composed of the Panchamahabhutas . The ghee in it represents the Sukshma Deha that is the Panchatanmatras and the wick represents the Karan Deha. When the devotee lights the wick the light spreads between the God's image or idol and the devotee. you should at that time pray to God that. "I have lighted the lamp before you as a token of myself and just as it's light has permeated between you and me bringing us close together in the same way let my three body mediums be integrated fully by your grace. When the bodies so integrate completely the light of life will spread all over the world and thereby through whatever service I would render to others around me in this world I will realise my Janmakaran in this world"

The significance of the use of pure ghee can be explained thus. The body being the creation of five natural elements all these

elements are necessary for a fuller development of the entire personality. Hence the consumption of things such as food, water, milk curds and ghee sustain properly the gross body. In the same way the mode of bringing to blossom the total life and to nurse it is rightly represented by pure ghee. Ghee is the final product of milk which is derived from a cow or a buffalo. Milk is the final satvik essence of the five natural elements present in the cow and therefore the flame from the wick lightened in these elements can very well be assimilated without any obstacle, But when the wick is lighted in any artificial material such as wax or vegetable ghee it serves no purpose in so far as it's use in being conducive to a fuller growth of life is concerned. The moral to be drawn in using pure ghee is that like the flame burning in pure ghee consecrating itself to give out a divine glow to all objects around it, our lives too, should be gradually consumed in the service of others. The Niranjana should be offered to the idol or the photograph holding it in the right hand and moving it in a circular motion around the idol or the photograph, clockwise from head to feet. The significance of doing it three times is also related to the three body mediums. There is one more reason for burning the celestial lamp. When the worshipper sits for worship before the idol or the photograph the atmosphere between him and the idol is polluted by the impure encirclements from his Janmakarma and these obstruct the worship by their presence. The light of the lamp absolves these encirclements and enables the devotee to bear easily the blessings given by God in the form of encirclements as his pious response to worship

AKSHATA (Purified Rice Grains) :-

The Akshata offered to God at the beginning of the worship were with the intention of invoking the Almighty to accept our sincere Worship. The Akshata to be offered procedurally now are with the intention of making oneself conscious through the medium of the grains. At the time of offering these grains the prayer should be "Whatever worship I am performing as per the prescribed procedure

is not my credit , because you have been giving many more things in my interest and will continue to give them hereafter . I can never either in this birth or in many of my later births compensate for them. Even then in return for the good turn made by you whatever little service I have rendered as per my ability and knowledge is equal in weight and size just to one grain of rice offered by me in worship. I pray, please be gracious to, accept it;'

Now it may not be within the capacity of everyone to afford the material that is required for performing worship. It is upto the person to try and provide as much of the material as he can afford. Unfortunately the habit of ignoring worship on the pretext that one cannot afford the material needed generally prevails. One must not forget that God values and loves more the sentiments and devotion of the worshipper than the material used and the pomp and show put up by him during worship. Then it follows that there is no reason in putting up an excuse that one cannot afford worship. The sincerity and devotion towards God and the sentiment with which it is expressed is of prime importance . If you get fully accustomed to such sentiment then from the worship performed devotedly for fifteen minutes in the morning , the pleasure and bliss that you derive is more than enough to sustain you throughout the day till bed time, continuously conferring on you the experience of that pleasure and bliss. Then while carrying out your duties through out the day you will never feel that you are disgusted and you have nothing purposeful to do . Because the time of fifteen minutes spent in the morning worship is invaluable as it is more of bliss to the soul than of pleasure to the body and such bliss and joy will keep on increasing immeasurably ever and ever. When you are blessed with such joy then there will be no need to seek after the commonplace modes of entertainment such as cinema drama, or the radio, to derive material, pleasures. In fact you can save a good deal of your income by not needing to seek these mundane pleasures. The intention in offering rice grains thus lies in the sentiment of the devotee that he

has served God as per his ability and it is hardly equal to just one such rice grain. He entreats God with all sincerity to accept the same.

In society the life of every individual is spent in pursuits at various levels. Some have earned wealth, knowledge, name, fame and prestige much beyond their expectations. In reality such persons should with a satisfied mind thank the grace of God for what they have received in a greater measure than others and spend from it on giving of alms, or doing a good turn to others with a sense of duty and not as favour.

He will then unknowingly accumulate piety by fulfilling needs of others. Instead of doing so, such persons create within them a false impression of prestige and feel that they are much greater in prestige than others, who according to them are ordinary beings. They become egoistic and carrying a sense of false prestige, think, talk and behave with others with scant respect. Is not God, who has bestowed on them this wealth and prestige really thousand times richer and superior? one should in fact sit before God and accept a subordinate position and pray to God that "all that you have bestowed on me is thousand times greater than one of the rice grains offered by me at your feet", "Be pleased to remove the sense of false pride in me, making me think that whatever I have got is my own and I have the exclusive authority to use it towards my own interest. Be graceful to keep me away from such selfish thoughts",

In addition to the above modes of worship there is a practice to keep an oil lamp constantly burning at the place of worship. However this is becoming difficult in present times due to want of space. I would therefore not give detailed guidance about it. Such a lamp may be lit at least during the morning worship and in the evening by those for whom it is possible and convenient. A devotee may as per his ability burn incense stick, sandal as well as frankincense, before the altar at the time of worship in the morning as well

as in the evening . The fragrance of these makes the atmosphere in the home pleasant and conducive to good and pious thoughts.

THE PANCH - UPCHAR (The Five Formal Rites) :-

On completing the worship as per the above procedure it is necessary that the worshipper must keep a feeling of selflessness towards the worship. But the worshipper may not necessarily have such a selfless attitude towards the Almighty or towards what he intends to ask from the Almighty. To overcome this he should take a Bel leaf or Tulsi leaf in his hand and along with it take some rice grains, Haldi and Kumkum powder and offer it to the Deity, after the formal worship described above is over.

PRAYER :-

The scriptures give a particular hymn known as Mantrapushpanjali which is to be recited if the worshipper knows it by heart when these flowers are offered . However all do not know this hymn by heart. It is therefore enough to express the words " Shri Krishnarpan Astu" while offering the Tulsi leaves Haldi, Kumkum and Akshat to the Deity . This expression means that" whatever worship I have performed is wholly in praise of God, and is thus laid as an offering at his feet. Nothing out of it belongs to me ". By such a prayer even if the devotee in the heart of his hearts may at the time of worship have harboured the desire towards the fulfilment of some of his expectations the Mantrapushpanjali creates a sentiment that the worship has been selflessly rendered.

On completion of worship it is customary to recite a Stotra or a Kavach or a Mantra. While chanting these, such Mantras pertaining to the Devadevatas, which contain Bijaksharas should be avoided. Because the mantras which contain Bijaksharas will be effective and beneficial to the devotee only if they have been accomplished by an individual in the Sadhak state who has attained the Siddhavastha and has given those to the devotee through the initiation process. Instead, it is advisable to recite simple and easy to sing hymns in

the praise of God because these are beneficial and render early success to the devotee or in the alternative one should remember with full devotion the name of one's Guru.



KULACHAR & KULOPASANA

(Religious Rites and Mode of Religious Behaviour in a clan and observance of worship)

ANNASHUDDHI:-

In the previous chapter the mode of performing 'Kuladharmā' has already been described. We shall now consider the 'Kulachar.' The food that we consume daily is converted into blood after it's travel through the digestive system, and is later supplied to the body as energy for work and thought. It is therefore necessary that the food which we consume ought to be pure and pious. Our religion therefore ordains that the women in the home who cook food should not do it before taking their bath. After taking bath, the furnace, whether it be a cooking oven working on Gas, or electricity, or a kerosene stove or a sigri in which coal is used, should be cleaned by wiping it with a wet sob of cloth and thereafter food should be cooked on it. In modern times almost every home uses the pressure cooker and therefore women today do not realise which is the principal food to be cooked. In the traditional culinary practices, it is laid down that the principal food should be cooked first. This principal food is Rice, and therefore it should be cooked first before anything else. Thereafter pulses, vegetables, chapatis etc. follow in that order. Now a days, however, it is a common practice to use a pressure cooker for cooking food. While using the pressure cooker the container of pulses is kept first, because pulses take longer for being cooked, and then upon it is kept the container of rice. However, the manner in which pulses and rice are cooked in that order does not conform with the dictum namely "food is Poorna Brahma". Therefore as far as possible rice should be cooked first because cooked rice has a relation not only with this world but also with the worlds beyond.

In addition to whatever other devices we may use in our home for cooking we should have a "Sigri" of Coal. It should be cleaned every day and at least a few pieces of coal should be ignited in it everyday. The other devices such as a gas stove or an oven or an electric 'Sigri' cannot be called 'Agni Devata' in its true sense. The fire which comes out of coal can alone be called 'Agni-Devata'. The reason is that the medium through which the digestive process in our body takes place, that is the stomach, is a form of 'Agni.' Whatever type of food we consume is digested here. The food that we consume, if it enters the stomach without being purified, it causes a number of diseases, ranging from gastric troubles to constipation which compel us to go to the doctor to take palliatives at exorbitant cost. Instead of this a simple solution to eradicate such diseases is to consume pure and pious food. For this the procedure is to take in a plate or a similar container, little quantity of rice cooked earlier and put a little quantity of ghee or curd or milk on it. A little of Haldi and Kumkum should be applied to the oven in which coal has been ignited, and thereafter to the embers of coal in this Sigri, five offerings of a small quantity of rice held in the middle and ring finger and the thumb should be made. These offerings are meant for the five Pranas known as Panchapranas. While this offering of rice is made one has to say 'Pranaya Swaha', 'Apanaya Swaha', 'Vyanaya Swaha', 'Udanaya Swaha', 'Samanaya Swaha' and 'Brahmanaya Swaha' at each such offering respectively. This is because these vital Pranas together are the principal elements of our body. These five Pranas function with the supplementing action of food and breath. Therefore by giving the benefit of pious food to these vital Pranas we get rid of diseases and acquire a long life.

After the food is cooked it should be first offered to the Almighty. This offering does not mean merely, that a part of the food which is already cooked, is taken in a plate and kept before the idol representing the Deity. The correct procedure is as follows. Before keeping the plate served with food, the place where we want to keep

it in front of the mantel has to be purified. For this purpose a square shape with our fingers of the right hand should be drawn clockwise with water. This shape should never be round. Because the round shape is made only at the time of offering food during the Shrad-dha-Paksha rites, to the departed souls of the family. On the square so drawn as described above, the plate containing food should be placed. It should be so placed on the place of worship, as would be convenient if one were himself to eat it. That is the rice and dal served in the plate would be facing the Deity. The devotee should then sit in front of the plate, on his Asan described earlier and take Achman. Thereafter he should take a little of water in his right hand and circle the same around the plate, clockwise, twice. At each of these times of offering, the names of the five vital Pranas should be chanted. The third time water is taken in the right palm and is released as 'Udak' directly in a separate plate described earlier. Thereafter on two separate quarter pieces of bread (Indian chapati) cooked rice and other items of food cooked earlier should be served and on one of these pieces few drops of water should be poured and kept outside the house. This food offering is considered by many as an offering to the Vastu Devata. But in fact this is not so. The home in which the family dwells is inclusive of the family 'Devatas'. The offering made to the Devatas therefore by itself includes offering to the vastu Devata. The offering under reference kept outside the house is for those souls that are hovering around the family abode and are waiting in the expectancy of food. The offering kept thus is to enable the hovering souls to quench their desire for food and make themselves free of this desire. By offering such food to these souls and helping them to be free from their desire for food, at least a small little pious act takes place at our hands unknowingly. Many times it is seen that people fight shy of keeping this offering outside the family abode. This shyness is due to a feeling as to what the neighbours will say about it. Being afraid of such criticism it is kept outside a window or in the gallery. The charitable purpose of this

particular offering is not served by keeping it in the vicinity of the family home. It has to be kept outside the family precincts.

The other quarter piece of chapati with a little of rice and other food items cooked at home should be kept ready and when a beggar comes for alms it should be given to him as one's sincere alms. One should never show disrespect to the beggar and drive him away as one is often wont to do. It is true that his karma has brought him to this beggarly state today but are we too in a sense not beggars? what the beggar does by begging from door to door as per his karma, we too in a way are doing by sitting before the Altar of God and begging of him to make our karma favourable. Since no one has indicated this principle to you before, you have never thought in these terms. On the contrary, instead of earning the piety and satisfaction of doing a good turn to others through charity of food, you become a subject of curse from the very food that has been prepared out of your self- earned income. The word beggar does not arouse in us even a little bit of respect. Not realising that the beggar at your door is the same as you are, at best you give him left over food morsels, only because you do not want to throw them away. The beggar knows that food which you are giving him is left over from the plates of those who have already eaten to their heart's content. But at the hour of midnight when it is impossible for him to control his hunger, the circumstances compel him to accept even such left over food and he eats it to appease his hunger and satisfy the compelling need of the body for food. Naturally the sin of offering such remnants of food to the beggar is squarely yours'. It is customary to give the nomenclature of a beggar to one who calls for food from door to door. But before you secured employment you too were going from door to door begging for a job or an occupation or trade. Would you then put your heart in your job if you too at those times were to be called a beggar? Therefore, it is only when the share of others in the food that you consume, is given with a clean and

clear thought and sentiment, as if you yourself are going to eat it, there will never be any dearth of food and clothing in life.

Vastu Poojan (The Worship of the Family abode) :-

We take bath every day with all its paraphernalia such as scented soap, oil, etc, and keep ourselves clean. Similarly for purifying our intellect, mind and conscience we worship Devadevatas. Have you ever thought that, in order that the dwelling under the roof of which all these activities take place, needs to be kept clean and pure so that it should shower its blessings on you saying "So be it, So be it"? Merely giving a white wash or a colour wash occasionally to the house or abode in which you reside, does not amount to cleansing it. It should be understood that the outer walls of the home protect us from heat, cold and rain but the residing place of the Vastu Devata is the land space on which the abode rests and over which we every now and then stand and walk, as well as the roof over our head which constantly performs the function of a protective shield in the form of blessings to the persons in the family. To the one from the family, who endeavours with all piety and sanctity, in properly maintaining the family abode, the Devata brings name and fame similar to that of a sovereign king. To maintain this piety of the abode therefore, the first thing every day in the morning is to sweep and clean the abiding home. In the olden days such sweeping and cleaning was carried out by the Suwasinis in the home. But now a days this work is got done through paid servants. Even while it is true that such servants are paid for their work, from the work so got done from others, one cannot get the benefit of the golden key to a happy and prosperous life suggested since ancient times. The indication given above, that the sweeping and cleaning of the family home should be done by the lady of the home herself is with the purpose of emphasising the point, that when God with the broom of his blessings, figuratively speaking, does not feel any subordination in cleansing and thereby removing the defects in the members of the family nor has he appointed any assistant for the

work, then without thinking logically about the simple and easy ways for the attainment of the welfare of the family why do you take resort to more difficult and inconvenient ways of seeking happiness?

Another intention in prescribing that women should carry out this work is that as women are busy throughout the day in their domestic duties, they do not get time for proper exercise to keep up their physique fit and fine. Regular exercise keeps the body healthy and sweeping and cleansing of the floor is the most natural exercise. Unfortunately women fail to get the benefit of these simple and easy methods on account of false ideas about prestige. Later in life when obesity overtakes them, it is a current fashion to take resort to costly medicines to reduce weight. These prove at best to be only palliatives but never a cure. Sweeping and cleaning of the floor of the house by the lady of the house is a justifiable answer to this. If it is not possible in today's busy life to sweep and clean the entire house, women should at least make it a regular practice to sweep and clean the room meant for worship and also the kitchen.

Modern architecture has done away with the thresholds to the doors in houses. In olden days such thresholds were necessarily provided to the doors, to prevent the uninvited misdeeds and karmas from entering into the house. Every suwasini in the home should after her bath clean with a wet cloth the place in front of the mantel where the symbols and photographs of Devadevatas are kept for worship. Thereafter she should draw at the place in front of the mantel with Haldi and Kumkum powder, the Swastik. Thereafter the main entrance of the house too should be wiped and cleaned with wet cloth and on either side of the main entrance door a Swastik should be drawn with Haldi and Kumkum powder and on either side of the Swastik two verticle lines should be drawn. These straight lines imply that Riddhi and Siddhi should for ever dwell in our homes, that is in other words wealth and knowledge should happily dwell with us.

There is a prevalent belief in society that one constructs his own house when he becomes financially capable to do so. Before residing in the house we generally perform as per tradition and convention a rite known as Vastu-Shanti. When in this very abode in which this rite has been already performed, you are faced with ills and griefs and unhappiness you come to one of the centers of the Samiti for guidance. You are then asked if Vastu-Shanti Puja has been performed at the place where you reside. Your reply generally is that you have occupied the house only after performing the required rite. It is however not necessary that having once performed the Vastu-Shanti rite its auspicious blessings and functions will prevail over your entire life time. Because the pious and auspicious thoughts and behaviour in the family necessary for preserving the piety of the house do not prevail in the house. For example in modern times women in the home do not observe the rules of segregation during their monthly cycle days, nor do the women who visit them do so. Naturally then the sanctity of the abode gets on the decline and this reduces wealth and knowledge content of the members of the family. This difficulty in maintaining the purity of the abode can be obviated by a simple measure. It is to always keep Gomutra at home. The women who have not observed the rules during their monthly cycle days, should on the fourth day of their period, after taking head bath, take some water in a small jar, put in it a pinch of Haldi and Kumkum powder and also a few drops of cow's urine. They should then take a Tulsi leaf in their right hand and sprinkle this purified water all over the house. This must be done by none other than the woman who has not observed the rules of segregation during her period, because she alone can remove the undesirable anti-clockwise vibrations in the atmosphere, created by her not observing segregation. The shortcoming cannot be removed by any other member sprinkling that water.

There is yet another part of the procedure to keep the sanctity of the family home. This is known as 'Sada Sammarjan.' But since

this is not possible in modern times, I do not feel it necessary to give guidance about it.

In addition to the above, on every full moon and new moon day, the chief person of the family, after performing his daily worship should take Gandha, Flowers, Akshatas, Niranjana etc, as means of worship, in the same metal plate in which he has made offerings to the deity during his worship and perform similar worship of the four corners of the family home. The procedure to be followed is that in each corner three spoonfuls of water should be poured, then on it Akshata, Sandal Paste and flowers in that order should be offered and thereafter present the Niranjana as an offering. The four corners are to be taken in the order starting with the corner on the East side and thereafter the North, the West, the South and once again the East corner. This very simple method not only frees you from the compulsions coming down through tradition and conventions, of performing Vastu Puja periodically but this guidance also indicates to you the easiest way of making your life prosperous. You will realise only by your personal experience what is implied in this benefit.

In present times it is difficult to get cow urine especially in cities and towns. It is not that without it one cannot cleanse and purify the home. It is purified even when one sprinkles all over the house water which is purified by putting in it a pinch of Haldi and kumkum powder, a little quantity of Sandal paste and a flower. Apart from the simple method described above for the purification of the Vastu Devata, the Scriptures ordain that the Vastu Shanti of the family home should be performed after every twelve years. The ritual performed for the first time in a newly constructed, building before residing in it is in fact not the Vastu Shanti ritual but a ritual of Vastu Pratishtha. When therefore we invite friends and relatives to attend the first ritual of the family home, we should invite them by expressing that they should come to attend the Vastu-sthapana or Vastu-Pratishthan ritual and not the Vastu-Shanti ritual as it is commonly

called. This correct manner of invitation will make amends for the disrespect that may have been shown towards the Deity by expressing the invitation wrongly and also at the same time serve as an invocation to the Deity itself.

The common usage of the term Vastu-Shanti Vidhi is not correct. After having come to reside in the house and after having stayed in it for some period of time, a short fall is experienced in the happiness to be derived from knowledge wealth etc. The Vastu-Shanti rite is for restoring to the abode, that part of it's strength which has been diminished due to our impure thought and behaviour. Such a rite has to be performed after every twelve years or before the third generation in the family comes of age and becomes knowledgeable. The third generation here is to be taken as the son's son or the grandson in the family and not a son born to a daughter of the family.

The Vastu-Shanti vidhi is very costly and hence is not within the reach of everyone. Further assuming that it is so performed, this performance may prove to be beyond the capacity of the priests whom you may invite to monitor the performance of the ritual at the hands of the chief of the family and also to wash away the impurities accumulated in a period of twelve years in the family. Therefore you should devotedly take to the simple method as directed above of performing worship of the four corners of the home on every New moon day and Full Moon day. This will keep the abode strong for ever and will bless you by the words "Tathastu", "Tathastu," "Tathastu" and 'Shanti,' 'Shanti', 'Shanti'.

Laxmi-Saraswati Poojan (Worship of Goddess Laxmi and Saraswati):-

For the perpetual preservation of wisdom and wealth, Laxmi poojan should be performed annually on the 'Dhanatrayodashi' day which falls during the Diwali festival. But the word Laxmi is commonly taken to mean the money that we use as our daily economic

transactional medium of exchange. The real commodity representing wealth that is Laxmi is gold and that representing the Goddess Saraswati is Silver. Not realising this, money in the form of coins and currency notes is construed as Laxmi and is used for worship of Goddess Laxmi. For such worship therefore one should find some time from his daily chores to buy at least five grams of gold, make it into a shape of a coin and get embossed on it, from a goldsmith, the symbol of the Prithvi Tatwa on one side and the Swastik on the other. The second coin is made of silver of about five to ten grams. On this coin also similar figures as those drawn on the gold coin are embossed. It is common experience and is so expressed that Laxmi and Saraswati do not generally co-exist. They are rarely found together. Where one resides the other does not. Why should it be so when Laxmi and Saraswati are real sisters to each other? We ourselves and not the Goddesses are responsible for this peculiar phenomenon. In the very beginning of our learning process our teachers have taught us the letter 'Shri' connoting the beginning of acquisition of knowledge. It is this letter 'Shri' because of which we have been initiated into acquiring knowledge that has brought us wealth denoted by 'Shri' in our later life. We have never been grateful to this 'Shri' which has brought us to our present state of acquisition of knowledge. True that we have paid for the education that we have received in the schools and universities, even then do we ever remember with gratitude our teachers and professors who have given us the education? Generally the answer to this question will be in the negative. Every year the Guru Purnima day is observed to express our high regard and esteem towards our Guru. We however take such observance only in the limited sense of showing respect and regard towards the spiritual Guru. This is however a very narrow outlook and is not proper. Even those people too who have not had the fortune of being led into the spiritual path or did not have the desire and awakening to accept a Guru, should with a view to repay the gratitude of their teachers at schools and colleges, at whose hands they received their Knowledge, Degrees

and honour, remember these teachers at least on the Guru Poor-nima Day, and place before the family Deity some money as Guru Daxina and thereafter offer it to their Gurus. In the alternative it could be given to social, religious or medical institutions. By such an offering you fulfill your pious duty of expressing your gratitude towards your teachers in a simple and easy way and also at the same time, unknowingly achieve the very important benefit of giving charity by parting a tiny portion out of your well earned material prosperity. By these deeds you and your family will get in future the benefit of knowledge and wealth easily and in an appropriate measure, and ipso facto you become worshippers of the Divine accomplishments of Riddhi and Siddhi.

On getting the coins of gold and silver prepared as described above and worshipping them on the 'Dhanatrayodashi' day every year, these tokens of Laxmi and Saraswati, will be supportive to the acquisitions of wealth and knowledge by your future generations and they will become wealthy and learned.

The above explains the principle of worship of Laxmi and Saraswati. On the gold coin symbolising Laxmi the word Shri should be embossed on the figure representing the 'Prithvi Tatwa' and similarly on the silver coin representing Saraswati the letter 'Aum' should be embossed, on the figure representing the Prithvi Tatwa. The principal significance of these letters is that Laxmi with Saraswati and Saraswati with Laxmi should dwell together and these principles should merge into each other. When such coins are got made from the goldsmith it is necessary to purify them. This is done by cleansing them with some water in which Haldi and Kumkum powder and a few drops of cow urine are added. Before keeping these coins in the place of worship where other idols and photographs of Deities are kept, it is advisable to get them worshipped from knowledgeable priests who should recite at that time, the aphorisms of 'Shri Sukta'. If this is not possible one should himself bathe them with Panchamrita. Panchamrita means a mixture

of milk, curds, ghee, honey, and sugar. The quantity of ghee taken should be nominal because it is likely to make the coins greasy. Thereafter it should be worshipped in the manner of worship described earlier. Having kept these coins in our worship along with the idols and photographs of Devadevatas, the coins should be worshipped not only on the 'Dhanatrayodashi Day annually as is customary. Because it is strange to worship it once in a year and continue to expect acquisition of wealth throughout the year. Instead they should be worshipped every day along with the worship of Devadevatas in the same manner of worship described earlier. By such daily worship Laxmi and Saraswati will bless you in a full measure by showering on you wealth and knowledge.

Devotees who come at the centers of the Samiti for guidance often ask that even when they are performing as per their ability and knowledge, the customary Kuladharm in honour of the family's Devadevatas, why is it that their life does not prosper by getting the blessings from the Kuladharm performed by them? Kuladharm forms a 25% part of the entire ritual and has to be performed with utmost devotion and sincerity. The remaining 75% part is Kulachar and has necessarily to be performed according to the prescribed norms. Till today you have been considering both these as one and the same thing. In fact the rite of Kuladharm is meant to be performed for the family's Devadevatas, that have been traditionally adopted as chief Devatas of the family by the ancients of the family. On the other hand Kulachar is prescribed so as to make every member of the family capable to receive the blessings of the family's Devadevatas. It is thus meant not for the Deities but for every individual of the family. This is the correct meaning of Kulachar. Since you have not studied carefully this distinction you are prompted to ask the question as to why the benefits of performing Kuladharm are not received by you.

Now a days we often come across the common phenomenon of lack of wealth and knowledge, peace and happiness in life. This

is on account of the fact that we have adopted the worship of a variety of Devadevatas which is really not necessary. Is there really a need to worship such a variety of Devadevatas to live your life in peace and happiness and contentment? For instance even if you address every man and woman around you as your father and mother, it is only your father and mother who have given you birth that will share your griefs and ills. All others whom you address as father and mother would happily participate only in sharing your happiness. Our bounden duty therefore is to ask with full faith whatever we wish, only to our family's Devadevatas who are like father and mother to us.

It is a natural and justified desire of everyone that his family should prosper in wealth and knowledge and the family accordingly gets it. But to materialise this acquired prosperity in a further increasing measure depends, on your observing, your kulachar. Thus for instance the wealth and knowledge in your home has come as a result of the pious accumulations of the past births brought down by the married women and maidens in your family. Proper care, that this prosperity will not leave the family has to be taken. When the women in the home have to go out for any reason, they do not realise their responsibility towards the family, while leaving the home. In other words to preserve that prosperity which has come to the family due to their pious accumulations, they should not out of neglect, carry it along with them when they go out. For example just as while going out of our home we carry with us only that much money as is needed by us and that which is in excess is kept under lock and key at home, similarly it is the duty of the women of the family to be careful to see that the prosperity which has come to their family due to their piety does not unnecessarily get carried with them when they go out. This is accomplished by the women when as soon as they are dressed up to go out, they should offer a pinch of Haldi and Kumkum powder to the family's Devadevata and pray to seek their permission to go out. On such a prayer the

Almighty will preserve the prosperity in the home with him and accord his consent to the women to go out. On their return, when the family women after washing their feet, pray the family's Devadevatas, with folded hands, their prosperity will once again merge with their body. Observance of this practice does not cost anything but in doing so lies the sacred duty of the women of preserving the priceless treasure of their life which one may not achieve even after repeated worship.

The above practice is to be observed by women at the time of going out of home occasionally. When women are required to be away from home or are required to go out of town for more than three days, they should take some Akshat, put it in a small container and put over it one betelnut. Thereafter apply to it some Haldi and Kumkum powder. Keeping this container along with the Akshat and the betelnut before the Family's Devadevatas, the women should pray to the Devadevatas to permit them to be away from home. By such prayer even if they are required to stay away from home for longer periods of a month or two, the aura of prosperity will be preserved by God in their absence and will be merged back with the women when they return home. The words Kuladharmā and Kulachar thus have this meaning in depth.

In the Kulachar rite the principal share of duties to be performed is that of the ladies in the home. Men go out for their jobs and duties. After the male members have performed their duty of earning money for the maintenance of the family, to preserve the happiness and prosperity so endowed by goddess Laxmi, largely depends on the thought and conduct of the women in the home. The important conduct relating to these has already been described above. One more essential point remains to be explained. The lady in the house should before going to bed in the night wash her face and gargle and thereafter offer a pinch of Haldi and Kumkum powder to the family's Devadevata and bow before them with folded hands in reverence and prayer. This is because the lady has to perform a

twofold duty during the twentyfour hours of a day. One is to work throughout the day from early morning to bed time towards the family duties of various kinds and the other in the night to lead her married life. The accomplishments of Riddhi and Siddhi or prosperity which is primarily meant for family welfare and which primarily vest with the woman should obviously not remain with her at night. It is for this reason that the simple solution is to offer in prayer to God a pinch of Haldi and Kumkum powder. By doing so the accomplishments remain with God during night and they are reinstated in the woman when next morning she bows before God. These accomplishments are highly useful and beneficial to the woman in the performance of her daily family chores from morning till bed time.

Now, your children who are undergoing their education have to do so with the application of their intellect. Even so their intellect may not be always active enough to bear that education effectively and efficiently. Even when the Devadevatas never deny to provide for such children in the growth of their intellect, if the parents themselves turn non-theists and consider it below their dignity to surrender to God, how will the children then realise that their life is meaningless without having faith in God? While going out to attend their schools or colleges the children should form a practice of bowing before God, at the place of worship in the family and seek his permission and blessings. The benefit they receive thereby is that, when the bearing capacity of their intellect is falling short to attain their education efficiently, the power of blessings of the Devadevatas by it's very nature helps their intellect and understanding to pursue their education fruitfully. There is no greater sin than your connivance at this very simple and easy procedure evolved by the Almighty for making life prosperous. There is also no penance prescribed in the scriptures for such deliberately committed sins.

The elders in the family go out to earn a living to maintain their family. This money is earned by them not only because they work hard for it, but the education taken by them in their earlier years is instrumental to it and is expended in their earning of the family bread. However, it is our duty to ensure that from such Vidya acquired earlier a part ought to be retained within the family for the benefit of the future generation. This implies that when we go out for our duties we should not carry with us the entire educational component acquired by us. While going out of our home, for work therefore we should bow and pray before God, so that only that part of our entire Vidya which is necessary will be taken with us and the rest will be preserved at the feet of God, only to be utilized towards the attainment of education and knowledge of our children. This is to be preserved with God because this priceless share of education which we have been fortunate in receiving should equally benefit our children. The education and knowledge attained by us is like wealth and the whole of it is not needed for earning our livelihood. But when we do not bow and pray to God for its preservation before leaving for our duties, the entire educational attainment gets carried along with us. The contaminated encirclements prevailing in the atmosphere outside, then in their turn, bear our educational attainments and utilize them for their development.

The procedure to be carried out by women when they are required to leave home for short or long periods has already been described above. Similarly when men in the family are required to be away for longer periods they should place at the place of worship in the family, a Shreefal and apply to it Haldi and Kumkum powder and bow and pray to God in reverence. In olden days this was called as Prasthan by choosing an auspicious day for going out. Annually you spend a good deal of money for purchase of cloth and similar other comforts just to fulfill your desire for them. These purchases, it is pertinent to note should also include purchases for the Devadevatas of the family. Normally such a desire to buy some of

these materials in honour of the family's Devadevatas would not arise within you unless indicated during Nirakaranas. Hence the lady in the home should offer every year to their Kuldevata an 'Oti' at least on five different occasions. The order of these five is as follows.

First Oti :- On the New Year's Day as per the Hindu Calender. This first month of the year is named as 'Chaitra'

Second Oti :- On any one of the Tuesdays or Fridays of the brighter fortnight of the month of Shraavan

Third Oti :- On any one of the Tuesdays or Fridays of the brighter fortnight of the month of Ashwin

Fourth Oti :- On the first day falling immediately after the New Moon Day of Divali.

Fifth Oti :- On any one of the Tuesdays or Fridays of the brighter fortnight of the month of 'Paush'.

These Otis as stated above should be offered by the Suwasini in the family after taking her bath. At this time some sweets should be offered as Naivedya. After such offering this Oti should be placed in a local temple of the Goddess in the evening. The details of this offering have already been described in the guidance regarding Kuladharmā.

There lies a particular significance in offering these Otis. As per convention and tradition in some places in India and in some homes, on certain appointed days women in their homes perform the ceremony known as Haldi-Kumkum. On this occasion women of other families are invited to take Haldi-Kumkum. The intention behind this is to have an occasion for a social meet for women. But today this celebration is not accorded the due thought and behaviour by the women who attend it. To cover up this negligence in performing it with all its piety, the easiest way is to offer an Oti on the New Years day of the Hindu calender to the Kulswamini of the family and place that Oti in the local temple of the Goddess. This

offering of the Oti is more significant and hence more important than the social meets.

In the month of Shraavan it is conventional to perform many rites and also visit the temples a number of times as per the Hindu traditions and customs. This month is one of the group of four months especially devoted to worship. This group of months is known as Chaturmas. During these four months it is customary to bind oneself as a matter of discipline, to observe a certain penance as for example, adopting a practice to visit a temple everyday and offer prayer to God. However since it is a custom specially meant for these four months a large number of people have the desire to keep such observance imagining that it is during these four months that maximum piety can be accumulated. The result is an overcrowding in the temples where one cannot then sincerely contemplate in the presence of the idol even for five minutes. How can then one expect to acquire piety related to this special month, in a matter of standing before the idol with folded hands for a few seconds? Instead one can with great advantage understand the importance of this month by sincere and quiet worship of his Kuldevata at his home.

In the month of Ashwin, it is customary to perform worship of the Devata continuously for nine days known as 'Navaratri' Unfortunately in today's hectic life many of us perform this Navaratri worship somehow and that too, mechanically. In fact where in a family the worship of the Kuldevadevatas is carried out day to day in a manner prescribed, it is not necessary to perform 'Navaratri' as a special form of worship. The Navaratri worship is prescribed for those who cannot perform the daily worship. The Navaratri worship should be performed according to one's ability and capacity or alternatively on any one of the Tuesdays or Fridays of this month of Ashwin an Oti should be offered at home to the Devata and later place it in a local temple of the Goddess.

As in the month of Chaitra it is also customary to invite family women in the vicinity, in the month of 'Paush' as a social meet when Haldi and Kumkum is offered. It has become a fashion today to give a small present to the women so invited. These presents are from a variety of plastic goods. However such goods have neither any significance nor any value as these tiny and cheap plastic goods are of no use to the ladies later. In the earlier days small packets of Haldi Kumkum and sugar were offered. The plastic goods given today cannot be called as presents in the real sense of the word. Instead of such celebrations, to offer on Oti to the Kuldevata is much more significant. In fact simple celebrations through which we can give a course to our life in the right direction were prescribed in the earlier days. Unfortunately we have ignored these simple ways and have unnecessarily brought into effect complicated and costly practices in the society and have formed a social custom regarding them. We have therefore deprived ourselves of the right and significant duties which we in fact ought to perform.

AHARMIMAMSA (Analysis of Diet):-

The next important Kulachar relates to our daily intake of food for nourishing and developing our body. It is necessary to be cautious and careful about one's diet. The manner of maintaining purity of food while cooking it, has already been discussed earlier. The purpose of food that we consume daily is not only to sustain and develop our body. Though it is true that this is an important function of food, a more important aspect of food is that it should be conducive to the growth and development of one's body as well as one's soul. There are mainly two types of diet, namely the vegetarian and the non-vegetarian, Vegetarian food by its very nature is pure and pious. Our body is created from the five basic elements or factors in Nature. These elements are the Prithvi, Aap, Tej, Vayu and Akash. The energy that we use up in our daily chores is created by a harmonious blend of these elements in our body. When due to our daily activities this energy is expended, naturally

an imbalance arises in the quantum of these elements in our body. We may not experience this imbalance because it may yet be only imperceptible, however the imbalance does exist. The Vegetarian diet is the right type of diet to make up such a deficiency. This is because vegetarian food is prepared from out of food material endowed by Nature and therefore all the above five elements are fully obtained from it. Hence a pious vegetarian diet properly compensates the deficiencies in our body of any one or more of the five natural elements by replenishing them in a natural way. On the contrary in a non-vegetarian diet, though the animal whose flesh a person consumes is made up of the five elements, the flesh cannot be obtained and cooked unless the animal is slaughtered. The meat sold in the market consists only of the Prithvi and the Aap elements, because after slaughter the Tej element, that is the animal's soul and the Vayu, as well as the Akash elements through which the animal carries out its movements merges into the Atmosphere upon the death of the animal. Thus ultimately what we call non-vegetarian food is made up of only two elements namely the Prithvi and the Aap

Every human being is composed of the above five elements. Since it is the sacred duty of everyone to strive with maximum effort, in this very birth, for the fullest development and upliftment of his life, God has planned and graciously provided the five elements in the right proportion, necessary to bear the human body so that one can easily acquire the upliftment of his life. When one consumes non-vegetarian food he makes up his body strong and stout only by taking excessively the Prithvi and the Aap elements. Unfortunately even a careful observer does not realise that along with this the strength of his soul force gets proportionately diminished. This does not mean that those who are accustomed to non-vegetarian food should totally abstain from it. It is undoubtedly advisable to restrict the consumption of non-vegetarian food, if not totally abandon it.

In what measure should one restrict it? It will be in one's interest to restrict taking non-vegetarian food to once a week.

Many times people who are vegetarians ask the questions as to what is the sin in taking non-vegetarian food. It is the natural function of the body to digest both the types of food when they are consumed. Even then after digesting the food the body performs the function of reaching the food, juices, relating to the food consumed, created after digestion, only to those respective mediums in the body to whom such juices are conducive. For example the food juices created through the digestion of vegetarian food, when it gets converted into blood, supplies through blood circulation, these food juices, to the mediums of intellect and mind in equal proportion. But after consumption of non-vegetarian food, though as per the digestive system it gets converted into food juices, these food juices flow only towards the medium of intellect. Such is the natural arrangement created in the human body. There is no intention to criticise the vegetarians who take nonvegetarian food but it is to indicate to them through this guidance that, in the Nature's structure none except human beings have changed the Natural order regarding diet. For example among quadrupeds, the tiger is a carnivorous animal but he has never taken to eating grass on the pretext that the cow eats grass, nor has the cow taken to non-vegetarian food on the ground that the tiger does so. Even the birds keep to a certain diet which is conducive to the species in which they are born. Hence as per the doctrine of evolution the evolution of their life has taken place in a natural way. But even after having realised that this human birth has been acquired with the purpose of converting the 'Nara' to Narayan, we easily fall a prey to the mere bodily desires of consuming food palatable to the tongue. The natural consequence then is that instead of becoming a Narayan, we are enjoying this life only to become a 'Narapashu'. Men go down by degradation to become more and more bestial. It is said that there are eightyfour lakhs of species in all. The birds are one of such

species. Throughout the day the birds live their life in full freedom and supreme enjoyment and are emersed in a sense of bliss. Do they ever change the mode of their diet as ordained by Nature? For example a parrot is in search of ripe fruits and consumes only ripe fruits. He does not change to eating meat even once by mistake. But the crow eats anything and everything. He has no constraints of a vegetarian or a non-vegetarian food. It is for this reason that as per the Hindu tradition, after the death of a person a morcel of cooked rice is kept for the departed soul, by the relatives to find out if any of his desires have remained unfulfilled. It is believed that the crow indicates this by either eating the morcel or going away from it.

After perusing the above analysis each one of us should decide on his own which one of the two types of diets that is vegetarian or non-vegetarian, he considers to be superior. It is not necessary to approach any religiously knowledgeable saints or religious societies to find this out. The important matter to be borne in mind is to find out and discern for ourselves as to what is proper and what is improper for our subsistence and development, that we shall obtain, from consumption of a particular type of food.

An analysis of pure and pious food has been made above. In the food that we eat certain likes and dislikes are always present. The desire to eat particular things is strong while for certain other items of food it is very weak or almost non-existent, and accordingly we eat more of certain things and less or none of others. What is more is that the different members of a family have different likes and dislikes for food. What one likes very much the other does not like at all. The reasons for the existence of such likes and dislikes and the principles involved in it have been discussed in a "critical estimation of the science of diet". It is only after it's careful study that you are going to perform your duties towards your future generation by giving them a life of happiness and ease. This second analysis of diet is known as Kulopasana. You interpret Kulopasana

as an Upasana towards God. But it is not so. While Kuladharmā is meant to be observed for the Gods, Kulachar is meant for purifying the thought and conduct of the family members and thereby it serves as a medium to acquire the blessings from the observance of Kuladharmā. But the term Kulopasana implies that the life bearing by the future generation of a family in which he happens to take birth has a close link with the qualities of blood in the family. For the future generation to happily inherit the same peace, happiness, wealth, progeny and long life that you have been fortunate in acquiring, an understanding of the analysis of diet is the basic foundation. When we lead our life in its various aspects the activity that operates through our body medium is as per our Janmakarma as well as our Janmajanmantara. Actions as per Janmakarma act through the sthoola Deha. The Janmajanmantara that is the Sukshma Deha takes to completion through the sthoola Deha the fulfilment of the desires and aspirations of many of the previous births which have not yet been satiated. Such is the cause and effect structure of life. ✓

We consider as Karma all those activities that we carry out knowingly or unknowingly throughout the day from morning to night. For example if we inadvertently abuse someone we consider it as sin, or while walking on the road if we happen to see a temple, we stand there for a while and bow before God in reverence. We consider these as pious deeds. If you were to call such innumerable things which you carry out knowingly or unknowingly as sins or pious deeds then these in your next birth would raise in your body by way of encirclements mountains of what you call karma, related to your past births. The emergence of karma does not originate in this manner. For the emergence of a total karma the subject giving rise to such action has to pass through the stages of kriya, karan, karya, and karma. When the subject of your desire acts through all these four stages and this action gets completed as a function, then in that completed stage, the action is called karma. Further, when a desire arises out of good thoughts within us to perform pious deeds,

as a matter of duty, the variety of subjects prevailing in the atmosphere around us are not its cause. It is the inspiration that becomes functional. Such a desire, that is our Sukshma Deha or Janmajanmantara is our priceless treasure. In spite of this well earned treasure, we still have the desire to perform many good deeds through our gross body. The reason for all these good desires not being fulfilled is that in the Janmajanmantara many of the malevolent desires of the previous births become very severe and run ahead of the pious desires of this present birth. In fact in the gross body medium of the present birth which is made up of the five elements, there is no such subject as desire or longing. What is then the characteristic of this medium? The desires of the previous births inspire the gross body towards their fulfilment and then this gross body acts as per such inspiration. Because of this, even when it is your honest wish to achieve peace, happiness and contentment and for which you have already provided for in your previous births, the encirclements of the cravings of the invidious desires of the previous births, do not give scope to the honest wishes to fructify. A look at the human life will show that normally a considerable portion of desires relate to consumption of food. The consumption of other material goods is restricted only to their limited requirements. But the requirements for food are never satiated in spite of the consumption of food day in and day out. The cravings referred to above dwell in Janmajanmantara and their severity is strong. Along with them, desires arising out of insensible thoughts too are coupled. Such desires are expiated as per actions in this birth by consuming material things related to such cravings. But the craving for food is not satiated in spite of consuming it every day. Such desires pertaining to eatables which could not be satiated in previous births on account of adverse conditions then prevailing, assume a very severe form in the present birth. The pious desires of this present birth therefore do not materialise in spite of the existing provision for their fulfilment in your present life. The 'Vimochan' of such cravings, passions and unsatiated desires of the Janmajanmantara has to be effected by

the concerned person with his own efforts. For such expiation he should take the advantage of Kuladharmā and Kulachar that is being observed in his family home. At the same time it is important to bear in mind one's responsibility to ensure that the blessings derived from the Devadevatas do not get expended towards the expiation of the unsatiated cravings of the previous births. An easy way to achieve this is to exclude from regular consumption such items of food which one likes most and make him uneasy if he does not consume them. Ofcourse the habit cannot be formed at once, To gradually get into this habit is to eat in a very limited quantity the items which one likes most and not to eat them to one's heart content as one was wont to do previously. Eat only that much quantity which you would place before God as your offering, may be say two or three teaspoonfuls. Along with this, the items for which you have a dislike should also be eaten in a small quantity. By this practice the cravings of many of the previous births for food which vest in your Sukshma Deha will slowly diminish and will give full scope to the functioning of your pious wishes in your present life.

Today when you consult a doctor about your illness, the doctor tells you in the case of certain diseases, that they are hereditary in your family. We do not rightly understand the implication of the doctor's statement. But such a hereditary disease overtakes you by your own doings. For example the intense craving to consume too much of sweet things by a person relates to many of his previous births. When in one of such births the person happens to suffer from Dibetis and is therefore deprived of eating sweet things inspite of his craving for them, the disease gets at the root of the desire and finally merges with it. Again due to the same desire a craving to eat sweet things arises in his present life, and along with the craving for sweet things, the roots of the disease of Dibetis too begin to get borne in his Annamaya kosha. When does a person realise that he is suffering from dibetis? This realisation comes only when as per his advancing age the function of the Annamaya kosha slows down. In fact this

disease has been borne by him at the time of his birth. We ourselves are thus at the root of such hereditary diseases, the causes of which are told by a physician in his own way when we visit him. An easy and simple solution for this which has been suggested above is to gradually reduce the consumption of things which we like most and crave for. By doing so not only will so many of your desires of the past births which dwell in your Janmajanmantara, take concrete shape but the space created in the Sukshma Deha because of the desires contained in it becoming functional will now get borne by the Karan Deha. When such a bearing gets gradually developed, the Karan Deha gets merged with the sthoola Deha. Such a life is itself called spiritual and religious life. When therefore the material life of this world itself is got transformed into a spiritual and religious life, through a scientific method and with proper understanding and knowledge there will be no need to seek recluse for acquiring the blessings of the Almighty, nor will there be any need to go to the Himalayas or other high mountains to carry out penance. It will then also be not necessary to create an illusion around us to make believe that we have taken Sanyas.

As per the above explanation, having made the three Dehas appropriately functional, securing a merger with sthool Deha of that Janmakarma residing in Karanik Deha whose fulfilment has to be achieved in this life is called a state of Sanyas. What lies behind it's acceptance is the transformation of all the Dehas, or in other words it implies undertaking from today itself the duty for which this birth has been acquired and leading one's life in this world accordingly. This is adopting Sanyas in it's true sense. Merely putting on saffron coloured cloths and roaming from place to place, begging for alms, is a mockery of this pious word.

Considering the principles underlying the dietics described above the Datta Cult or the Nath Cult included within their system the practice of initiation known as Madhukari which is requesting for food only from five homes. It is to emphasise that in the Madhukari

which is asked for in five homes, the prime subject governing food is not of likes and dislikes or choice. But many times the adorers of Shri Dattatraya do not know this tradition and therefore it gives rise to a thought in their mind as to why their devoted worship of Shri Dattatraya is not assuming a form as per their desire. Instead, only after giving a full thought to find out for oneself how much of purity and piousness exists in his diet and what degree of excesses prevail therein, should one begin his Upasana as per the Datta or the Nath Cult.

'SANSKARAS' IN THE HOME (Moral Influences brought about in the Home):-

In modern times elderly persons in a family strive to save and preserve some amount of money for the prosperity of their future generations. However mere financial provision is not enough for the prosperity of the future generations. Financial provision can never stop the degradation of life standards, in an ethical and moral sense that arises on account of want of proper upbringing of the younger generation. This degradation can be brought to a halt only by seriously thinking over the significance of the most scientific methods for the welfare of the community, propounded by our ancient sciences since time immemorial and acting in time to bring in line our thought and behaviour with the remedial measures described above. Failing this, a time by itself will emerge in future, when due to our own ignorance we will be led to that barbaric state in which human life existed in the ancient past. It is difficult to foretell in the present state of affairs of the human society, whether an incarnation of a 'Sage' or of the Devadevatas or a reemergence of the Nath Cult will take place or not, to transform that barbaric state once again into an ideal human life.

JANMA UTPATTI MIMANSA (Critical Estimation of birth and Life):-

The woman is the medium for the creation of human life. The feelings, sentiments, love, motherhood, respect and piety ex-

pressed in the word 'Mother,' as a form of address are not found in any other word so uttered. Being such an auspicious medium of life creation, the woman should never ignore her duty towards this natural function. Normally after a period of about nine months of pregnancy, a woman delivers to give birth to a child. During this period of nine months she is giving shape in the womb itself to the life of the child, over a span of about fifty to seventy five years after his birth. This is the natural function of a woman. It is never possible to know as to what is going to be the role of the child that is going to be born, towards the world, as ordained by it's birth in this world. Even then Nature has not erred in giving clues to deduce the nature of the child's role, from certain general characteristics. The woman during pregnancy indicates certain desires for a number of subjects ranging from certain objects of food to various means of entertainment. A careful thought to these desires will foretell the special characteristics of the life to be born. Some examples from the Hindu Puranas will elaborate the point. When 'Subhadra' the sister of 'Shri Krishna' was pregnant, she expressed a desire to shri Krishna to give her knowledge about 'Chakravyuha' which was a special type of strategy as per the warfare tactics of those days. From this characteristic it could be deduced that the child to be born would be a brave warrior. Similarly the mothers of 'Shripad Shri Vallabh' or Shri Nrusimha Saraswati, or in the more recent times Swami Vivekananda expressed during their pregnancy, a strong desire to worship Lord Shiva by special rites, Since their mothers carried out to completion these worships, most appropriately, with deep thought and with pious behaviour, the lives and mission of the above named religious luminaries became immortal. When Nature has of it's own accord provided for the emergence of particular desires during pregnancy, women of today approach doctors to consult about medicines to control and suppress their special and particular desires during pregnancy. This harms the welfare of the child in the embryonic stage itself.

There is yet another duty ordained for women. After the girl is offered by her father to her would be husband, and accordingly, after the husband accepts her along with her Janmakarma, the place so created by Janmakarma is borne by the Janmajanmantara. The void created by Janmajanmantara is then filled by the future offsprings to be born to her in due course. Now the Janmajanmantara of the woman is the abode of her desires described above. The desire for peculiar types of food from out of all the various desires expressed by the woman and the first fundamental element for body bearing of the child, namely the Prithvi Tatwa denotes food. At such times the gross body of the woman is performing unmistakably the function of throwing away by way of vomiting and nausea the cravings for food as well as the defects in the Annamaya Kosh in which the child in the early stages is going to bear it's body. The woman thus eliminates both these defects through vomiting. For the welfare of every life seed which is going to take birth in due course God has provided for, right from the stage of pregnancy, to ensure that the remnants of the defects in the Janmajanmantara, such as undesirable cravings, should not recur and repeat themselves in the new birth. The means through which it works are the characteristic symptoms of vomiting and nausea during pregnancy. This is provided to discard the evil desires both of the mother and the child. It is a natural function in the life of a woman. Since however women are ignorant about such a scientific explanation, they feel ashamed of the symptoms of vomiting and nausea. The next fifty to seventyfive years of the child after birth have to be borne during the nine months period of pregnancy. When defects in it during this period are not removed, they get fully merged with the sthoola Deha, made up of all the Five Elements sustained during the period of nine months of pregnancy.

There is yet another aspect of pregnancy, In families many times it is seen that the marriages or choice of profession or securing jobs of many young girls and boys do not take place at appropriate

times. Not understanding the concealed reasons lying behind such delays, the causes are delegated to unfavourable periods or positions of planets in the young people's horoscopes or to some unknown defects or lapses of their previous births, functioning as obstacles in the way of their achievements. For clearing these obstacles or adverse planetary effects various efforts from worship to performance of a rite for appeasement of the Nine Planets are made. But the cause of such sufferance by certain members of a family, in fact, lies in the very creation of their lives. Such procreation is termed as 'undesired progeny' and the parents are responsible for the same. While they are leading their married life, they are suddenly shaken on account of the pregnancy that has taken place inadvertently. The thought frame of the parents at such times is pitiable. At such times both of them should well in time decide after full and thoughtful deliberations whether such a pregnancy should be carried to its completion or not. Many times it is observed that pregnancy is welcome to the father but not to the mother and vice-versa. Naturally the child to be born has to sustain the impact of the parent's, mutually contradictory states of mind. The life seed of the child that has germinated due to such peculiar circumstances is unable to link up the favourable bondages of many of his previous births to his gross body of this birth in the embryo, so that these could be utilized towards its duties in this world after birth. Such children therefore prosper late in their life only after the death of their parents. It is therefore pertinent that the parents should after careful consideration decide whether their contradictory desires are likely to come in the way of the prosperity of the child to be born. If they sincerely feel so, then in the interest of the child that is going to take birth in the near future they should immediately consult a doctor without any hesitation whatsoever. We see in society around us a number of children physically handicapped and mentally retarded. In such children too a part from the defects in their Rinaubandhas, similar defects in some proportion as described above, reside for which the parents are responsible.

Now, the responsibility of the parents who have been blessed with willfull progeny does not end only with their children being given milk and a variety of tonics for their physical growth. The responsibility of the parents is much more than merely looking after the physical growth of the child. The responsibility for the spiritual development of the child for three years after the birth is that of the parents. The child that is born has around his body an encirclement of the material desires of his parents. Although this encirclement is invisible its manifestation can be well experienced in the minor illnesses from which the child suffers in his early life. To remove these encirclements it is ordained in the Kulopasana to perform worship of 'Satvai' on the fifth and sixth day after delivery. Nowadays most of the women go to maternity homes for delivery and therefore this worship gets neglected. However any other married woman in the home is equally entitled to perform this worship. The procedure of this worship can be briefly indicated thus. On a small wooden platform the woman should first draw the 'Prithvi Tatwa' or those who do not know this 'Prithvi Tatwa' should draw the simple 'Swastik'. This is to be drawn with the paste of a special variety of wood called 'Raktachandan'. Haldi and Kumkum powder should be offered on this figure and the place around the platform should be decorated with Rangoli. Now on the 'Prithvitatva' or the 'Swastik' image, a Niranjana burning on edible oil with two wicks should be placed. In front of these figures two betel leaves with a betelnut and a rupee and twentyfive paise as offering should be placed. Along with this offering it is required to offer as food in the form of a little quantity of boiled grams. No salt should be added to these boiled grams. After such worship the woman who has delivered the child should be first applied Haldi and Kumkum powder on her forehead and then she should be given to eat a little of the grams offered earlier to the Deity. These could be given to her in the maternity home where she is undergoing confinement.

After this, the Namakaran of a baby boy should be performed on the twelfth day and that of a girl on the thirteenth day. It is not necessary at this time to find out an auspicious moment for the ceremony. At the time of the Naming ceremony a name is given to the child. In many families it is a practice to give the child a name from among the names of persons in the family who have recently died presuming that the same dead person has taken rebirth in the family through the new born child. In spite of the fact that those who have recently died cannot get a rebirth so early. When with a wrong understanding the child is given the name of men or women who have died in the recent past we make the child from the very beginning to suffer from the material bondages which those who are dead have retained on the Earth. Names that have been given to the child thus prove detrimental to the child and work as obstacles in the smooth attainment of development of a good physique and learning in the early years of his life. The names of persons who are no more should therefore be scrupulously avoided. Such names like those of Devadevatas or names which when pronounced will be auspicious should be chosen.

At the time of the Namakaran we celebrate the ceremony with all the paraphernalia. But we usually forget the most important part namely remembering our Kuldevatas. It is therefore necessary to burn an incense stick before the Devadevata and also offer the 'Niranjan' and the 'Oti'. Thereafter the mother and the child are made to sit on a wooden platform before the altar and those who desire to give presents to the mother and the child should do so. The Suwasini of the family in which the woman has delivered should give her present on this occasion first and thereafter others should follow. This present is to be placed in the hands of the mother and is never to be offered to her as 'Oti'. It is not right to offer 'Oti' to the woman who has attained motherhood by her recent delivery. The Oti kept before the family Devata earlier should later be placed in a local temple of the Devata by the Suwasini of the family. The mother and

the child should visit a temple one and a quarter months after delivery and pray for the blessings of the God.



Upasya-Daivat and the Upasana to be performed

The Duration of Upasana:-

When devotees come to our centres for guidance they are asked as to what regular worship they perform. In their answer to this question they take names of many Devadevatas to create an impression that their daily life is expended mainly in worship and hence the question put to them is of secondary importance. Since you are not aware of the difference in principle between the Kulaswamini, the Kulaswami and the Upasyadaivat, from out of the various names of deities that you mention, you form a false impression in your mind that all the Devatas are favourable for you for worship and therefore you obdurately adopt a path of worship of your choice. Unless you understand fully, the scientific and theoretical background of such a path of worship, it will not fructify even if you spend over your entire life, a good deal of your time on it. Surprisingly you blame the Devatas for such a failure. Adopting Devatarjan or Upasana or Aradhana of specific Deities as per one's own ideas will not fructify. For this one has to seek guidance for a full explanation, from a competent Sadhak. In the Bhaktimarga it is believed that the deportment of every individual differs as per the level of thought and behaviour on which the individual stands. Similarly the omnipotent power which activates nature is itself working by way of the Trigunatmak principle. That is, to give a form to the formless principles of Utpatti, Sthiti and Laya, the Trigunatmak shakti itself takes a form and undertakes upon itself the functioning of this Universe, in the form of Brahma, Vishnu and Mahesh. To achieve all these three powers through Upasana or Sadhana is virtually beyond the capacity of a Sadhaka. Therefore these powers in the Devayug, created in them, three states and classified them as Devas Dvatas and Upasya devatas. Of these three, a detailed

explanation has already been give about Devas and Devatas. It should be noted that the Upasyadeveta naturally cannot become a Kulaswami or a Kulaswamini. However many persons as per the Hindu mythology take the names of Upasyadevatas like Vitthal, Ganapati, Hanuman, Shankar, Dattatraya Ram, Krishna etc, and express them as Kulaswamis. In reality this belief is wrong. It may be that a particular Deity from among the Upasyadevatas might have been pleased to bless someone in the family lineage in earlier generations. The questions then arises for the subsequent generations is as to how can they now dishonour that Deity by dicontinuing their worship? It is thus clear how these Upasyadevatas came to be included in the Kuladharm and Kulachar of the family. Those individuals who perform Upasana of such Upasyadevatas must realise before adopting such worship that the attainment of the Satwaguna in the required measure as described in the earlier chapter, is a prerequisite for that worship. Unless they fulfil this, they will never be able to achieve in a full measure the fruit of worship of these Upasyadevatas. This is because the special worship adopted for the Upasyadevata does not fructify by carrying it out over a short period of one or two years. By abandoning it half way, one becomes responsible for wasting away a good deal of the precious time of his life. In order to lead the worship to it's completion, it has to be performed regularly and unfliningly over a considerable period of time. Many devotees do not have such an estimation of the time element involved in the worship, or for want of proper guidance, they labour under a false impression about their own fantastic ideas of performing such worship. Normally the period that is required to achieve the complete fruit by these special worships can be described thus :-

Those who feel that the performance of Upasana of Shri Guru Dattatraya is easy and convenient for them, must first of all ensure that they create within them seventyfive percent of 'Satwa Guna' from out of the three qualities or Gunas namely the 'Rajas' the

'Tamas' and the 'Satwa'. Moreover as per Diet Analysis he has not to keep any particular likes or dislikes or any special choice about food and has to willingly accept and consume only that which is served to him or comes his way and has to be contented with that food which falls to his lot. If his body is given to a habit of having a desire to eat at various times of the day, then unless this habit of irregular eating merely because the body demands it, is set right, the Guru Datta Marg can hardly become favourable to him. What is however generally experienced is that without giving a considerate thought to it, the Guru Datta Marg is adopted by a person only to imitate others who have done so. Therefore even when the person adopts a highly celestial Deveta for special worship what happens is that, while the power that is worshipped rests on a very high plane, the worshipper is yet on too low a level to be fortunate to receive the blessings. Therefore what happens is that a devotee's sentiments may have been aroused spontaneously on a particular day and may have become functional in a high measure because of which he instantly adopts the special worship of Guru Dattatraya. But will his thought and behaviour which at that moment were on a high pitch and conducive to the worship, remain as such and last till the entire period for which Guru Dattatraya is to be worshipped, so that he will be blessed by that Deity? Because the period which is ordained to be spent for this special worship of Shri Dattatraya spreads over a long time span of thirtysix years! The Datta principle is the Mahakaran of the Trigunatmak principle, comprising of Utpatti, Sthiti and Laya, that is the principle of Brahma, Vishnu and Mahesh, and therefore the activity of these three principles, became functional through the incarnation in the form of Guru Dattatraya. Though this formless Trigunatmak principle has appeared by adopting a single specific form of Guru Dattatraya, its special worship for capably receiving the blessings spreads over a long period of thirtysix years. But through the support, guidance and direction of an able and accomplished Guru, you can make his Upasana to fructify in twelve years. The periods of special worship of other Upasyadevetas are

as follows:- Shri Ganapati 21 years, Shri Shankar 11 years, Shri Maruti or Hanuman 18 years, Shri Ram 12 years, Shri Anant 14 years, and Shri Parvati Devi 12 years (Seven years of Haritalika and five years of Mangalagouri.)

Taking into account such Upasana of the Upasyadevatas to be performed over the above given long periods, one will have to seriously think and decide for himself, whether he can faithfully and assiduously maintain his thought, behaviour, devotion and unstinted faith, conducive to the concerned Deities over such long periods. Instead, if he harmonises his life which is presently broken into shambles, through the devoted worship of his Kuldevadevatas who are able enough and are ever pleased to bestow on him instantaneously the desired fruit of worship and thoughtfully observes his Kuladharm, Kulachar and Kulopasana with devotion and faith, he will acquire the same piety which he would gain through the specialized worship of Upasyadevatas over long periods of time. Instead of deliberately choosing a difficult and arduous path it would be in one's interest and welfare, to seek resort to those provisions which the Almighty has already made in the form of simple and easy solutions for his problems at appropriate times and with appropriate reasoning.

Today it is seen that special Upasanas described above are adopted by way of custom and tradition by persons in many families through Vrata Vaikalya or through performance of various rites. Really speaking such special worships by way of particular rituals or austerities or monthly or annual special performance of rites, were inducted into the family customs and traditions in some of the family lineage, on the guidance received from a competent authority, when they might have faced difficulties or hurdles from time to time which they thought to be unsurmountable. Now, presently when you feel the need of correct guidance, you are asked if you were willing to relinquish the Upasana adopted by someone in your family in the past and which are not now favourable to you. Since many devotees

who come to seek guidance are ignorant about the principle involved in such guidance, are either reluctant to take the guidance offered to them at the Centre, or ignore the methods adopted by our Mission or, even after taking the guidance continue along with the guidance given to them, to perform the special worship, which they have adopted in pursuance of their family customs and traditions. One must realise that in the guidance given at our centres, one will never be asked to abandon the Upasana adopted by him if it is found that such worship is conducive to him or will be to his benefit in future. Having been advised to abandon such Upasana if it is not favourable to him, the next question that invariably arises in the mind of the devotee is what further rites need to be performed in the form of Udyapan, to discontinue the special worship undertaken by him earlier? This question arises out of the devotee's ignorance about the correct meaning of the word Udyapan. Hence on being told to discontinue an Upasana, the word Udyapan creates hesitancy and obstacle in the mind of the devotee. The rites or worships or austerities which a person has formally adopted through a scientific procedure laid down for that purpose alone need 'Udyapana'. Udyapana is not needed for rites or special worships or austerities taken upon only on being told during conversation with friends say in the office canteen or when one happens to be a guest with someone. During such conversation certain problems facing him, come to be discussed and certain special worships or rites as a solution to them are casually mentioned by somebody and which he adopts without any further thought to it. For the discontinuation of such worships or rituals, 'Udyapana' is not necessary. Upasana or a penance is scientifically adopted when the elderly persons in a family after carrying out the special worship for a certain period of time pass it on to their sons, daughters, daughters-in-law or grandsons. The procedure for handing it over can be described thus:-

UDYAPAN

The person who has taken upon him the worship so far, after performing the usual worship including Abhishek, Naivedya, 'Oti,' etc, to the Devadevatas to whom the special worship relates, makes the person to whom such worship is to be handed over to sit in front of the idol. The person handing over the worship prays thus. "Oh God for attaining your blessings, I have performed whatever service in the form of fasts, austerities or the rites are ordained, as per my ability and knowledg todate. I am now unable to perform these services due to my advancing age or illhealth. I am therefore with all humility handing over the same to my son, daughter or daughter-in-law". After such prayer the Devata to whom this worship relates is offered some flowers and one of the flowers so offered to the idol is taken and put in the palms of the person, who is to adopt the special worship hereafter. This person then touches this flower to his forehead with devotion and then offers it at the feet of the Upasyadevata. Through this simple procedure the penance continues to reside in the family by tradition. Otherwise the penance, rites or worships which you have adopted on being told by someone do not easily fructify in your interest.

GANAPATI PUJAN

In the society a number of annual celebrations are performed by collecting subcriptions for the same. Even when the intention behind such celebrations is of religious sentiments or social welfare, do we take into account the piety of these rites as also that of the Devadevatas in whose honour the rites are performed? For instance in the month of Bhadrapada at many places in towns an idol of Shri Ganapati is installed and worshipped for ten days. Similarly in the month of 'Shravana' the worship of 'Satyanarayana' is performed. In Navaratra, the worship of the Goddess is also socially performed. However the rites which have been laid down in the ancient sciences for being performed by every individual in a family, have a special

significance, especially in terms of general human welfare. Not understanding this, one becomes responsible for the diminution of the piety of such rites by giving them an improper form of social celebration.

When the above rites are socially performed, from the beginning of such celebration to their termination, gramophone records of obscene songs are played from morning to night on the loudspeaker only for entertainment. Moreover to put up a show of gracing the occasion, various tableaux are raised and depicted. But these are borrowed from a cinema film or even from politics. It is doubtful if any other religion ever makes such a farcical exhibition on a public platform, of the piety of their Gods and religion. Every one as per his religion ought to give the knowledge of Devadevatas and rites to be performed in their honour to the masses in the society and for that purpose the rites relating to them should necessarily be performed. But today what we see is that in every nook and corner of the town the same social celebrations are being carried out and further the so called celebrations are performed in a competitive spirit by different groups. Since we do not understand the scientific intention underlying the installation of the Devatas in the month of Bhadrapad or Ashwin, we are naturally devoid of the piety and devotion regarding these ceremonies. It has perhaps become difficult even for the Devadevatas whom you install, to control the sudden outburst of enthusiasm to collect subscriptions occurring in the society, once in a year under the pretext and name of Shri Ganapati or the Devi.

Now in the scientific sense, in the month of Bhadrapada on its fourth day of the first fortnight Shri Ganapati is to be invoked by us for worshipping him for ten days. At no other occasion or rite Shri Ganapati is invoked for such worship over such a long period. In the family whenever various religious rites are performed the first invocation is to Shri Ganapati and this is so because Shri Ganapati is considered to be the Lord of all the Devas. The intention is that the

Devatas whose worship you are going to perform through a special rite, should remain present along with Lord Ganapati and accept the rite. On completion of the rite some Akshat are offered to Shri Ganapati with the prayer that whenever, I shall again perform any religious rites I invoke and beseech you to be present. Even when this is so the right of worship for ten days commencing from the fourth day of Bhadrapada upto its fourteenth day, which day is also known as Anant Chaturdashi, has a special significance. If one had understood this significance correctly and had knowledge of the scientific procedure of performing the rite and had performed the rite accordingly, then many problems of his life would have got easily solved by the grace of Shri Ganapati the lord of Gods. But not being sagacious enough in understanding the import of that religious rite we have put down the Lord itself in bondage. The total period of twelve months in a year is divided into two parts known as Uttarayana and 'Dakshinayana'

The Uttarayana commences when the Sun begins its transit through the Zodiacal sign of Makar or Capricorn. This period is of six months. Thereafter Dakshinayan commences when the Sun starts its transit through the Zodiacal sign of Karka or Cancer. During the period of Dakshinayana in the month of Shravan as per the Hindu calendar, by performing various rites, or by keeping fast on certain fixed days and also by visiting temples and bowing in reverence before the Deities, one is expected to achieve the purification of his body, speech and mind. After Shrivana follows the month of Bhadrapada. On the fourth day of its first fortnight, commences the rite and performance of worship of Shri Ganapati. The importance of worship of Ganapati on this fourth day of Bhadrapada, lies in continuing it in the subsequent ten days. On this tenth day of Bhadrapada the worship of Ganapati is concluded by performing worship of Shri 'Anant' that is 'Vishnu'. While performing various religious rites at different times during the entire year, you have invoked Shri Ganapati on each such occasion. The worship of

Ganapati and Vishnu ordained in these ten days have a special significance.

The second fortnight of the month of Bhadrapada is known as Pitru Paksha. This second fortnight is devoted as a special fortnight in the remembrance of our forefathers who are no more today.

During this fortnight the Shraddha Paksha rites are performed with the purpose of seeking the liberation of the souls of the forefathers after their death in this world. It should however be remembered that even when you are performing these rites as per the prevailing customs and traditions, mere performance of such rites does not impart the strength to accord liberation to the souls of the deceased forefathers. These rites per se do not possess that ability. What is necessary for this purpose is to earn the support of the blessings of Devadevatas. Therefore in order to liberate the souls of the deceased forefathers the Scriptures have laid down that their relatives should purify their own body, speech and mind, by performing in the month of Shravana various rites and observance of austerity and fasts on different days, by giving charity and by rendering selfless service to others. Having attained such purification of the body, speech and mind we should install the idol of Shri Ganapati in the month of 'Bhadrapada' and also worship Shri 'Vishnu' on the 'Anant Chaturdashi' Day and seek the blessings of both the Devatas for the obligatory ceremonies that we will be performing in the second fortnight of the month of 'Bhadrapada' with the pious intention of seeking liberation for the souls of the dead and departed forefathers. Such is the significance of the ten days of worship of Shri Ganapati. In this manner during the period of one and a half month comprising of the month of Shravana and the first fortnight of Bhadrapada when we bring into effect the prescribed religious rites, the obligatory ceremonies performed in the second half of 'Bhadrapada' will bear the desired fruit.

As per the ancient scriptures such of those for whom it is possible to perform the obligatory ceremonies at the three places namely, Prayaga, Kashi and Gaya should do so and conclude the ceremony by offering the final morsel of food at the feet of Shri Vishnu at Gaya. Having done this offering, we become free from the Rinas of these dear departed forefathers and further we enable these souls to get liberated into the higher Astral planes. In olden days due to lack of transport facilities it was difficult for many to travel to these far off places. To solve this difficulty and to acquire the same piety that you would acquire by going to the above mentioned places, at the very place where you reside, the ancient scriptures have indicated that one should spend his time of one and a half month in performing religious rites and maintaining religious behaviour. We should therefore think over with gratitude as to how beneficial the ancient scriptures have been for our welfare.

Many times people ask the question that the ladies and children of their families when they go out of their homes get possessed by unhealthy vibrations and evil spirits. Did this phenomenon not exist in olden days? Or is it that it is on the increase in present times? An appropriate answer to the query is that the period from out of the entire year which is to your benefit and welfare, is the one which commences on the first day of the month of 'Shravana' and extends upto the full moon day of Bhadrapada. You have not only ignored the religious rites and behaviour to be observed during this period but when for freeing the departed souls of your families from their desires and longings and liberating them to the choicest of heavenly abode, even the Deities have graciously set aside for a while their own greatness, only to acquaint you with the work mechanism to help you in achieving their liberation, all that you have done in return is to consistently install the idol of that Devata Shri Ganapati, year after year, on the squares of dirty and filthy roads, without realising his greatness.

Thus if by our own acts we have tarnished the image of Shri Ganapati and have ignored the advice of the ancient Scriptures, how can we then solve our problems of freeing the souls of our forefathers, who are no more today? When anyone in a family is possessed by an evil spirit, to get rid of it, recourse is generally taken to repetitive chanting of specific Hymns, or other religious techniques, or in the extreme, even sorcery is resorted to. If these fail, the people in the family go to holy places for performing certain specific rites. Even when these rites are performed, there is no certainty that by visiting holy places the possessed person will be freed from the clutches of the evil spirits. If this is so, then even if you perform Shraddha Paksha for the liberation of those departed souls from your family who have not yet been liberated, unless and untill you observe religious behaviour, perform the prescribed religious rites and carry out the necessary Upasana of the Devadevatas during the one and half month as described above, those unliberated souls are bound to dwell in the atmosphere around maintaining their postmortem links and interests with this mundane world over a long period of time. They would strive to seek their liberation by quenching their unfulfilled desires and evil longings through the women and children of your family by possessing them.

The wrong done in India to the pious manner and mode of worship of Shri Ganapati through the medium of its idol is seen only in the states of Maharashtra and Goa. In North India the idol of Shri Ganapati has not been widely known. In South India however its greatness and piety has been carefully nursed and preserved. The condition in which the worship is performed today in society in the state of Maharashtra has already been described above. But the state of worship of the idol of Shri Ganapati that is installed in individual homes is not much different from what obtains in the 'worship of the idol socially. For the upliftment of one's life, Shri Ganapati is the chief presiding principle. It's installation and the necessary penance attached to it commences Sharvana from and

spreads over the period of one and a half month as described above. Families for their convenience however have cut short this period of one and a half month to one and a half day. Instead of this farce of one and a half day, if you do not install the idol of Shri Ganapati at all, Shri Ganapati is not going to feel aggrieved about it.

During the ten days of worship of Shri Ganapati, the blessings of the Kuldeva-devetas are equally necessary for carrying out the further procedure of worship. Therefore during these ten days, it is prescribed to perform Gouri Pujan. It is to be performed assuming as if it is of one's Kulaswamini. By such worship, the Kuldevatas of the family are pleased to grace the family with their blessings. These blessings prove beneficial to the souls of the departed forefathers of the family in seeking liberation in the Pitrupaksha. The installation of the Deity 'Gouri' should be done on the particular day as may be indicated in the Almanac of the concerned year.

On reading the above account the so-called intelligentsia among the devotees may think that to seek to liberate the souls of the dead and gone of the family, by observance of religious rites and austerities is nothing but obstinacy. For such of those who feel in this vein a precise answer has been given by way of guidance, namely that if according to them the austerities prescribed over a period of one and a half month to liberate those who have left behind for your welfare a legacy of some immovable property, cash and jewellery etc. is too long and strenuous to observe, then they should unhesitatingly give away in charity the property etc, that has come down to them as inheritance. More importantly the theoretical significance of the principle underlying is that when one has to accumulate piety for his ownself, the time required for such accumulation is long and delayed, but when one is performing service for the welfare of others and not with a selfish motive, the accumulated piety gets doubled. Therefore the rites and observances as well as charity and service in the one and a half month's period is undoubtedly in your interest and welfare. When you give half of this

piety which you have accumulated earlier in a twofold measure, to the departed ones of your family for whom the Devadik Rinanubandha has fallen short in order to achieve the state of liberation in their life after death, they get freed by the grace of the Deities from the linkages they are compelled to maintain with this mundane world due to such shortfall. Not only this, but the foundation of fulfilling your bounden duty in your present life, of trying with utmost effort to attain in this very life the state of 'Iholoka ' as well as the 'Paraloka', gets laid through the service to the deities rendered in this period of one and half month

The period of 'Pitru Paksha' during which you free yourself from the bondages of the departed ones of your family by performing your duty towards them is followed by the month of Ashwin. When a member of a family or relation dies the subsequent ten days from the day of death are observed as days of living in segragation from others. These ten days are considered as inauspecious. Similarly from out of all the twelve months in the year the Pitru Paksha is considered to be inauspicious. After utilizing, during the period of Pitru Paksha, the piety acquired by worship from the month of Shravan to the 'Anant Chaturdashi, the ten days of the month of Ashwin which follow have quite a different significance. From out of the Punya that you acquired through the blessings of the Deities, during the period of one and a half month, you have expended half of it during the period of Pitru Paksha. Thus you have given half of that Punya to the departed souls of your family and the other half has been saved with you. In this total spending of the piety which has been doubled, you have expended a part of the piety for the forefathers and have retained a part with yourself. Now, in recognition of the good turn that you have done towards your forefathers, that part of piety which you have expended for them should be brought back to you as your own personal accumulation of piety and for this, from the first day of the month of Ashwin, upto its tenth day, the Navaratra celebrations are performed. In this period the

worship that you perform in remembering the Kuldevdevatas and honouring them in a special manner as compared to the other months of the year, converts that part of the Purnyai which is saved with you, as your personal service. This selfless service towards others, when it gets integrated with your personal and individual life, such a rite is called Simollanghan.

To avoid the temptation to utilize instantly this piety that has become yours due to the 'Simollanghan' mentioned above, you have to preserve it till the end of the month of 'Ashwin' that is till the Dhanatrayodashi day. To ensure that such service and piety preserved by you, should once again get converted into Laxmi and Saraswati and in order that your future should be full of happiness and contentment, it is required to perform worship of Laxmi and Saraswati on the Dhanatrayodashi day. This is known as 'Deepavali'. The purpose of 'Deepavali' celebrations during those days is that the celestial light of the Goddesses Laxmi and Saraswati should spread in your life and should be instrumental in the upliftment of your life. With this scientific background when you remain true and faithful to your thought and behaviour throughout the three months preceding Divali, these three months provide for your peace, happiness, contentment and wealth in the forthcoming nine months of the year. This then is the complete Divali festival.

SANCHAR AWASTHA

Having understood the theoretical import of the cause and effect of celebrating Navaratri, you may yourself ask me yet another question, namely, "is there any truth in saying that during this period of Navaratri many women exhibit manifestations of certain visual signs of a trance of the Devadevatas. For the entry of the power of the Devadevatas in the medium of ordinary individuals, it is necessary that these body mediums must attain full development. That is as per the explanation given earlier about Raja, Tama and Satva gunas, these body mediums must have developed within them

seventyfive percent to cent percent Satwa Guna. In the infant stage that is after birth the Satvaguna is hundred percent present and this is one's treasured heritage. But later in adulthood when you try to acquire through worship and observance the Satva Guna, it is not then in the form of a treasure or heritage but gets imbibed in you as a potent natural ability. When one is able to acquire such a natural force to the extent of seventyfive percent to one hundred percent, then alone is the body capable of bearing the celestial element of Devadevatas. Conversely the bodily power existing in you gets temporarily elated, on account of the prevailing pious atmosphere, for a short while, when and at the place where, the Devata is worshipped and such manifestation is misunderstood as a trance of the Devata during Navaratra. If it is truly a trance of Devadevatas then why is not the Satwa Guna fully in evidence in the answers given by those in trance to the questions put to them at such times? On the contrary when questions are asked to the persons who claim to be in trance, they many times utter absurd and unholy words which the Gods and Goddesses have never uttered from Deva Yuge till todate. Therefore when you happen to be a spectator to the occasion of such a scene of the so called trance you alone are the best judge of its credibility.

PRASAD

The upasana to be regularly carried out as well as the important annual Upasana as per Kuldharma and Kulachar has already been explained to you earlier. Apart from these, in many homes, there is ample stock of a number of Pothis, Kavachas, Stotras etc, and these are regularly read. But no one thinks as to why these are read and what is the benefit from such repetitive reading. Some say that when one is afflicted by Sadesati in his life, the reading of Navagraha stotra or Maruti stotra or Shani Mahatmya should be resorted to. But now a question arises, namely, can one say with confidence that by the repetition of these compositions ranging from stotra to kavach one can positively sail through the trying period of seven and half years

with peace? Can this reading and repetition be emphatically given as an infallible doctrinal deduction? During one's life time, the Sadesati, that is the period of seven and half years as per Saturn's transition after one's birth through the zodiacal signs preceding the sign in which the Moon is located, the sign in which the Moon is located and the succeeding sign is bound to occur. But at such times what exactly should be done so that the person will not be afflicted by griefs is beyond any guidance. One fact comes predominantly to the fore, namely today our faith and sentiment towards life has become so feeble that even an attack of common cold at the beginning of the seven and half years period of Sadesati becomes a nightmare and is considered as an ill-omen indicating that the onslaught of 'Sadesati' is now not far and one is scared by this thought. It is never taken into account at such times whether the attack of common cold is due to the customary belief in 'Sadesati' or is it due to pollution of the atmosphere around or due to an undesirable change in one's diet. On the contrary, when one learns through the Science of Astrology, that certain planets are unfavourable to him, his attention is immediately drawn towards Sadesati and it's unfavourable effects on his life. Instead of thinking that during these seven and half years the afflictions of the planets are of a different nature, as compared to their normal influences one's thought never turns to the fact that his wrong thoughts about his outlook towards life are themselves afflicted, If instead of such perverse thinking, one were to think that "when I am a sincere devotee of the Almighty and his blessings are with me eternally, then for such a devotee the afflictions will not be harmful but will turn to be beneficial to promote his welfare." If one were to create such a confidence in himself then the influence of the Soul force in his body, that is one's self confidence, will remove the evil influences of the planets occurring through the atmosphere as well as the afflictions of the planets with which he has to suffer due to a disorganisation in his sthool Deha and protect him from these evil influences. During such occurrences and many more of such oc-

casions which you will be facing during different periods in your future life, for one reason or the other, if you were to think that your life is going to be full of grief and nothing else, you will never be able to take a step forward towards progress in your life. In other words with every sound of your footstep forward, you say "who is it that is following me?" Therefore the adverse circumstances in life due to any reason, that is either due to Janmakarma or due to the adverse planetary placements in one's horoscope, have to be warded off by the individual himself and entirely on his own. Pothis, Puranas Stotras, Kavacha's or the Upasana of various Devatas are not useful to stall these adverse circumstances. For instance Shri 'Hanuman' whom you have never remembered in life thus far, comes to your mind when you are passing through the period of Sadesati. We then immediately think of Shri 'Hanuman' and go to his temple to fall prostrate at his feet. Many like us are also waiting there for praying to Shri 'Hanuman'. They have also already performed some not widely known things such as pouring oil on the idol of Hanuman. On seeing this we begin to feel that these people too like us are suffering from the afflictions of 'Sadesati. So we too imitate them and pour oil on the idol of Hanuman. In fact has our pouring oil on the idol of Shri Hanuman out of fear of our Sadesati any relation with our life? Without any serious thought, such queer offerings to Gods are being carried out imitatively year after year. You should decide for yourselves, how ridiculous is this imitative worship.

Similar imitations are seen in many other actions. For example in many temples animal sacrifice is offered by devotees near the temples of Devatas. That Devadevatas are pleased with such animal sacrifice is not laid down in any of the ancient scriptures or epics. But from the time in some Age in the past, some one initiated this practice of animal sacrific and it has been carried down to the present knowledgeable age. Even though man has become more knowledgeable today, a look at his thought and behaviour towards his annual Kulopasana, shows how that very characteristic of his, of

being literate and knowledgeable, which outwardly appears to the society as his social function, bows down and looks small before Devadevatas and before religion. Have we ever thought what amount of discredit such blind acceptance through ignorance, of the tradition of animal sacrifice brings to the holy places of the Devadevatas? Right from the Devayug, the ancient sages imbibed extra-terrestrial powers in the Seats of Devadevatas instituted by them and the benefits of these powers are being received by you merely by worshipping and meditating over them even at places far distant from the places of Divine Seats of these Devadevatas. When in the surroundings of such pious places of the Divine Seats, animal sacrifice came to be offered merely out of tradition and ignorance, such sacrifices polluted the pious places of the Devadevetas. If the Kaul, that is the response from the Devadevatas to the question that you pose in your mind is not positive or in your favour, who is to be held responsible? The Devadevatas or you yourself? This is a matter that deserves serious thinking on your part.

It is true that the above mentioned practice of animal sacrifice has come into vogue at the hands of the ignorant and the illiterates. But has the piety of the surroundings of the temples of Devadevatas been preserved by the so called literates and knowledgeable persons who are presumed to have knowledge of the ancient sciences and their basis?

Certain persons work as priests of groups of families. These priests serve the Kuldevatas of these families. Now to extinguish the defects such as loss and wealth knowledge and progeny in the family for whom these persons function as priests they perform different kinds of rites such as Sraddha, Tripindi, Narayan Nagbali Putra-kameshti etc in the surroundings of the temples of the Kulaswami. Thus in the same temple surroundings, while on the one side animal sacrifice is being offered, simultaneously on the other side obligatory rites for such of the individuals in the families who have not been liberated in their life after death, are being performed, to

free them from their defects and liberate them. 'Considering the above the knowledgeable people must think as to what extent the pious surroundings of the temples of the Devatas are being contaminated by us. The mode, the place and the manner to liberate unliberated souls have been scientifically laid down by the Ancient sciences. However neither the ignorant nor the knowledgeable persons think over it.

As an explanation for the delay that is caused in receiving the blessings of the Devadevatas, the priests of the temple, by the practice of what is known as Kaul deduce and tell the people that the Devata is displeased with their families. The truth is that at no time right from the creation of this Earth till todate, the Gods and Goddesses have shown any disfavour to anyone. The unfavourable indication as per the Kaul is in fact not of the wrath of the of the Deities but is an evidence, of the impious and inauspicious actions like animal sacrifice that have been carried out indiscriminately in the pious surroundings of the temples. However neither you nor the priest have the ability to understand the reason underlying the express feelings behind such unfavourable indication by the Deities. Hence the priest interpretes it as the displeasure of Deities towards the families of the devotees. Since at that time, we are crisis-stricken we helplessly accept to perform the particular rite which the priest dictates. Instead of depending on such a practice as the Kaul to settle the matter, we should sit in front of the idol of our family Deity in our own house and pray to her sincerely and place our problem or question before the Deity. In such prayer we should pray and ask for a certain time limit, thus "Oh, Revered Mother (Family Goddess) you are the protector of my family and I am worshipping you as per my ability and knowledge. If you are pleased to indicate to me the truth underlying your displeasure as indicated in the Kaul within a period of three to seven days, then I will seek penance as per my ability and knowledge for the sinful acts that might have occurred. To become competent to receive your grace I shall ever remain in

your service and meditate on you” You are bound to get the response to your prayer if sincerely performed within the stipulated period. If this be so then it follows that the religious rites, austerities, observance of fasts and the family rites depend not on the priests but on your own thought and behaviour which should be made conducive to the performance of the rites. When the Deities themselves give you the evidence of this fact, you need not in your life-time depend on the rites and modes of worship of the Devadevatas told to you by the priests, as at that time you were caught up in an atmosphere of doubt, suspicion and indecision.

The nature of worship and rite to be performed regularly by the devotees has already been indicated earlier. Now one must form a habit of regularly reciting certain prayers in reverence to Gods and Deities. A simple and an easy way for developing such a habit is to get a copy of the book titled. “Bhaktimarga Pradeep.” Some of you may be having it on your shelves. Though the Book reproduces many stotras, Arti, Bhupalis, Abhangas, all the members in the family should learn by heart the Mangalacharan from the Book and make it a regular practice to recite it either in the morning or in the evening with all the members of the family sitting as a group. This Mangalacharan contains a mention of many Devadevatas. Therefore instead of repeating the stotras and Pothis in honour of Devatas, if all the members of the family form a habit of regularly reciting the Mangalacharan, there is no easire method as per which religious behaviour and Upasana will take place at your hands every day at the appointed hour. You will thereby be able to maintain for ever the purity of your body, speech and mind. When you approach me as a ‘Sadhak’ for guidance to relieve you from distress arising out of the defects in your life, then after having given appropriate Nirakaran relating to causes of the emergence of grief in your life, I have to employ certain measures, to eliminate the defects that are responsible for creating griefs in the life of your family as indicated by the Nirakaran. At that time if you have already prepared a well

laid foundation with the help of the Upasana in the preliminary stages as indicated above, thereby making you capable to receive blessings, the defects are removed expeditiously and the desired happiness is acquired early.

A close perusal of all the above statements and methodology will make you realise that the Nirakarnas and their scientific estimation are not based merely on logical deductions nor is there any intention to create through them a sense of helplessness and despondency. By the Divine grace, many years have passed since the Sai Adhyatmic Samiti is carrying out the work of human welfare. During all these years guidance has been given and remedial measures suggested to devotees to free themselves from their difficulties. As per this system of guidance, the griefs and ills arising in human life have been observed and reviewed primarily in the nature of a general research study. It is important to note that the methods of Nirakaranas suggested during guidance are established as per the Siddha Siddhant Padhhati. Any Nirakaran suggested in the system of work of this Mission is thus not as per the thoughts and fancies of any of the duly appointed Sevakas. If the devotees take benefits of the work of the Samiti with a scientific outlook and an open mind they and they alone will be the recipients of their cherished happiness.



The Method of Nirakaran Adopted by the Mission

The outlook of devotees in general towards the system of work at our centres is to consider, that the Sadhaka and the duly appointed Sevakas at each of the Centres, are the devotees of Shri Sainath like all others, with the difference that they are the recipients of the blessings of Revered Shrisainath in a greater measure and therefore they are privileged to guide the devotees who come at the centres to seek relief from their difficulties. Due to this narrow outlook devotees do not understand the fundamental role of social welfare adopted by our system of Missional work. Nor have the devotees till todote attempted to get complete information relating to it.

Today the functioning of the Samiti is being carried out at different Centres of work like Delhi, Bombay, Pune, Calcutta, Karad, Goa, Nagpur, Jalgaon, Amraoti etc. At these centres an independent place for work is made available and at these places, in the morning and evening worship is performed regularly and devotional songs are rendered. However, the question is how many of the devotees participate in these regular practices? But when days and dates of Kamkaj are announced, devotees make such a rush at the Centres, that the space at the centres becomes very inadequate to provide sitting accommodation to all the devotees. In contrast to this the number of devotees who remain present regularly at the time of daily Prayers, Sadhana etc, can be counted on fingers. It has never been expected that the devotees will share the expenditure of running the Centres. On the contrary the monthly expenditure of the Centres is incurred with the pious intention that the devotees and their families should be happy. Nor has such expenditure been ever repented. This is so because having once accepted to serve in the interest of social welfare, performance of service becomes the central theme

of the system. Then no differentiation is made between the financial status of the devotees while giving Nirakaran. Nor is there any expectation by those who are devoted to the work of the Samiti of sharing the earnings and happiness received by the devotees. Thus while on the one hand the objective of performing worship and various rites at each of the Centres daily in the morning and evening, even in the absence of the devotees, is undoubtedly towards their welfare, on the other and more important side, this practice of austerity is ceaselessly carried out as a boundon duty, to repay the obligation of the Great Guru's blessings the benefit of which the devotees, are continuously receiving. This is the sacred teaching of the Great Guru.

All the devotees are family people and are leading their life as such. In the conditions obtaining today, though the devotees may have an affinity towards the Almighty, Religion, pure thought and behaviour and worship, it is not possible for them to carry out the worship regularly in the absence of the required accommodation, the required time, the much needed conducive atmosphere and a right thought and behaviour in their homes. As a result the essential religious behaviour and worship of the Almighty expected of them does not take place. Carefully considering this situation, accommodation has been taken on rent for each of the centres and all the required conveniences have been provided for. For example in the facilities made available to take bath or in facilitating the devotees in the performance of 'Arti' 'Japajyapya' Parayanas at proper times as per convenience, no effort is spared. When all these facilities are made available, there should be no reason why they should find it difficult to benefit from these facilities. Had the intention been only to carry out the work of guidance, it could have been done by me by staying with anyone of the devotees, at different places on certain appointed days. It would have then obviated the expenditure incurred today to run the centres. The work of the Samiti is devotedly carried out to uplift the lives of those who are lowly and miserable

in this world. It is carried out to expiate difficulties in their lives, to uplift them in life, to instill the habit of religious behaviour in their children and to build up in them a solid foundation of religious thought and behaviour for building up a bright future for them. Every effort is made to give an appropriate format to the work of the Samiti with the above objective. The work is therefore not only my responsibility and that of the duly appointed Sevaks at various Centres, but is equally a responsibility of all of us. While the devotee look to this work of the Samiti as a means to seek relief from the difficulties in their life, the System never treats any one who comes at the center for guidance as helpless and crisis stricken. When a devotee comes to the Centre, the details of the griefs that have overtaken him are sought in all humility and always with a pious intention, taking the griefs in his family as my own. The Samiti's work system has been drafted with the blessings of my Supreme Master in the interest of the wellbeing of all without any distinction. While it is true that this work is blessed by my Sadguru, the extensive dimensions which the work has attained over the past many years, is a living proof of the faith and loyalty with which the devotees have taken to this work. This too in a way is a blessing and the faith and loyalty which the devotees have been showing towards the mission, will never be forgotten even for a moment. When the work of the mission stipulates to create a sense of belonging towards the devotee and to be ever willing to share the devotee's griefs as well as happiness, then all of you should for such work, become one and should not think narrowly about life acquired, only in materialistic terms. "I have to fulfill in this life the prime duty of acquiring the Parmarthik side of life too" is a thought which should be seriously considered by all devotees. The devotees have around them in their life, relatives as well as their good friends. Has even one of them, thought about that typical attachment towards his own life, which at the same time is selfless? If one were to consider it in these terms, he will realise that the absolute and selfless attachment stipulated by the Mission, to look upto all of you with a sense of belonging and to be ever willing

to rear you up and protect you, is very similar to the typical parental care that is rendered with a sentiment of a detached and selfless Love and Affection. Today, there are many persons around us who, for serving their own selfish ends and economic motives are making a capital of religion and God and are creating an illusion in the minds of helpless people about the Guru Marg. Such charlatans are persons who are a danger to social good. The devotees should consider this aspect and separate the grain from the Chaff by, deciding for themselves what is right and what is wrong. Only after this discriminative thought should they take a deliberated decision of taking the benefits from the work carried out by the Samiti.

VANSHAVIMOCHAN

In the system of work of the Samiti the benefit of the Nirakaranas that are related with Devadevatas has to be taken by you in your life in the form of the blessings of these Deities, Having sought such blessings, many times it is seen that these blessings do not materialise in the case of some of the devotees in a full measure. What could be the reason for this? It is because the unfavourable encirclements outside your gross body medium are borne as per the desires of the deceased persons of the family. These encirclements of the desires of the forefathers extend upto seven generations of the past. These undesirable encirclements cause an adverse impact on the blessings given to the devotee and hamper the fulfilment of his material desires such as enjoying knowledge, progeny, wealth and long life. This fulfilment will then be either inordinately delayed or if the devotee is unable to get the means of removing these undesirable encirclements his desires may not be fulfilled even in his entire life time. Such action merges with his body medium through the atmosphere. These encirclements have to be freed from his life. Further the persons in a family who have deceased and whose desires have remained behind and are functioning on this Earth in the form of encirclements have to be redeemed and the souls of the deceased who have not so far

attained liberation have to be liberated. The means to do this work evolved by the Samiti is known as Vanshavimochan.

The word Vanshavimochan taken in its literal sense conveys only a limited meaning, namely that "The Guru should remove the defects in our lives as well as those of our family". Even taking for granted for a while this limited meaning, it is pertinent to note that to achieve the means to perform this function of emancipation has been an extremely difficult task for the Sadhaka. Moreover even when the means have been acquired, the Sadhaka has to undergo every time a good deal of painful physical stress and strain, while bestowing its benefit to all in this world and in removing the defects in lives. Just because in the mission's work all are enjoying the benefits of this 'Pujavidhi' carried out annually, it should not lead to a wrong impression that the means are very simple and easy. In the Mission's work these means have been acquired through the blessings of my most revered Guru. Were there no such means in existence earlier for the expiation of these defects? To relieve your families from these defects certain rituals as laid down by the religious scriptures exist and can be made use of even today. There are such rites for example as Hom-Havan, Japajyappya, Vrat-vaikalya, Anushthan, Navachandi, Shata-chandi, Sahasra-chandi Vajapeya Yadnya, Triprindi, Nagbali, Pradakshina to the Pippal or the Audumbar tree, or charity in some specific form. However all these are performed, mechanically and repetitively only as religious rites. On the other hand when for relieving the defects in families, Guru blessings are acquired, then there arises a world of difference between this method and the rites suggested by the Scriptures. When for the action of removal of defects in a family, the blessings of the Guru are acquired, then that Guru power vests in the means so adopted. That is, such means become effective and act like a potent weapon. When such a means of Guru Power itself becomes functional in removing the defects, then the encirclements of the defects wither away instantly. But when we are attempting in-

dividually on our own the method of removing the defects by performing religious rites, it is necessary at the commencement of the rite, to perform the Sankalpa vidhi. It is true that scientifically every religious rite has to necessarily commence with a Sankalpa. Even when this so, the defects which are active as encirclements around the body, but have not yet merged with it, get so merged with body, after the defects are proclaimed aloud through the devotee's body medium for the purpose of the rite. Therefore as is commonly done while performing a religious rite, in relief of certain defects, these defects should not be mentioned through Sankalpa, at the beginning of the rites. The performance of the rite has become necessary because one has already suffered and experienced the ill effects of these severe defects. Now proclaiming the rite through Sankalpa, makes fifty percent of these defects to merge with your body medium. After reciting the purpose of performing the rite, namely to relieve oneself from the defects, those Deities whose function it is to remove the defects are invoked and instituted. On completing their Puja Vidhi the main part of the rite that is Hom-Havan begins. Scientifically even after completing the Hom-Havan and the Purnahuti Sankalpa, the performance of this rite expiates the defects in your life only to the extent of fifty percent and even these expiated defects are such which exist only in the atmosphere around you. But at the commencement of the ritual when you had proclaimed aloud the troubles that are harassing you and for the expiation of which you are performing the rite, fifty percent of these defects which actually remain unexpiated get merged within you. If you are unable to understand the nature of these defects which have merged within you, the performance of the rite gives only partial relief to the extent of fifty percent. The remaining fifty percent defects become once again operative in the lives of the future generations of your family. During the period while the unexpiated troubles are operative, if a person in the family dies then once again a Pitru Trai of three paternal souls, namely those of the father, the grandfather and the great grandfather, as well as the Matrutrai' that is the mother,

the grandmother and the great grandmother are created in the atmosphere. In this way the cyclical functioning of defects continues to work up itself unhindered and the decline in the family prosperity subsists in successive generations when ultimately a generation is born devoid of any wealth , knowledge or progeny. It is to ward off such defects fully that the work of performing this rite has to be undertaken by me. When as per the system prevalent in the Samiti, the authority of performing the rite is delegated to me, the encirclements of defects, inspite of being proclaimed aloud by me on behalf of the devotees, keep away from my Guru Medium because of the ability and strength of the Guru Medium. That is in other words a full hundred percent of the encirclements remain outside your body medium and the performance of the rite for receiving blessings, becomes one hundred percent beneficial to you in course of time.

About the performance of these rites the ancient Scriptures say that, if the rite is performed in one's dwelling place, the place gets polluted or contaminated. Therefore if anyone performs these rites at his own residing place out of ignorance then it becomes necessary to carry out the Vastu-Shanti Vidhi for the purification of the dwelling place. It is to avoid, this that the ancient Scriptures have laid down that these rites should be performed at holy places like Rameshwar in South India, Gokarna Mahabaleshwar in Karnataka, Narsoba Wadi, and Tryambakeshwar in Maharashtra, Omkareshwar in Madhya Pradesh, Prayag, Kashi, and Gaya in North India etc. at the hands of authorised Vaidik and Yadnik priests in it's full details. The performance of this rite individually by a family requires a good deal of expenditure as well as expenditure towards travel to the holy places named above. Even after doing all this it cannot be said by anyone with certainty that the performance of the rite will be fully beneficial. Nor can the rite be totally ignored because it is after all in the interest of family welfare. Therefore when full provision has been made for it in this Guru Marg by the blessings of the Sadguru, every devotee should earnestly think over such provision and par-

participate in this rite that is performed annually. A mention has already been made above to indicate how difficult and strenuous it is to acquire the instrumentality of performing the rite. This year the rite was performed in all its details at the holy place of Narsoba Wadi as ordained by revered Shri Sainath. At that time even the Veda-Vaidik priests who were present there, expressed their surprise and appreciation. On completion of the rite, they on their own exclaimed that "We are not aware if in the present Kaliyug anyone else has acquired and provided for social welfare, such a potent instrument, and has provided for the future of the families of his devotees". I do not take this compliment as a matter of my personal pride. On the contrary I would say without any hesitation that it is a matter of pride for the work of the Mission which is blessed by my revered Guru .

The rite and the pious intention behind it, has been described above. Having participated in the above performances devotees are advised during the guidance given to them that they should not any more perform the customary obligatory ceremonies, annually on any of the days in the Pitru Paksha or on the Sarva Pitri Amavasya day. However it is felt that many devotees have yet not properly recognised the intention behind such advice. The deceased forefathers of your family, over the past seven generations, not only keep on maintaining their interests with this world through their desires and cravings and also as per their Rinanubandha seeking fulfilment of their desires through such links, but what is more is that as per the state attained by them after their death, the encirclements created out of their desires get inducted in your life and your body speech and mind too gets polluted. The Vanshavimochan rite not only expiates the desires of your forefathers that are linked with this world but their souls too are extricated from their present state which is made up of desires and are liberated to the much cherished higher Astral planes. Now at this time, if we continue to remain under the wrong impression that we are still encircled in the bondages of indebtedness of our forefathers and therefore once again perform

repeatedly every year the conventional obligatory ceremonies to liberate them, the result is unfortunately disastrous. Because by performing the customary rites you once again invoke these souls that have been already liberated through the Vanshavimochan rite, to come back to Earth and thereby unfortunately downgrade them back into a lower state of bondage again. Now, even when these souls have already been liberated to the highest of states, your invoking them by offering food morcels at the annual obligatory ceremony, it is not easy for these souls to go back to the highest of states attained by them earlier.

The above phenomenon being religious in nature, is known as 'Shraddha Paksha'. Another similar phenomenon which is resorted to by many is known as 'Planchette'. In this the souls of the departed are invoked with a view to ask them questions about difficulties in life and seek answers from them. While it is a matter of amusement to the onlookers who have gathered around, the body medium of a particular person who sits to operate the 'planchette' is found to be very favourable by the departed souls to enter into. When the departed souls so enter the favourable medium, they prove an obstacle in the fulfilment of the expectations regarding the life of that individual whom they have possessed. Not only this but the medium begins to suffer from the diseases or illnesses with which the departed soul suffered when it was living in this world. When the medium, thus affected by that illness, consults, a doctor and gets himself examined in that connection, the doctors are unable to diagnose his disease or the illness. In all this, the person operating the 'Planchette' not only incurs wasteful expenditure but suffers a good deal of harm to his body.

Every individual has a past and future as per his Karma and since this past and future is governed by Karma he functions in accordance with Karma. At such time when it becomes difficult due to bondages of past actions to convert a desire into a favourable one, the ability to convert an unfavourable Karma into a favourable

one depends on the Pujavidhi or otherwise on the guidance given by the Sadhaka. On the contrary you adopt a different method of calling the departed souls, who in fact belong to the past, in so far as our lives are concerned and ask them questions. But these departed souls too in their own lifetime, had to undergo the same past and future and had therefore to undergo their pains and griefs as per their Karma. Therefore you should consciously and with due thought realise that, only that person who has the ability and authority to transform the past and present can come to your rescue and solve your difficulties. Conversely the surest evidence of questions put to the departed souls, is the fact that you not only do not get your desired peace and happiness but by their return to this Earth, your body medium becomes their abode and thereby you become responsible for destroying your invaluable life. It will thus be seen that the customary Shraddha Paksha Vidhi, which one adopts in his life in good faith as a religious rite is very similar in its nature to the 'Planchette'. Such a rite relieves you from one defect but at the same time creates a new one. Can then such a performance be called a rite? It is for the removal of these defects that the 'Vanshavimochan' rite has been acquired by the Mission's work system and one should therefore with full thought, study the scientific basis underlying this measure. Nowhere else would you come across and experience such an invaluable device

One another rite has been introduced into our system from this year. This rite is known as the Rinamochan rite. This rite is even more difficult than the 'Vansha-Vimochan', rite. As a preparation for the performance of this rite the Sadhaka has to preserve his divine power over a period of time. This is because the Rinamochan rite is connected with the five Rinanubandhas residing within the body medium through which we live our life. These bondages respectively are those of (1) Janmakarma (2) Janmajanmantara (3) Itrejan (4) Matru Pitru and (5)Devadikas. These bondages are many times favourable and/or unfavourable to each other. Therefore they cause

obstacles in the fulfilment of your aspirations and desires towards your family, in your life. The expiation of these bondages implies that they are to be made favourable to each other. Moreover the defects that may have been created as per Janmajanmantara, by viewing expectantly the lives of others have also to be removed

The explanation which now follows relates to the Shradha Paksha rites that you have been performing knowingly or unknowingly. On receiving through Guru blessings the (1) Upasana Diksha (2) Namasmaran Diksha (3) Anugraha Diksha (4) Guru Diksha and (5) Karan Diksha you were advised not to perform the Shradha Paksha rites and similarly not to perform at holy places, rites known as Shradha, Tripindi, Narayan Nagbali etc, with a view to liberate the souls of the departed scions of one's family. Devotees have not properly taken into account the reason lying behind the advice given to them in not performing these rites. The reason behind this advice of not performing these rites is that such rites are not potent enough to liberate the souls of the departed family scions. The root of the Marathi word Shradha is Shradhha, that is faith. That is, in the performance of the Shradhha rite, you are supposed to perform your duty in expressing your faith in those departed souls of your family scions, due to whose favourable bondages you have taken birth in this world. Now, you may have, been performing these rites by offering food morcels to the dead, over many years in the past purporting to express your faith in them. Even then these souls have not been able to seek their liberation. Therefore when you approach our Guru Marg for guidance in solving your problems, you are not straight away given the Karan Diksha. This is because in your present life you have to fulfill you domestic duties and make you life progressive enough to attain it's ultimate aim. It is the Karan Diksha through which you are going to satisfy these two objectives. Lest any other cause should come in the way of the fulfilment of this duty, the rites of Vanshavimochan, Karmavimochan and Rinavimochan were performed in the interest of the devotees' wel-

fare prior to their Karan Diksha. The performances of these rites precede the Karan Diksha to ensure that no other cause from your life should interfere in the effective operation of the Karan Diksha, through which the prime aim of life of utilizing it towards the attainment of life's ultimate ideal is accomplished. Such an Upasana which has a built-in plan and the final fulfilment of the prime cause for the welfare of the devotees is called Karan Diksha.

Such is the provision made for the devotee's lives through Guru blessings. You may say then that when through Guru blessings such a provision has been made for unceasing happiness, peace and contentment, then why is it that griefs and unhappiness crop up off and on? An important reason for this is that even when my revered Guru has so graciously blessed you, you do not remain loyal to those blessings and thereby fail to create a faith within you, that these blessings are ultimately going to lead you towards the fulfilment of the final goal of your life. Another reason is that, you try to estimate, if by performing certain additional austerities knowingly or unknowingly you could quickly get additional happiness in a greater measure and in a shorter time. Further, in spite of the indication given to you not to perform Shraddha Paksha, because these have been already fully compensated by the performance of the Vanshavimochana rite, you insist on performing Shraddha Paksha. You fail to realise that those departed ones whose names are pronounced during these rites as Pitrutrai or Matrutrai have in fact been already liberated by the Vanshavimochan rite. Therefore when you invoke them with the intention of liberating them, they are unable to respond to your invocation. Their place then is filled by such souls from the spirit world that have not yet been liberated and through their unfulfilled desires and cravings have been continuing to maintain their post-mortem links on this Earth. Even when they hold no connection with your family, they accept your invocation for seeking their liberation and remain present at the time of the obligatory rite and thereafter continue to dwell invisibly in the surroundings of your

life. It is because of this that you experience griefs and unhappiness in your lives. Thus we ourselves go on a wrong path and fail to understand, what griefs and disturbance, we have created in our lives for no reason. On the contrary you begin to doubt that there is some obstacle in the way of the blessings given by the Guru becoming fruitful and such perverse thinking shakes your faith.. If you intensely feel that our life should fully merge with the Guru Marg, then we should be so loyal to the Guru Marg, that even when the Almighty were to incarnate before you and were to say that "Ask for the boon of your choice" your only answer should be that "My Guru has full ability to know, what I want and do not want and my infinite welfare lies in whatever he is pleased to give me." If you are able to create in your life such firm and determined base through faith and devotion, then in your present life instead of aspiring to attain material peace and happiness, you will seek guidance at the feet of the Guru by asking him "in what lies the meaningful fulfilment of my life and what is its path?"

In such a state even when one succeeds in attaining for himself the Paramarthik Avastha it will be wrong for him to ignore his duties towards his family for which he has taken birth in this life. On attaining the Sadhak Avastha after the earlier Sadhana Avastha, there is an important benefit that you achieve. Earlier you were not able to carry out your family duties unhindered. But when in the Sadhak Avastha you fully merge your body speech and mind with the Sadhana, your body medium through regular Sadhana is fully embodied with Sadhana. Now although it is true that you are able to perform smoothly all the duties towards your family, you should not compel the Sadhana adopted by you with the blessings of the Devadikas or the Guru, to perform those family duties. Because if the regular service performed is so expended in the fulfilment of family duties then it will not be possible to attain the next important state namely the sadhya Avastha, even in many of your future births, inspite of the guidance given.

With the objective of achieving the above three Avasthas namely The Sadhak, The Siddha, and The Sadhya Avasthas many aspirants adopt over a long period of time, worships or services of different Devadikas. Having so adopted these services when they fail to achieve the desired awakening of this path, they feel disappointed and begin to draw perverse conclusions about their life. These aspirants do not try before adopting a particular worship or service, to get by way of guidance a scientific explanation from an authorised and accomplished person, regarding these worships or service they wish to undertake. The body speech and mind of the aspirant with which such worships or services are to be 'undergone have with them linkages of many past births. For the attainment of a spiritual state the Vimochan of these bondages is essential. If the three Sadhanas are adopted after such vimochan through the vimochan rite and are performed with Guru blessings, then alone will the benefit of the spiritual state in this life be obtained.

A comprehensive thought emerges in the Janmajanmantara before taking birth, that the sins committed in the earlier Janmakarma and Janmajanmantara will reemerge at the time of taking birth once again depending on the degree of their severity but that they will get duly expiated through the performance of the appropriate 'Vanshavimochan' rite. This Janmajanmantara is therefore instrumental in taking birth in a place where it realises that the sins and defects of the past will be easily expiated and thereby it will be in a position to carry out effectively it's bounden duties in the new birth taken. Due to such a comprehensive thought, the religion, cast or creed in which birth is taken is of no consequence to it. Since in your study or readings you do not come accross these varities of states about acquirement of birth in the Janmajanmatara you rule under the wrong notion that to honour the piety, and superiority of the religion cast and creed of the family in which one takes birth is one's greatness and elation. In fact this is an illusion. Because even if birth may have been taken as accorded in whatever religion, cast

or in a particular family, in that life it is possible to fulfill all the bounden duties and achieve the ultimate aim of life. It is not necessary that for such achievement of the ultimate aim, birth ought to be taken in a superior religion or in a high cast. Therefore to create an impression that one has acquired greatness because of his birth in a superior religion or a high cast is the surest sign of his ignorance

Now having acquired birth in a given religion, cast or in a family one should think, with affinity towards them and carry out the duties that have been ordained in that religion to the best of his abilities and thus achieve the ultimate aim of life. Unfortunately, ignoring this, many persons always harbour a dismal thought that they have not been benefited by such peace and happiness which individuals belonging other religion, cast, creed and families other than their own have gained. The thought that "had I been bestowed a birth in those religions castes or creeds or families, I would have been a much more happier person" gnaws them constantly. Harboring this perverse thinking creates deficiencies in their past linkages and therefore these bondages do not develop due to such perverse thinking and create obstacles in the fulfilment of their duties towards life and are instrumental in creating more grief.

Janma Karma Rinanubandha

'In spite of the fact that food, shelter and clothing have been acquired by you as per your Janmakarma, in a measure much beyond your needs, when you fail to consider as to how best you could seek joy and contentment in the happiness so acquired and thereby ignore your own happiness and you are attracted by the peace and happiness enjoyed by others, you create for no reason a bodily state in which you give rise to a defect of being discontented in the happiness legitimately acquired by you. The same defect later at the time of rebirth gets, included in the Janmakarma and in the new birth that defect does not allow you, even when you acquire peace, happiness and contentment, to derive benefit from it.

Janmajanmantara Rinanubandha :-

The birth that you have acquired in your present life might be in a different Janmajanmantara Rinanubandha, religion or cast or creed. But inspite of having acquired such birth you are not satisfied with your present life. When we take birth at different times, much before such birth the Almighty has already given full consideration as to which of the various religions, casts and creeds is apt for our attaining the ultimate aim of life and then accordingly gives us birth. Even then we are disrespectful towards the birth that we have acquired. Looking to the lives of others around us and to the happiness, peace, wealth and progeny which they are enjoying we think and express "How fortunate, I would have been, had I taken birth in one of those families. In fact if such birth had been in your interest God would have certainly accorded you the same. When you create in your mind the unwarranted anxiety, by brooding over the thought, that the life of others around you is much more happier than your's and thereby show a disrespect to the birth that you have been bestowed with, these anxieties usher into the Janmajanmantara in the next birth and in that new life even when you are having happiness, peace, wealth, progeny etc you are always full of anxiety. Is it not a pity that in the joyous moments of life you are full of anxiety, during times of crisis you are constantly anxious, and during anxious times too you are full of anxiety.

Herejan Rinanubandha

We are not alone in this world, after taking birth, when we attain adulthood we get acquainted with many other persons around us in this world and we too fall in the category of "others" for them. During our life time we develop relationships of love and friendship with others with whom we get acquainted and at times these relationships get alienated due to some reason or the other. It is one's duty to forget the incidents on account of which this estrangement arises and the persons who have been alienated due to them. We never remember the moments of joy and happiness which we have experienced with them before such estrangement, but after

the estrangement we unfaithfully express disrespect towards them throughout our life and even go to the extent of calling names to them by unwholly words. When you take birth again, these defects prove to be harmful to you in that new birth and not to those others to whom you have earlier been disrespectful. The manner in which this happens is such that in that new life you have no affection towards your parents, or brothers, or sisters but estranged relations are created between them and yourself. These are then responsible in completely shattering family relations

Matru Pitru Rinanubandha:-

Today in society one must have full respect and humility towards 'those persons elder to him. Some of these persons are elder to him either by virtue of their age, knowledge, experience and Upasana or because some of them are expending their lives sacrificing it for social welfare and are always maintaining the commendable thought of the good of others.

Contrary to this behaviour, on attainment of adulthood, we feel as if we have become all knowledgeable and under this false pride we keep on disrespecting our elders and chide at them. Due to a false pride, that in this life we have acquired more of knowledge and wealth than others, we chide at others and make them feel small because of their having acquired less knowledge and wealth as compared to what we have earned. It may be true that such an egoistic attitude with which we look at others is not a defect vesting in one's body medium. However assuming the means given to lead one's life properly as an end in themselves, one who leads life full of egoism has to suffer from these defects in his next birth. For this therefore we should treat those elder to us, as our parents and also submit respectfully, to those who have given us knowledge, as well as those others, who are working in their lives dutifully. Hence the sanskrit aphorism "Let my mother be like God to me, Let my father be like God to me, Let my teacher be like God to me. "The result in

the next birth of the defects mentioned above is such that it not only denies one happiness from his parents but others too do not have respect for him even when he has become knowledgeable and wealthy. Unfortunately such persons once again say with a sense of false pride that "I do not carry on well with anyone in this world"

Devadika Rinanubandha :-

Every human being is blessed by God with a birth in a given religion. The cause and effect relationship which the Almighty has provided for in giving birth in that religion is that, in many of our previous lives the bondages with which we remained related ought to be expiated, by proper religious behaviour as laid down in that religion, and these bondages accord you birth in such an appropriate religion. But today in society an erroneous belief which prevails is that, the religion in which one has taken birth is the only religion that is supreme and persons belonging to all others religions are heathens and converts. By adopting such an irresponsible attitude of looking towards others, we create an antagonistic approach towards persons belonging to religions other than our own. It is necessary for such a person first to contemplate over the point namely, is his religious behaviour befitting even to a small extent of ten percent, with the norms laid down in the religion to which he belongs? If it is not so, then it is his duty not to blame and criticise other religions. In today's society it is seen that some people not only do not give charity or carry out worship of God on their own but blame, criticise, chide and exhibit a dubious attitude, towards those who have a liking for it and are desirous of doing it as per the inspiration they receive from their previous birth. In fact worship of God, religious behaviour, charity, selfless service, has never done any harm to you. If this is so, then even if we may have no love for those others who hold them with respect and love or for which they have a sense of belonging, should not be looked upon with disrespect by us. Let every one follow that path which he feels is in the interest of his welfare. Even adopting this way of thinking will amount

to your having thought towards the welfare of others. A life in this birth lived with inimical thought towards others falls in the same measure to your lot in your next birth. In that next birth, when faced with grief and difficulties, a desire arises in your mind to take recourse to remedial measures such as worship of God, observance of a religious behaviour, and devotion towards the Guru, the bondages created because of your untoward behaviour in the previous births, come as an obstacle in the way of your fulfilling the ordained duties in that new life, as well as in your efforts to bring stability to your mind and thereby earn mental calm.

There is yet one more point relating to this subject. Today in your present life the worship that you perform of Devadevatas or in whose honour you undertake Japa Jyapya Dhyana Dharana, these Devotees do bless you, but inspite of it there are obstacles in your receiving the due benefit of the blessings of these Devadevatas in your present life, as well as in your future births. These obstacles arise because after completing the worship and performing a concluding ceremony for the same, when you offer that worship at the feet of Devadevatas whom you have wholeheartedly worshiped, with your body speech and mind, to receive the benefits of that worship once again, it is necessary that your body medium must have developed in accordance with the Gunas or Qualities typical of those Devadevatas. In the absence of the required development of these qualities in your body, even your entire life in this present birth will not be enough to receive and bear those blessings. If in the next generation of the family some individual from your family is not able to acquire these qualities, then inspite of worshipping those Devadevatas it will not bring you or your family the benefit of the blessings. Even when in this present life of yours you have performed the worship of Devadevatas and have rendered it at their feet, the absence of the related qualities in the body preclude you from acquiring those benefits. In order that you should be able to receive those benefits, even in the absence of those Gunas,

Rinamochan enables you to acquire the Devadik Rinanubandha. Thus due to these defects in the five Rinanubandhas, it is not that only one individual in a family will suffer personally but the relationships of these bondages are linked with every individual that has taken birth in the family. These relationships function in life as per space time and limit. It is doubtful if any other Sadhaka has acquired this Adhibhoutik Nirakaran. Therefore, if some of the devotees in whose life these defects are present, may have approached some other sadhak for guidance, not only they themselves but perhaps the guide too is ignorant about such defects. When they come at our centre for guidance for their problems and are given this Adhibhoutik Nirakaran, they waver in their minds because the first thing they are emphatically told is to completely stop the various Upasanas, fasts etc, for the Devadevikas, they have been performing earlier. This is because we ourselves have been the cause of these defects and hence for their expiation the blessings of Devadevatas cannot be helpful. Therefore such of the devotees who are told to discontinue Upasana of the Devadikas they have been performing earlier, or that which has come down to them by tradition, should do so immediately by taking it as Guru's command. Because in order that the Rinanubandhas in your body medium, which are unfavourable, should become favourable to each other and in order that you should receive the blessings, it is necessary that for the guidance that is to be given as per the command of the Sadguru, your body medium should not be tied down to any other restriction of a different worship.

These bondages function in accordance with space, time, and Limit. This means that even when the place where birth takes place is one's Janmabhoomi, his Karmabhoomi, that is the place where his actions are to materialise in the form of happiness, peace, knowledge, education, wealth etc, may not be the same as his Janmabhoomi. At such times his Karmabhoomi may be away over a distance ranging from one hundred to five thousand miles from

his Janinabhoomi. Therefore while giving guidance to him a precise diagnosis is very necessary. If someone's prosperity that is his Karmabhoomi lies say one hundred miles to the North or South of his Janmabhoomi, then it has to be suggested accordingly. Such identification cannot be made 'on paper merely by intellectual calculations. For this purpose the person giving guidance that is the Guru must possess celestial knowledge and insight without which the problem cannot be understood and proper guidance cannot be given. Similarly children in a family whose prosperity does not take place while they are under the protection of their parents, the right place, direction and the distance away from the parents has to be correctly identified by the Guru Medium while giving guidance.

At times in life, certain calamities befall, suddenly in an unforeseen manner. At such times, it is through the favourable relationships between sons and daughters and their parents or between husband and wife or between friends, that these calamities have to be warded off. It may therefore become necessary in the interest of warding off the calamity, that persons in the above relationships may be required to be separated for a certain period of time. But devotees do not understand the subtle meaning underlying this method of Nirakaran, nor do they realise what amount of benefit they are enjoying on account of Guru blessings. If these blessings which the devotees have been fortunate enough to acquire in their present life, have to be acquired in their subsequent lives, the realisation of this Siddha Sadhana Paddhati and good sense will not get created in them inspite of spending many more births. The meaning of this method of Nirakaran which is drawn and that too in a very cursory and superficial manner, is that, as ordained by the most Revered Shrisainath, they were required to stay away separately for some period of time or at different places. It would auger well even if it were. to stop at such a cursory interpretation. Unfortunately, the thought process of the devotees derogates much beyond it. They create a doubtful state of mind for themselves and impute various

interpretations to the guidance given to them in asking them to stay away from some of the identified relations, for a specific period of time during which the Rinanubandhas are inimical to each other. These doubts go even to the extent of shaking their devotion and faith in the Guru Marg. I am pained on account of such low thinking by the devotees and I feel that had I allowed the calamity to fall on them and let them experience the grief on that account, at least the faith which they nurse in their heart about me would not have accompanied them with their departure from this world. You should never forget that, when once you have become a Guru Margi, and inspite of your failure in not submitting wholeheartedly to your Guru, the Guru irrespective of such perverse thinking on your part, has in his turn devoted his entire powers towards your welfare ignoring your faults and short comings, Granting that it is human nature to raise, doubts and alternatives about anything that comes across one's mind, such doubts must be supported by cause and events or occasions. If you take pride in raising baseless doubts and alternatives as per your self-earned knowledge, then it will have to be concluded than through such indecision you are erroneously considering yourself to be fortunate in sharing once again that calamity which has been earlier warded off in the interest of your welfare.

Having come to the Centre for guidance and having experienced the benefits which you receive from the guidance given to you, you are tempted by the thought, that you too should devote yourself to the work adopted by the Samiti as it's Mission. A devotee should never forget that, The Guru is a seer and he certainly has that vision to know instantly how sincere is your desire to devote yourself to the Mission, and whether it comes from the bottom of your heart or has emanated only because you are so beholdened by the benefit of happiness and peace that you have experienced from the guidance given that prompts you to try out this kind of social service. Howsoever you may try to outwardly show that your

devotion towards the Guru is poignant with sentiment, the Guru who has attained the state of perfection in the Sadhana Marg is fully capable of knowing instantly that your sentiments are only illusory. That is why when impressed by the work of the Mission 'you express a request, that you should be initiated in the Guru Marg or you plead for Anugraha, it may not be necessarily immediately granted. The Guru fully knows the conditions which have brought about this illusory feeling of an absolute devotion or a pious thought of rendering service to others. When therefore devotees out of their initial enthusiasm express their readiness to offer their entire lives at the feet of the Guru they are infact not even yet able to realise with what sentiment the Guru has showered upon them blessings, Love and Sympathy, inspite of their being near the Guru or being in his association over a considerably long period of time.

At such times therefore devotees must well recognise that such ostentations amount to nothing short of deliberate self deception. One may have deceived others to serve their selfish ends, but to do so towards one's Guru is the greatest of Sins. For sins committed knowingly or unknowingly in your life, penance is provided for in the scriptures and in all religious writings. Devotion to the Guru is a Nector in itself, whose taste and feeling has no comparison because it is transcendental and is unique in itself. But it is equally difficult and trying to bring it into practice. When you stray away from true devotion and put up only an outward show of the highest of devotion towards the Guru, it amounts to a sin for which no penance is provided for in any religion. The above Nirakaranas are all related to Rinamochan, and they have been elaborated above only with the purpose that you should understand them in their details: But much more difficult and potent means or practices have to be acquired by me hereafter. To acquire these I will have to remain in the service of my great master, for an indefinite period of time. These are to be acquired for your welfare as well as for the welfare of your future generations. In many families after children are born they bring

along with their birth, knowledge, wealth, progeny into the family. Till they attain adulthood they largely contribute, to the family's knowledge, wealth, progeny etc. Later after attaining adulthood when they get married and go to other families or get separated from the original families the knowledge, wealth etc which they have brought with their birth, now passes over to the new families where they go. Now the other persons in the families in which these children had taken birth have to work extremely hard to acquire that wealth and knowledge and perhaps inspite of their efforts they do not succeed in getting once again their share from it. At such times it is not possible to deny or restrict the children in their marrying or in their getting separated from the original families. Now therefore for maintain a proper balance in peace and happiness for both the concerned families, the severe Sadhana as will be ordained by my Guru will be gladly undertaken by me. The intention in doing so is to overcome the crises arising out of the above defects which are likely to overtake the families by surprise and ensure that peace, happiness, wealth, progeny would perpetually remain in both the families and the members of the families. Moreover their new generations yet to come should also be able to lead a life of happiness and contentment. I express this pious wish of mine at the feet of by most revered Guru.

As a rule devotees are prone to take the advantage of the samit's Mission, primarily for the fulfilment of their expectations regarding family peace and happiness. But when at the command of the revered Gurus such missions are established and become operative, the laudable intention of the Sadguru behind such missions is that the precious life which has been bestowed should not be wasted merely in seeking material benefits. On the contrary it is intended that true knowledge of the birth acquired should dawn on the devotees and the true cause as per such birth should become functional thereby enabling them to fully utilize their life towards the attainment of it's ultimate goal. Even when this is the chief objective

of our Mission, the eagerness among the devotees who come to the Samiti to achieve it is not generally experienced. On the contrary devotees are seen engrossed in the thought of taking the benefit of the Samit's work in an ever increasing measure In adding more and more to their material prosperity and to that purpose keep on asking more and more questions. The guidance that is given to expiate the problems and difficulties which the devotees face, is not in fact the prime objective of the Samiti's mission. These means of guidance are to be utilized only with the limited objective of forming a large and closely knit group of devotees. Even if this be so, the devotees must give a full and conscious thought as a matter of their duty to the ultimate goal of the Samiti's mission, the benefit which they are deriving without being required to put any strenuous effort or without being required to undertake severe penance and austerity. If such conscious thought is not forthcoming, then in the future, with the fast changing society and it's environment whether our desires and aspirations will materialise or not is a moot question which must engage the attention of every devotee. A careful consideration of this question is the foundation for the success of future life.

Till todate, I have had the privilege to serve as per the ability and knowledge at my command, in making hundreds of my devotees, happy and peaceful, through the means drawn from the Siddha Siddhant Paddhati, bestowed on me by my master's blessings. Though I have rendered this service sincerely, with the full employment of my body, soul and mind and the expenses needed for it, I have never expected any reward or return for it from the devotees. The devotees should not forget that at the commencement of my work, I had to make a good deal of sacrifice to acquire these methods of the Siddha Sadhana Paddhati, through which your difficulties are being expiated. It is these methods which are solving your problems and difficulties without any strenuous efforts on your part. The Nirakaranas are not subjects of my own option or volition. Such optional means purported to be employed by any one on his

own option or choice cannot function in removing griefs in human life. The method through which guidance is given and measures suggested, is based on the Siddha Siddhant Paddhati and unless the medium who is utilizing these methods is enjoying his Guru's blessings, the methods will never be at his command. This means that the Nirakaran does not amount to a precise diagnosis of the cause of a devotee's problem but is the very embodiment of the Guru's blessings. Therefore when devotees fail to create for themselves a sense of belonging towards the blessings that are given by me in the form of the Nirakaran and do not maintain purity of thought and behaviour and further do not put in the desired efforts to preserve the blessings as per the guidance given. Such a failure pollutes the Siddha Siddhant Paddhati as well as the Nirakaran. When these are so polluted their efficacy and strength is not experienced as directed during the course of guidance and the devotees then think very narrowly to say that now the spiritual strength of the Guru medium has declined. In fact the greatness of the system of Guru Marg is that an aspirant is tried, tested in all possible directions by his master before he is considered fit for being blessed. Guru blessings being indestructible and infinite, it is an utter ignorance on the part of devotees to feel or think that a medium who is once so blessed becomes incompetent during the course of his life or that his master discontinues his blessings bestowed earlier. This impiety which comes to the Siddha Siddhant Paddhati is solely on account of the devotees ignorance or his wrong way of thinking and on account of the failure in maintaining his thought and behaviour as per the guidance of the Guru. When it was felt that the impiety as mentioned above has to an extent tarnished the system and that such impiety is likely to prove to be an obstacle in the working of the system, at that very moment, I was ordained by my great Guru Incarnation to stop giving guidance through those measures. This happened on the Guru Poornima Day of 1977. I was further ordained to reestablish the measures once again, by undergoing the penance and austerities necessary for it. As per this

command I had to perform certain services and austerities over a period of time of one year and perform specific rites of Havan. I did not perform these ceremonies for my own spiritual upliftment so as to attain liberation. These rites are to be performed to reestablish the siddha Sadhanas with the intention that in the remaining part of the devotees lives and many of their future generations, the benefits that they have taken from the measures of Nirakarnas given to them so far, should continue unaffected. The devotees maintain the faith that once Guru blessings are accorded they continue to function as their saviour for the whole of their life. But when will this so happen? Only when you have never even once been untrue to it, on any count. It is then and then alone that the blessings will prove to be the saviour of your life as well as of the future of your family members.

In present times it is only when you experience a lack of happiness, peace wealth, longevity etc, in your life that you wake up to find out what could be the linkage or reasons for such a loss or make an investigation of the causes for such deficiencies and you run from pillar to post after mediums or worshipers of God power and ask them about it to seek their expiation. From my personal experience, I can say that there would hardly be a medium who is really capable to investigate, with the application of scientific reasoning the root cause of such deficiencies and eliminate them at a very nominal expense. Devotees approach many sadhakas from time to time for a solution to their problems. When later they approach me and narrate the Nirakarnas which have been done by other Sadhakas, they clearly show that howsoever laudable may be the objective of these sadhakas towards social welfare, the level of attainment by these Sadhakas of the means to be employed for that purpose is at best only in a stage of infancy. What is however more surprising is that, without having attained any cognisable state these Sadhakas assume to be seers of the past, present and future and on that pretext they make a show of giving guidance based on the past, present and future. Such ignorance on their part is nothing but

pitiable. In fact current life could either be a definite treasure of past births or in the alternative it would be a birth taken to fulfill the duty of expiating the defects imbibed in the Rinanubandhas of previous births because of which life in those previous births had remained imperfect. When therefore such defects due to Janmakarma or Janmajanmantara create griefs in the current life, the presumption that basically the origin of these defects lies only in the adverse nature of Karma is not correct. What is in fact necessary is that the Sadhaka must possess the knowledge and insight of knowing with what Rinanubandhas are those defect in Karma linked. Assuming for a while that a Sadhak is able to diagnose such causal relationship, what is further equally important is that the Sadhan employed for the expiation of these defects must have been vested in him in the Siddha state. It is then alone that the defects will be truly expiated and the devotee will be in a position to lead his life in happiness, peace and contentment. Merely because griefs have afflicted a subject and even if these are counteracted to protect himself with the help of Tantra or Yantra, the griefs which are warded off by means of such Mantra or Tantra or Yantra Vidya are only of a momentary nature. Because these means and the powers vesting in them diminish with the passage of time. Therefore by adopting these techniques for the removal of those griefs, though an illusory feeling of happiness is momentarily created, by falling a prey to such temptations of momentary happiness, one makes himself incapable of receiving benefit of the perpetual happiness which he is in search of. To achieve Guru blessings we have to serve it selflessly with our body speech and mind and with an absolute devotion, a sense of detachment and a firm determination. The benefit of these blessings cannot be confined merely to seek relief from momentary or temporary griefs. It's benefit lies not only in one's current life but permeates over all his future lives as well as over the successive generations of his family. The blessings are also instrumental in the full utilization of the current life towards the achievement of it's ultimate objective.

The life that one acquires is related to given Rinanubandhas. These are (1) of Devadik (2) of Matru-Pitru (3) of Iterejan (4) of Janmajanmantara and (5) of Janmakarma. Since these Rinanubandhas are linked to many of the previous births, our desired happiness and peace in the current life depends on the favourableness or unfavourableness of these Rinanubandhas. Moreover in the lifetime of any given birth, certain defects also arise. Such defects could emerge due to the Sins that have been embraced in the Rinaubandhas or they may arise due to one's failure in complying with the bounden duties required to be performed in that birth once having acquired that birth. Further, these Rinanubandhas function in a close relationship with the Gross body medium made up of the five Natural Elements. When these Rinanubandhas do not attain the desired development within the body, speech and mind of the person and when the person is unable to acquire the proper means to lead his body mediums to an appropriate stage of development, such a shortcoming leads to an emergence of additional defects. Due to the emergence of defects on account of the various reasons given above, the life of the person could come to it's inevitable and compelling end with the desires and expectations of that life remaining unfulfilled. Devotees having acquired a human birth linked to the above mentioned defects, may come to the Guru Marg for guidance because of their problems and to seek relief from their griefs. Devotees thus approach the Guru by force of circumstances. However the right work, of the right type of the Guru, for the welfare of this world is ceaselessly going on. When you seek guidance for the relief of your difficulties through this Guru medium the pious intentions of the Guru medium are never related to the difficulties. He has to perform the function of enabling the devotees like you, to achieve the ultimate aim of perfection of their lives and has to establish and link the cause of life or "the way of life" with the welfare of this world as well as with that of the families of the devotees. For this purpose the Guru has to live his life in close proximity with his most revered master in the interest of your welfare.

Unless every moment of the Guru's life is lived as per the dictates of his revered master no Siddha Sadhana can reach the Siddha stage. The Guru medium therefore has to completely keep away from his life, the subjects of material interests vesting in his body, speech and mind. It is doubtful if devotees have at anytime thought of the sacrifice involved in such a negation of worldly matters by the Guru in his life. It is this unique Guru Medium, through which the indebtedness of the devotees over many of their past births is going to be redeemed, thereby leading their lives to blossom fully to reach the climax of happiness, peace and contentment. When such a Guru medium utilizes his personal treasures of piety acquired by him over many of his previous births and through the blessings of his revered Guru, exclusively for the welfare of his devotees as well as for social welfare in general, he never maintains any material interest or expectation of a reward. On the contrary we experience and receive an expression emanating from his thought and behaviour acquired by him through the inspiration of his inner Soul, that he expects to get from his devotees nothing else except spiritual Good will. Notwithstanding such heart-warming experience, the lives of the devotees unfortunately continue to be immersed in greed and avarice. A commonplace example of such greed is seen when the devotees instead of giving away free in charity their discarded clothes, preserve them for exchanging them later with utensils from a hawker. The devotees whose mentality is so basic will not even fight shy of testing the abilities of their Guru Medium. It is therefore in the interest of the devotee to seriously think over the Question " Can I selflessly perform the service towards the Devadikas, that has been ordained to me by the Guru, at least for one hour during the twentyfour hours of the day with a sense of renunciation?"

Inspite of the devotees failing to render meticulously such sacrifice, the chimes of praise sung since time immemorial by the Scriptures and by the great thinkers of religion in honour of the Sadguru, that he is all benevolent and humane, continue to ring

incessantly, exuberating it's unique experience, infinitely through time.

In your current life, for the expiation of the defects linked with the Rinanubandhas the measures which have been utilized for the devotees' benefit consist of Karmavimochana, Vanshavimochana and Rinamochana. Merely prescribing these does not expiate defects. To accord the benefit of Guru blessings to the devotees' body, speech and mind, the devotees have been given the Upasana Diksha, the Namasmara Diksha, the Anugraha Diksha and the Guru Diksha. However even after having been thus obliged, the devotees fail to perform their duty of purifying their body mediums by righteous thoughts, behaviour and diet so as to make it conducive to the Dikshas, thus enabling the Dikshas to perform their function. Due to this negligence on the part of the devotees, it's defects get transferred to the Guru Medium. The Guru then has to seek penance for the lapses that have taken place on the part of the devotees knowingly or unknowingly. The Dikshas mentioned above are from the Navanath cult as well as from the Dattatraya Cult. But many who consider themselves as Sadhak in this Marg and who accord these Dikshas to their devotees have never thought of seeking repentance themselves for the lapses on the part of their devotees. On the contrary they prescribe penances only to the devotees. The system of Guru Marg from which the devotees are taking benefit today, embraces within it the Datta Cult, the Nath Cult and the Sufi Cult ideologies and their methodology is based on one and the same Siddha Siddhant Paddhati. A Sadhak belonging to this Marg, due to his having reached the high and glorious Siddha states may have earned name, fame and dignity in society. However after utilizing the tools of the System for guidance and social work over a period of twelve years, the Siddha has to get those means or tools acquired by him revived once again and get them reestablished. For this purpose he has to undergo penance and Repentance and has to perform a ceremony of sacrificial offerings by invoking the respec-

tive Deities that are connected with particular methods of Nirakaran. The offering ceremonies that were performed by me at the place of pilgrimage at Narsobawadi thus relate to the scientific analysis given above. I did not perform them for the satisfaction of my own wish. They were performed in my Siddhavasta with the purpose of according to the devotees the necessary assistance needed by them in their future. I have performed all this service as ordained by my revered Guru. Further having performed the complete ceremony, all these tools and measures were offered by me at the feet of my Guru on the Guru Poornima day as, Guru Dakshina. I express this in all humility as my delight and utmost satisfaction.

A birth that is attained is a consequence of the five linkages referred to above namely Devadik, Matru Pitru, Iterejan, Janmajan-mantara and Janmakarma. These five bondages are not always necessarily favourably linked to each other. In case of those in whom these are favourably interlinked their desires and expectations are fulfilled and materialise in giving knowledge, wealth, progeny, food, shelter, clothing, and at times even more of these than what is necessary. However unlike others, such blessed souls do not expend these favours of the five bondages only in the materialistic enjoyment of life. Such enjoyment is not their definition of living a life. In the gross body, made up of the five natural elements, in accordance with it's Rinanubandhas, right from it's birth vests the Satvik quality for carrying out the bounden duty of social welfare. Realising this the souls that are blessed, expend their lives in constantly striving to be in search of guidance to develop it further and aspire to utilize it for giving guidance and counselling to others in that direction. Now, granting that the treasure of Satvik Guna is inborn with such souls, the Satvik qualities in them do not fully blossom in the absence of proper guidance and more so in the absence of the blessings from an acclaimed Guru. The result then is that the lives of many persons who possessed these qualities in a sizable measure have come to an end without bestowing their

benefits on others and without performing any function towards the welfare of the world, nor could they utilize these Gunas for their own upliftment.

Every human being takes birth in accordance with the five bondages. From out of the five bondages the one that is dominant or prime is instrumental in giving him the birth in accordance with the quality it represents. This can be well illustrated by means of an example. Imagine the four walls of the house in which we live as representing the four bondages namely the Janmakarma Janmajanmantara, the Itrejan and the Matru Pitru. These are thus the supports of our acquired current life, just as the four walls are the supports to the house. Over these four bondages there is a roof similar to that of the house and this roof is represented by Devadik Rinanubandha. When one is fortunate to acquire such a proper life, the expectations of life ranging from knowledge and wealth to a long life, reach perfection. But when of the four bondages, only one that is most powerful, manifestly takes birth, then unhappiness and grief prevail in that life. In fact leading an ideal family life along with an ideal religious life are the two important facets of a total ideal life. It is only when both these facets are given the due and equal importance as a cooperative enterprise, by both husband and wife with mutual thought towards such life, that the family is able to experience the true bliss of life. But suppose if the prime quality of an individual which manifests since birth arises out of of Janmakarma Rinanubandha then for such an individual the prime consideration in life is "Eat, drink and be happy," He is steeped in the material pleasures of life. The desire of worshiping God, or doing charity or performing service towards others has no place at all in his ideas about a meaningful life. One whose governing or principal quality arises from Janmajanmantara performs his family duties and commitments as well as his religious chores with equal affinity. Pleasure or pain does not affect him while performing both these duties because he is performing them as his bounden duty and is equally

indifferent about both these functions. One whose governing or **principal quality** at birth arises out of Iterejan Rinanubandha spends most of his time in considering the problems of his friends as well as those of the society. But he has no interest and time to think that he owes an equally important responsibility towards his family and his relations. Therefore even when such individuals are widely known and famous in the world outside, they being indifferent to their own families, their families are left high and dry and without any protection or support in their future. One whose governing or **principal quality** at birth arises out of the Matru Pitru Rinanubandha does not independently think as to wherein lies his welfare and what is not in his interest but accepts the words of his parents as final in all matters. Or in the case of some others falling in this category even when their parents are instrumental in giving them birth, they never carry on well with their parents. One another defect pertaining to this category is that here some individuals who are born with a silver spoon in their mouth, lead a life full of luxury and comforts under the shelter of their parents but after the demise of the parents their life of pleasure comes to an inevitable end. Or in the case of some others their prosperity arises only after the demise of the parents.

Persons in whose lives the Devadik Rinanubandha is more potent, spend most of the time of their lives in worship, in reading Pothis Puranas or in Namasmaraan or Kirtan. When inspite of doing all these they are dissatisfied, they go and reside at some holy place. Their assumption in going to such a holy place is that they are doing so by God's command. They do not achieve the desired result even after spending long years in such service. This is so because even when their major Rinanubandha is that of the Devadikas the performance of duties related to the remaining four Rinanubandhas remain unattended and the non-performance of the duties that are needed according to these Rinanubandhas prove an obstacle in their worship at the holy place. Consequently such persons are

deprived of happiness and benefit, both on the count of family life as well as religious life.

The primal qualities of birth in cases of individuals have been elucidated above. But when these persons get married, if the qualities innate in their wives happen to be at variance as compared to their partners, then due to such contradictions their families have to always live in grief and turmoil. For example, if suppose a person is born with the predominance of Janmakarma and in his wife the Janmajanmantara is dominant, then her natural mode of thought and behaviour will generally be towards piety and religious conduct. She will therefore be prone to worshipping Devadevatas so that such worship should be conducive to her family's welfare. On the contrary the thought that her behaviour and life mode is conducive to the welfare of the family never gains ground in the mind of the husband and he feels that in the observance of worship and religion his wife is making too much of a show and fuss. The result is that in the development of her innate quality the husband himself proves to be an impediment, his predominant quality being that of Janmakarma. One another point to be noted here is that some women in this category get the trance of the Kuldevadevatas. But only because their husbands are averse to these things the women are perforce required to go to the homes of others to manifest the trance. On the contrary sometimes it is seen that when the chief quality of the husband is of Janmajanmantara and that of the wife is that of Janmakarma, the husband performs worship devotedly and leads a life of righteous behaviour because he understands that he has to perform his duties towards his family with Divine blessings and he sincerely feels that the life acquired by him in this present birth of his, should be expended towards attaining it's ultimate aim of perfection. But when the chief Guna of the wife happens to be Janmakarma her cooperation is not forthcoming in the performance of worship by the husband or in the service that he desires to render towards Guru devotion. Not only this but she never observes

segregation during her monthly cycle days and compels her husband to take food prepared by her in those forbidden days. This harms his progress in attaining a mark in his religious behaviour.

Thus the union through marital relationships of mutually contradictory types of lives born with the predominance of particular Gunas is responsible owing to the inherent contradictions in them, for griefs in family life as well as in maintaining righteous and religious behaviour. All I can covertly suggest is that even if you were to carry out your family duties and responsibilities as well as your religious duties the benefits of both these will not materialise for your well being in your future births unless the chief qualities of both husband and wife become conducive to each other.

Having introduced the above subject the important responsibility of a devotee is that, when in his family, right from husband and wife to the children, differences exist, as per variations in the qualities vesting in them and therefore as per these variances, their functions are not conducive to each other, the members of the family should desist from searching after the faults and deficiencies of each other. On the contrary they should always endeavour to become one with the most important quality, namely the Devadik Guna which is the vital support for everyone's life. For attaining this, devotees should meditate over their Kuldevadevatas, Upasyadevatas or their Guru Devatas. However while performing such worship or meditation, no member of the family should think about the other members, as to why they have greater love, devotion and a selfless feeling about God or a more intense feeling to perform charity than himself. Any member of the family should thus not come in the way of a fuller development of qualities in the other members. Having brought different qualities present in different members of family on an even plane and having linked them with the Devadika Rinanubandha through Guru blessings; the untoward direction of thoughts through which various events are taking place in the family knowingly or unknowingly, right from trivial matters to matters

of a serious nature such as suicidal tendencies arising in the minds of some of the members of the family on account of differences in the Gunas residing in them, how so ever impetuously you may think by your intelligence, you will experience that your mental strength is now far greater and adequate enough to absorb those impetuous thoughts.

The work of the Samiti has emerged out of the benevolent thought that the devotees should be able to lead a life of happiness peace and contentment by expiating their difficulties and griefs through certain simple and easy means of expiations. Accordingly these methods are suggested to the devotees as required. It is important to note that the measures of expiation suggested, howsoever simple and easy they may be to practice, their acquisition by a Sadhak in the Guru Marg is not at all that simple and easy. Because even when a person through his constant Sadhana or Upasana is blessed by his Guru, a correct decision on his part, as to how to utilize those blessings through means to be employed to achieve the welfare of his devotees and further to experience the appropriateness of that decision in reality, is yet another celestial Sadhana which the Sadhak has to take into consideration in the Guru Path.

Since the birth of every human being emerges from the long tradition of Karma of infinite births of the past, when in every birth the diminution and increase of the Karma are taking place at the hands of that individual, the Rinanubandhas get linked to the life of that individual unknowingly. Later after many repeated births when one takes birth in his current life as per his Karma, if the severity of Rinanubandhas happen to be of a greater magnitude than his Karma, then even if the sketch of the past and present of the person born, exhibits a promise of high attainments, he cannot get the returns due to him as per his Karma but is compelled to suffer in his current life from the defects arising in accordance with the Rinanubandhas. Even if one tries to expiate these defects through

the worship of Devadevatas of his family or by observance of fasts, Navas Sayas, Vratavaikalya, Homehavan, Japajapya etc and hope for peace and happiness as an outcome of these, the severity of the defects is so high that these observances prove ineffective in removing them.

Thus even after seeking support of the Devadevatas, the births of devotees are as if left and high and dry. Therefore the right path for removal of these defects, is to seek resort to proper guidance and to a proper System devoted to such work. Such a path may appear to be very difficult at the beginning in life but one must remember that, that path alone is his treasure of happiness for the future. Sciences have called these measures as measures of expiation. Of these only fifty percent can be acquired by a Sadhak in the Guru Marg. At such times when devotees seek guidance from such sadhakas for their problems and difficulties as per these tools, certain rites are suggested to be performed by these Sadhakas. These include among others, rites known as Tripindi and Narayan Nagbali. These rites are recommended to be performed at various holy places. However mere performance of these rites does not remove the defects. Nor does the performance of these rites fructify merely because they are performed at holy places. The Sadhak who performs these rites must have become one with the Guru Form and must always remain in service at his Guru's feet and also must possess the ability to remove the defects. Then alone will the defects be expiated. Therefore for the welfare of my devotees the various rites of Vanshavimochan, Rinamochan etc and the various Dikshas leading finally to the Guru Diksha, were scientifically performed by me over the past twentyone years. Later in full compliance of these rites, the rite of Maharudra Swahakar was performed as a concluding rite.

KARMAVIMOCAN :-

When devotees approach me to seek a solution for their griefs and difficulties, these get solved in a true and full measure, through the methods and measures of expiation suggested to them, and as per guidance in the Guru Marg, the devotees get appropriate instructions inculcating in them devotion in the true sense. Prior to approaching me, they have already made some efforts knowingly or unknowingly to seek relief from those problems and difficulties. The reason why such efforts had not succeeded then, lies in the fact that these were only in the nature of efforts and efforts as such cannot amount to Nirakaran. They could at best be looked upon as attempts towards Nirakaran and not Nirakaran in the true sense of that term. But when in the Guru Marg, after a liking towards true devotion gets developed one who maintains that Guru devotion with unshaken confidence and never even once by lapse thinks of once again observing fasts, Vrata-vaikalya or Japajapya, the transformation so acquired by the grace of Guru blessings, is known as Karmavimochan. Devotees however through their ignorance implicate a different meaning to that term. They take it to be the expiation of Karma that have taken place in their previous births knowingly or unknowingly. In fact Karma-Virnochan is a measure which is not only linked with Janmajanmantara or Janmakarma. But in the life acquired when there is an adverse impact of thought and behaviour obstructing the performance of daily duties, that medium through which an instant awareness of not doing so arises, is called Karmavimochan. Karmavimochan is thus in a sense even more important and nearer to a devotee than worship performed in honour of God. Therefore to take stock when the day is done, of the extent to which one has attained Karmavimochan by the blessings of the Guru is in other words Punya Sanchay.

RINAMOCHAN :-

In the above described two states for the mitigation of the physical, mental or economic troubles that arise due to un-

favourable Karma in life the Vimochan that is carried out removes the severity of Karma and gives a feeling of favourableness and comfort. The term Rinamochan should not be ment to imply that it is related to the Rinas arising from the help that we may have taken from each other in our previous lives. In the current life the relations around the individual in the family in which he takes birth, have not necessarily been similarly related to him as relatives as per Karma of his previous births. In the current life of the individual, by virtue of the fact that he himself and the people around him are born under one common roof, they enjoy bodily relationships such as brothers and sisters, father and mother, sons and daughters grandsons and granddaughters. However even when due to birth taken under a common family umbrella, such bodily linkages are cognised as relations with each other in the life acquired presently as per Karma of previous births, the linkages so established with every other person in the family may not be necessarily as per Karma. It is because of this that many times it is experienced that relations between brothers and sisters, far from being congenial are strained and many times separatist tendencies prevail. The reason obviously is that in the current life mere physical relationships cannot give rise to a sense of belonging and respect towards each other. For this if favourable relationships of Karma conducive to each other get favourably linked with life and become functional, these relatives will have affinity and a sense of belonging towards each other. When such contradictions which exist in life are set right by Guru blessings, that state brought about by Guru blessings in which every member of the family gets enough scope to perform his duties towards his own self as well as towards the other members of the family is called Rinanubandha. Rinanubandha does not therefore mean a truck and barter between the family members but implies leading a dutiful life with love towards each other.

Having understood the scientific cause of evolution of life explained above, there remains yet one more facet to be realised.

Many times the names chosen for the boys and girls in a family are chosen by establishing a relationship between them and the departed persons from the previous generations of the family, due to an erroneous presumption that those departed souls have taken rebirth in the form of the newly born children. Therefore naming ceremonies of newly born infants are being performed by giving them names of the departed ones over and over again. In fact a soul takes birth in a given family not as per his relations with the members of that family but according to his desire to reach perfection of his life after having taken birth and accordingly he has to take birth in the right family, at the right time, and at a right place. Or in the alternative he is compelled to take birth according to the tendencies towards Karma which are yet in balance from many of his previous births. The naming ceremonies of such newly born infants in the family as per the above states are being performed, ignorantly assuming that they have favourable links with some members of the family as direct relations or are akin to the other members of the family. Having been so linked ignorantly with the Karmic traditions of those deceased individuals of the family, even when in the life acquired by the newly born, the severity of their own Karma may not be of a very high magnitude, such naming gives rise to links with unnecessary karma. The newly born then have to lead in their future only a very nominal and eventless life. These details regarding Vimochan have been presented seriatim to enable one to grasp fully the theoretical implications of the subject. The importance of it's close study therefore needs no emphasis.

Generally, persons who are in difficulties do not have knowledge of the defects which creep in their lives due to the causes explained in the method of Nirakaran. Majority of them therefore through ignorance attribute their griefs to such misgivings like an apprehension, that their friends or relatives have taken recourse to sorcery against them or that mediums of some evil spirits have been employed to trouble them. By such weak and suspicious thoughts

they on their own ignorantly give an opportunity to other Sadhakas to earn money by exploiting their weaknesses. It is not that branches of knowledge such as Mantra Tantra, Bhoot Pret do not exist. But these means cannot be utilized easily by anyone and everyone. It is only because one cannot find out the true cause of his griefs and difficulties that he helplessly depends on them.

DIKSHA VIDHI :-

After the right guidance indicated through Nirakaran, Dikshas are given to the devotees as per the command of my most revered master for their welfare as well as that of their families. These Dikshas comprise of Upasana Diksha, Namasmaran Diksha and Anugraha Diksha. In the case of those devotees who have taken the benefit of all the three Dikshas, the Upasana Diksha gives guidance regarding performing Kuladharm and Kulachar relating to Devadevatas in a very simple and easy manner as these may not have been duly performed by them so far. The method of the Namasmaran Diksha is that the devotee should repeat the Namasmaran for a stipulated number or count and before such Namasmaran he should pronounce a particular Sankalpa. The third Diksha is called the Anugraha Diksha. This Diksha should not be taken to mean that one has merged himself into the Guru Principle which he worships and adores. It is in fact a preparation for the Guru Diksha that is to follow. Even when the system of Dikshas is so laid down, those devotees who have been given these three Dikshas carry an impression and faith, that these have been given to them to achieve their upliftment in the religious path or else to experience Sakshatkar of the Gods whom they have been worshipping over a long period of time or of the Guru Principle they enshrine today, as their most revered and honourable Guru. Due to this wrong impression they do not lend any thought towards what is the true cause for which the benefit of Diksha is to be taken. On the contrary they create an illusory impression that now after receiving the three Dikshas their spiritual life has begun in reality and set aside or totally ignore their bounden

duties towards their families and spend their maximum and invaluable time in worship as if they are going to achieve something supernormal. In reality as per guidance given, these three Dikshas are not in any way related to the attainment of benefit of a spiritual life or for experiencing Sakshatkar of Devadevatas. This Upasana is in fact related to the body medium of the life in the present birth or in other words to one's body speech and mind.

A devotee has to acquire appropriate benefit of a materialistic and spiritual life in his very present birth itself through his body medium that is through the body, speech and mind. But this body medium, the existence of which can be felt and realised, is connected with the Rinanubandhas of many past births. These Rinanubandhas comprise of many of his past births and also as per these births, the families, religions and the Rinanubandhas of Devadevatas in which he has taken birth in the past. The relationship of such births taken from time to time as well as the current birth have to be lived through the present body medium as a matter of duty. Though the relation of encirclements which exist around the body medium is with the currently acquired body, speech and mind, it is only when the currently acquired body medium is conducive to all the Rinanubandhas, that there will be no obstacles in the current life in the fulfilment of whatever desires and expectations about peace and happiness which one may cherish. But if the body medium acquired today in one's current birth, that is his body, speech and mind is not conducive to bear these Rinanubandhas, then in current life even when as per these Rinanubandhas peace and happiness has been provided for, the life acquired in this current birth cannot attain much beyond carrying out hard and strenuous labour. When in the current life such a sequential chain of defects brought down from one's past traditional lines of defects is related with Rinanubandhas and the Rinanubandhas in turn are related to life, then for the fruition of the efforts which the devotees are putting in constantly, to acquire peace happiness and contentment in the

current life, a medium in the form of blessings is essential. To accord to the devotees the benefit of such a medium, the application of means as ordained by my Revered Master, such as creating a favourable linkage of the body medium of the current life with the Rinanubandhas or to make the Rinanubandhas favourable to the currently acquired body medium, for the welfare of the devotees, is called Dikshavidhi.

Having taken the benefit of the three Dikshas, devotees should refrain from trying to think over the relationship which these Dikshas hold with the Devadikas, or from adjudging the degree to which the benefit of Paramarthik life has been attained and how much yet remains to be attained. If instead the members of the family of the devotee in which he lives his day to day life were to notice in terms of thought, behaviour, speech etc, the comparative change that has taken place in them, between the period prior to the devotee taking the Diksha and now after he has taken them and further they were also to observe if their behaviour towards the devotee and the devotee's towards them has changed into a congenial and an affectionate one, the benefits that accrue and the mutual affection that is created among the members can be called true Paramarthik upliftment,

Acquiring the benefits of these three Dikshas in the early stages of Sadhana, the devotees achieve a congruity in their body speech and mind. Thereafter the Guru Diksha is accorded. This moment signifies the commencement of spirituality in the life of the devotee. Sitting before an idol for it's Upasana, assuming that the gross body is the medium of such Upasana is not enough. The concentration of mind on that Upasana is equally essential. However it is often seen that at the time of such Upasana the mind dwells on subjects other than the relevant Upasana. Devotees must have often experienced this phenomenon prior to their Dikshantvidhi. Under such a false pretext of worship the devotee not only deceives God but more than that he deceives himself and the time supposed to have

been spent on meditation over God during the worship is utilized neither for the devotee nor for God. The foundation of Paramarthik upliftment lies in the purification of body, speech and mind leading them to a stage of maturity in which the ardent call made by the devotee towards God reaches Him and reciprocation given by God reaches upto the devotee. The fulfilment of this action in other words is Sakshatkar.

Working hard to give these Dikshanta vidhis the Siddha form in future and cultivating that tradition for the welfare of the people, who are in grief is a cause and effect relationship which in other words is called Shri Maha Ruddhra Swahakar. Such a swahakar rite may have been performed elsewhere earlier and it may be performed on a much larger scale in future. However a right type of 'Sankalpa' is the medium through which the rite has to be performed. Mere declaration of a Sankalpa that "this rite is being performed for the peace, happiness and contentment of the people who are in grief and sorrow" will not bring the fruits of the rite to our share. Because before performing the rite it is essential to know in full details and locate the chief or prime difficulty from out of the many difficulties facing the devotees. If the causes of the defects as per which expectations of peace, happiness and contentment in current life remain unfulfilled are not located correctly by the knowledgeable one, the Sankalpa made at the time of performance of the rite will have no further significance beyond being merely a routine religious rite and will not give any further benefit to the devotees but just the satisfaction that such a religious rite has been performed.

From the above discussion devotees will realise that no one can tell with certainty if for the difficulties which have cropped up in life, performance of various rites and religious conduct alone will fetch the desired material happiness in one's present life. This is because the defects which obstruct peace and happiness have to be first made favourable through Guru blessings and through the

accredited Nirakarnas. Moreover the natural characteristic of these of defects which is always to tend themselves once again into Karma has also to be made favourable for the devotee's life. After having attained such favourableness, that part of the defects which still persist as a remainder has to be expiated through the performance of certain rites as per the command of my Master. The performance of these rites provide for the future life of the devotees. Unfortunately today, the term Guru Marga is interpreted to connote the possession of transcendental knowledge as per which the Sadhak can tell the past, present and future of life. An intelligent devotee should refrain from being carried away by this misinterpretation of the term Guru. The Sadhak who has been blessed in the Guru Marg does not indulge in foretelling the future or unearthing the past, but creates and carves out a design for the future of his devotees without his knowledge. Such a Sadhak alone is a true devotee of his Master. The mission of a such a true Guru is so complete and perfect in it's totality that it provides for his blessings to his devotees not only in their current birth but for many of their future births to come. The devotees should however never forget that just as it is the responsibility of the Guru to give this experience to his devotees, the devotees too in their turn have the responsibility to consciously receive that experience.

Over many past years, for the welfare of devotees, the Mission to which I have committed myself is not undertaken merely as a subject of material gains for me in my life. The birth acquired by every human being has a definite purpose and that is to seek in that life it's full utilization towards achieving it's ultimate goal. In order to be grateful for having acquired such a life the Sadhak has to wholeheartedly surrender to his Guru Principle. Not only this but while acquiring fully the role of rendering service in it's entirety for the Mission, even if he is required to face death in that endeavour he has to willingly accept it. It is only by creating within him complete loyalty of undergoing the severest of the severe ordeals that he can

reach the state of Guruhood. Over many past years, as per this method of guidance, appropriate guidance by me through my Master's command is being given. The modest effort of formulating, that command as a system in the life of my devotees can be called the work of the Samiti.

Mere routine worship and prayer to God and sitting before the idol for hours together or a stay at a holy place telling others that "I am performing service as ordained by God" cannot achieve even the first rudimentary lessons of the Sadhak Avastha in the Guru Marg. It has perhaps been not possible even for the Gods to assess the extent of the Sadhak Avastha attained by a Sadhaka in his life. In such a state, when after hearing that there is some devotee of God who is going to bestow on you peace and happiness without needing any effort on your part, you run hither and thither in the fond hope of getting that coveted peace and happiness, forgetting your bounden duties in life and unnecessarily wasting precious time of your life. Creating a false show of happiness, peace and contentment in your life brings about a gradual decline in the faith in God, religion and the bounden duties in current life. One must realise within his own self the futility of such mistrust and disbelief. In fact we ourselves and not religion or God worship are responsible for such a disbelief. Because instead of trying to understand why peace, happiness and contentment, which others in the surroundings of our lives are enjoying, is yet denied to us, our lives are being expended in blindly running after imitating the happiness which others have acquired.

These predicaments have not arisen as per Karma. Due to lack of comprehension and grasp about our current lives a long period of this life is wasted only in wishful thinking about happiness. Therefore these problems create obstacles in attaining blessings even when a right Guru Marg is adopted and an appropriate Guru is approached. In our life we must realise mainly two important things. Either we must understand true and correct knowledge of

the birth attained, through a regularly performed worship or once having taken to Guru Marg one has to totally surrender his life at the feet of the Guru to attain that knowledge. By this conscious understanding alone can one experience "what realization of the ultimate aim of life really means." The first way mentioned above, that is understanding true and correct meaning of life through regular worship and Upasana is beyond the reach of ordinary individuals and therefore for them the attainment of true knowledge of life in this birth would be a far cry. The other way, though simple and easy, most of the devotees who take to it, do not sincerely carry out the duty of integrating themselves fully with the Guru Marg. In spite of the fact that the causes responsible for such hesitancy on the part of the devotees are much less in their potency as compared to the unlimited power of Guru blessings, the fears of the devotees about those causes do not get absolved even after their adopting the Guru Marg. An apt example of this is when the devotees are told to discontinue the family conventions, traditions, religious conduct, Kuladharma, Kulachar, shraddha, Pakasha etc, the devotees have not been able to avoid the temptation of performing them, only because of their clinging to customs and traditions. Such predicaments are so deep rooted in their lives that even when with the blessings of my Master I am giving a clear assurance that the past seven generations of the devotees' families as well as their seven future generations to come will be adequately provided for in terms of food, clothing and shelter; the devotees find it difficult to accept it and be with the Guru on account of a lack of mental strength on their part. They thus endlessly keep on repeating the same rites and religious performances generation after generation and make their lives acquired as per their karmas, more complicated with difficulties. Such is the type of life that has fallen to the lot of we humans.

The benefits of Guru blessings which the devotees are taking in their current life is not merely due to the problems and difficulties that have arisen in their current life but is the outcome of a constant

longing of meeting a Guru which has been accumulating over many past births and has brought them today at the door of the Guru. Then having come at the door, harbouring a suspicion and a double mind, whether to enter, or not to enter is an indecisive step which is extremely harmful to the interest of the devotee. There can be no greater sin than this. Till this day assisted by my long experience and drawing from the Siddha Siddhant Paddhati, I have been suggesting only the necessary and suitable Nirakarnas and Sadhanas for the welfare of my devotees. Therefore if they sincerely desire attaining perpetual peace and happiness, then it is only by setting aside all the customs and traditions, which knowingly or unknowingly have been so far adopted considering them as religious duties, that they will realise the true meaning of Guru blessings and their future generations too will benefit from it.

The rites that have been performed for the welfare of the devotee as per my Guru's command have not been undertaken only for material attainments but also with the good intention that they should include within them appropriate spiritual happiness. It is then in the devotee's own interest to carry out hereafter, worship, charity etc, strictly as per the guidance given to him. Only because in the current life the desire for utilizing the life towards realisation of the ultimate goal has dawned on one in his old age the impression that by beseeching God for a longer time during the day will bring the fulfilment of the ultimate aim of life, is a presumption based on blind faith. Under such a presumption constantly imploring God without rhyme or reason is not going to lead one to acquire Paramarth. In the Guru Marg the Guru's guidance is a very important and a highly potent means. Because, for the welfare and upliftment of the devotee, only an apt measure which will well fructify in a short time is indicated to him. The devotee should therefore maintain unflinching faith in that guidance and faithfully follow only that practice indicated to him during guidance and not decide about his sadhana on his own or as per what others tell him or by reference to religious books

and treatises. Such Sadhanas chosen ignorantly not being Siddha Sadhanas, he will not experience their fruits in any of his births. The Guru Marg and the Guru Medium being the very incarnation of the Siddha State, even a single word uttered by him is potent enough to indicate the meaning involved in a full sentence. One who accepts that, as his all in all and maintains his behaviour befitting it, alone can become capable of resting at the pious feet of the Guru.

The purpose of the above explanation finally is to indicate to the devotees that the Maharudra Swahakar and its concluding ceremony performed at the holy place of Narsobawadi, has been accepted with a feeling of love and devotion by Shri Guru Dattatraya. To show evidence of this fact would amount to my extolling to you about my own greatness. Even then I feel happy to tell it to my devotees because prior to the commencement of the work of the mission I spent a period of two and half years in the Upasana of Shri Guru Dattatraya at Audumber, the holy place of Shri Dattatraya. After this Upasana when as per his command I begged leave of him to set out for the work of the mission, I expressed the only wish of mine at his feet that "As per the blessings bestowed by your grace, let the work of the Mission be carried out at my hands most selflessly and in an unqualified manner. While this Holy service is being rendered by me, with your blessings I will have no desire for name and fame or any social status. It is you oh Lord, who has to give evidence to convince everyone that the work and service performed by me with your blessings has been apt and in the right direction and that I have proved myself worthy of your blessings." It was as if to fulfill this expressed desire of mine that after the Maharudra Swahakar rite, the Devasthan Committee of the Holy Shrine of Guru Dattatraya at Narsobawadi decided to invite me at a function in which I was presented the most pious shawl that adored the idol of Shri Guru Dattatraya in the temple. "Oh my blessed devotees you are now reading only a narration of this great event in my life. It is beyond words to express my feelings, sentiments and emotions towards the

Eternal grace showered on me by my Lord. In this world and beyond there is no parallel to this fortune of receiving the invaluable treasure of Guru devotion which has been bestowed on me in this very present birth of mine. Having utmost faith in my most revered Guru, I am making this open statement in the presence of you all for your welfare as per my Guru's command." All devotees know that an abode with the holy name "Sai Dham" has been erected at Goa and the Guru Shaktipeeth has been installed there. At the time of that auspicious ceremony many devotees were present. Similarly devotees know that after installing the Shaktipeeth at Sai Dham in Goa, Shaktipeeth Pratimas have been given for similar installation at all work centres of the Samiti. Granting that all the devotees know this, it is important that all devotees must be fully informed about the scientific significance of the installation rite. Even while you believe with full faith that the rite that has been performed as ordained by my Guru, is for your benefit and welfare and therefore you bow in reverence and regard to the Shaktipeeth Pratimas installed at various centres, you must know and realise how difficult is the performance of the rite of installation of the Shaktipeeth in the Guru Marg.

The world in which we live is a symbol or 'Pinda' of Brahmandshakti. The Brahmandshakti is comprised of the Trigunatmak Shakti. This indestructible Brahmandshakti nurses and sustains the Pinda that is this Earth, with the Trigunatmak shakti that comprises of Utpatti, Sthiti and Laya. Since on that very Earth we humans take birth, by the same connotation we become a tiny parcel that is a Pinda of that great Brahmandshakti. On taking birth we too have to bear that Trigunatmak shakti within our body, speech and mind, to live our life in this world. From out of this Trigunatmak Shakti we take birth as per it's natural characteristic of Utpatti. That body which we bear, undergoes transformations as per the Sthiti state and thereby this body medium acquires the ability to know the world. Even when through these two powers the human body gets borne and be-

comes functional as per it's Karma, due to the underdevelopment of the body medium, that is due to the two powers not merging into each other, the third stage, that is the Laya Stage is not attained. The function of the Laya Stage is to bring about proper growth of the two states as well as the body medium through which we live our life. The word Laya here does not refer to it's usual Sanskrit Connotation. It is to be taken to connote a finite state of complete and total development of the acquired body medium. It thus means 'Perfection'. Majority of people do not know this analysis of the evolution of life. They therefore live their life only in the first two stages of 'Utpatti' and Sthiti and they naturally miss the opportunity of utilizing their acquired life in attaining it's ultimate aim, that is of attaining the 'Final stage of Perfection'. Instead the present life comes to an end and we ourselves become responsible for creating the cause for our rebirth. Owing to the absence of this Laya Stage and the vacuum created thereby, the life lived in this world cannot function in a balanced manner. As a result even when we are accorded with the happiness to the necessary degree we are unable to experience it.

When one adopts the Guru Marg or worships Devadikas to attain blessings of the Alimighty, the Guru or Devadikas with their blessings transmit that Laya principle or power in his body medium to overcome the deficiency of Laya Tatwa in his body, speech and mind. But such transmission cannot be done to the devotee in his first meeting with the Guru, because around the body, encirclements of rational and irrational thoughts have already been borne by him. These encirclements of thoughts, afflictions and behaviour borne by the devotee knowingly or unknowingly prove to be impediments in allowing the transmitted power, which is to be borne by his body to perform it's function freely and fully. Therefore by giving the Dikshas described earlier, at different and appropriate times and through the performances indicated therein the Guru creates a Kavach around the devotees' body medium and to maintain a close proximity of

these encirclements with the body, necessary services to be performed are indicated. Through such Diksha rites the Kavach of Guru blessings gets borne by the devotees, and when the Guru is transmitting the Laya Shakti, lest the untoward effects of adverse encirclements should affect the blessings, the rite that is performed or that Siddha Siddhant Paddhati is called Guru Diksha. It is not correct to presume that only because we hold the 'Guru person' in high esteem and we are expressing such reverence, we have become followers in the Guru Marg and that we have been initiated in that path. The Guru does not give Diksha as per the naive desire of a devotee. But when as per the guidance of his Master the devotee's present and future births are coordinated, the rite through which this coordination is achieved is a solemn promise in the Guru Marg. Taking these words emanating from the Guru's speech as Brahmavani the devotees must listen to them carefully and create within them one hundred per cent confidence, faith and devotion in the Guru. Merely because the performance of Diksha rites are notified at various centres of the Samiti, the devotees should never even by mistake imitate through blind faith and ignorance to take the benefit of the Diksha rites

Today in the world around us we see a number of individuals who are enjoying happiness and prosperity in a measure much beyond their expectations. We consider these individuals as fortunate. We however fail to search and draw a lesson as to why is there an absence of that prosperity in our own lives. Even when those happy persons are envied by others nothing adverse happens to their prosperity. The reason is that in one of their previous births someone or the other has advised them regarding the true meaning of that life. That Laya Principle which brings perfection to life has thereby been acquired by such persons in each of their subsequent births and when they take birth as per the fully developed Utpatti and Sthiti stages, these first two stages having been completely merged in the Laya Stage their life is holistically in the Laya Stage

and they can share happiness as per their desire. It is in accordance with such a state that the person happens to meet the Guru Medium in his current birth. Even if that Guru medium appears to be living in a human form like others, as per many of his previous births, the Utpatti, Sthiti states acquired by him, have been merged by him in the Laya state. He becomes one with the Brahmandashakti through that Laya State with the help of which the Brahmand nurses the Pinda. Due to such congruity with the Brahmandshakti, the Guru Medium is able to transmit through his body medium as per his Guru's blessings the Laya Shakti to those persons, who on account of the absence of the Laya Shakti in them are suffering from griefs and ills and make the lives of those aggrieved persons happy and comfortable. When this function is taking place through such a state in the Guru Medium, the Brahmandshakti manifests itself in him and that is why such a Guru Medium is known as an Avatar of the Almighty.

With such congruity of the Brahmandashakti with the Pinda the Guru Medium creates the means for removing the ills and griefs and deficiencies of those who are affected by them and make their life happy and worth living, and give the right direction to the world towards happiness, peace and contentment. The encirclements of Brahmandshakti around the Guru's human body medium through which such work of Incarnation has taken place function till the end, of his mortal life. When his worldly life comes to its natural end the bodily and soul principles through whose congruency the body medium, that is the Pinda, is linked with the Brahmandashakti, enter back into their original formless state. This give and take, between the Brahmandshakti and the Pinda has been going on endlessly through time and till this day many Incarnated souls by achieving such congruency between Pinda and Brahmanda have carried out the functions of Incarnation. However the Laya Shakti through whose medium they brought about the manifestation of the Brahmandashakti for the welfare of this world, carries out this function

only during their lifetime and on their demise the Brahmandashakti recedes back to it's original state. The Laya principle of such Incarnated souls, that was capable of performing this function exists in this world today as the Samadhi of each such Incarnated person. When we visit these places, where the Samadhi has been laid, the deficiency of the Laya shakti within us is naturally made good. But what later happens is that, such Laya Shakti that we have acquired at the Samadhi is expended by us not in linking our lives with the Almighty but in attaining more and more of material pleasures.

SHAKTI PEETH :-

Through the blessings of my most revered Master Shri Sainath, I have experienced from time to time the realisation of the tradition of the above states. Through the medium of the Laya Shakti or in other words through Guru blessings, I have been able to carry out over the past many years the work of human welfare for the benefit of my devotees. Humanity will be in need of the Brahmandshakti in future for creating peace, happiness and contentment in this world. Therefore to symbolize that Shakti, I got performed through the devotees the Aumkar Sadhana over the past five years and thereafter the symbol of that Brahmandshakti was created as the Guru Peeth. Although for the establishment of this Peeth my Guru's blessings and the sincere cooperation of all my devotees were always supporting me, I was extremely anxious till the time the rite of installation reached it's completion. This anxiety was due to the fact that while undergoing this ordeal, that in which vests this celestial power, has to be invoked and till it is not permanently established, it can put an end to the life of the Sadhaka who invokes it and also shatters the lives of his devotees. Many Incarnating saints in the past had a realisation of this phenomenon and therefore did not perform this Siddhasadhana for the benefit of humanity.

The Shaktipeeth that has now been installed represents one hundred percent, the Brahmandshakti, that is in other words the

Laya Shakti state. This power is going to be functional in bringing about maturity to the lives of those who are grief stricken due to a lack of this Laya Shakti in them. You may have read Pothis or Puranas in which it is depicted how from time to time the Devadevatas and Saintly persons have incarnated and protected this world. The idols of the Devadevatas symbolizing their powers have been installed at different places, That Laya Element with which they have performed the work of human welfare by their incarnation are today in existence as their Shaktipeethas and are known after the names of these Devadevatas. With the passage of time these Devadevatas have been adopted as the Kuldevatas by different families. Though these Shaktipeethas exist as indicative of the presence of the Laya Principle, the responsibility of preserving the avowed function of that Laya Principle is ignored and many rites and religious ceremonies whose performance is contraindicated in the pious vicinity of the Peethas are continuously being performed. Such performances have created obstacles in the true functioning of the Peethas of the Laya Shakti. Families by whom these Devadevatas have been adopted as Kuldevadevatas go to these places to pay their homage and reverence and they also perform their annual Kuldharma and Kulachar. In spite of this they are not able to receive the desired blessings for welfare in their lives. It goes without saying that we alone are responsible for it. When you go to the temples of Devadevatas and bow in reverence, you are ignorant about what to ask of the Devadevatas. You therefore blindly pray and beg for the removal of the deficiencies in your material happiness. What actually needs to be prayed to the Devadevatas is that they should be pleased to shower their blessings on you. This in fact should be your prayer or this is what you should beg for or perform specific rites in their honour to receive their blessings. If you were to perform religious rites towards the Devadevatas of your families with this realisation, the problems in your lives will definitely get solved and you will experience the desired peace and happiness. Similarly when the blessings of the Devadevatas have been be-

stowed, the Laya shakti will itself be accorded to your families. Naturally the absence or deficiency of knowledge, wealth, progeny, peace, happiness and contentment in the family will be removed and further due to the emergence of the tendencies of truth and love in you, you will become capable of experiencing the ultimate bliss.

From the very emergence of this Earth, the Laya Power by means of human incarnations has protected this world through the medium of the Shaktipeethas of Devadevatas. These are established in India, throughout its length and breadth, for the welfare of humanity. When I personally visited these Shaktipeethas, that have been established since time immemorial, to see for myself whether they are actually functional and effective in rendering the objective with which they were established, I experienced during these visits that though the sages and persons of authority in the ancient times had invoked the Laya Shakti and had installed it at the shaktipeethas, the religious rites performed in the vicinity of these, Shaktipeethas without proper knowledge, have polluted the atmosphere around them. Therefore the full benefit to the devotees from the worship of the Peethas is either inordinately delayed or to get it again the performance of the same rite has to be repeated year after year. This Golden Motherland of ours was protected in the ancient times through the Shaktipeethas and the lives of human beings were prospering with happiness, peace and contentment. Instead, today, these Shaktipeethas exist only in name and at those places the respective generations of families are merely repeatedly performing the same religious rites. In spite of this none of the religious authorities have ever thought over the point as to why even the trivial expectations of those who visit the temples with such expectations are not fulfilled. On the contrary they are given the guidance that they and their family members must worship the same Shaktipeeth that is their Kuldevata. According to the Natural Law of vibrations, any Shakti good or evil, must give that experience to a Sadhaka in the Sadhak State. But when I traveled throughout the length and

breadth of our country for Darshan of the Shaktipeethas, I did not experience the vibrations of their original Shakti but intensively experienced mixed vibrations. Saddened by this experience, I sincerely prayed to most revered Shri Sainath that "In ancient times the authoritative persons in the lineage of Incarnations had sacrificed their lives in creating these Shaktipeethas for human welfare. These Shaktipeethas are not as functional today as they were in those days. If you would be pleased to suggest some measure by which they could be revived and made functional as before, they would once again be activated and in future function ceaselessly for the happiness, peace and contentment of human beings." Most revered Shri Sainath blessed me to say "you go ahead. I will fulfill the work as per your desire". As ordained by him myself and many of my devotees were present at the holy place of Narsobawadi, where on eleven consecutive Full Moon days the Rudra Havan was performed and as a concluding ceremony of these eleven Havanas the Maha Rudra Swahakar was also performed. Many devotees asked me then as to what was the purpose of discontinuing the performance of the Offering Ceremony that was earlier performed annually at our work centre and why the same is now performed at Narsobawadi. The explanation of such a change is that, so far over the past twentyone years the Havana rites performed at the work centres were in the nature of Vimochan, to relieve you and your families from the defects in your lives. The sacrificial rites performed at Narsobawadi over one entire year was to invoke during those rites the Rudra shakti which in other words meant invoking the Laya Shakti itself. The reason was that the basic form of Shaktipeethas that exist in India today and known after Devadevatas, is that of the Rudra Devata. To activate, from among the various Shaktipeethas, those, where no undesirable pollution has yet taken place, can be done only by that eternal and Divine Rudrashakti, which has been a source from which the Peethas have emerged. When a certain Shakti is invoked the Sadhak in the Sadhak stage must possess the required ability to bear that power. Otherwise when that power is invoked

without having the ability to hold it, instead of bestowing peace and happiness to the world it will destroy the peace and happiness that has been earlier acquired. This was the intention behind performing the Maharudra Swahakar in the presence of all the devotees at Narsobawadi. By the Rudrashakti so invoked all the shaktipeethas in India have been duly revived. As an evidence of such invocation, on the day of 'Dashera' which happens to be the death anniversary of the most revered Shri Sainath, those Devadevatas were merged into the Guru Shakti.

Devotees misinterpreted this phenomenon of the merger of those powers into Guru Shakti to presume that, now that these powers have been merged into Guru Shakti they need not hereafter revere and honour these Devadevatas. Such a presumption amounts to a gross misinterpretation. The merger of these Devadevatas in the Guru Shakti has a very different significance. The Kuldharma. Kulachar that the devotees perform in honour of their family Devadevatas may perhaps be not taking place in a perfect manner, knowingly or unknowingly. Lest they should experience that after having taken to Guru Marg they have forgotten their family Devadevatas, these have been merged in the Guru Shakti, for the simple reason that even when they approach the Gurū Marg for the relief of their griefs and ills, the function of relieving those griefs is carried out by the Laya Shakti whose functional range extends from Guru blessings to the Devadevatas. Out of sheer ignorance they discriminate between the Guru and the Devadevatas. This ignorance must be first removed.

KARAN, MAHAKARAN, SHRI SAISHAKA PRATIMA :-

Today, at each of our work centres a symbol of Guru Peeth which is taken as representing the Brahmandshakti has been installed. The advent of this Brahmandshakti has taken place through the Guru Medium. Since the Guru Medium is conducive for the Manifestation of the Brahmandshakti for the welfare of humanity,

Shri Guru has merged that Trigunatmak Shakti with the Aumkar practice and thus the Brahmandshakti has thereby been permanently installed. However to realise the benefits of this installed Brahmandshakti, the body medium of the devotees may not be necessarily conducive. Therefore before the installation of the Shaktipeeth, the devotees have been given three different Pratimas. These are known as the Karan Pratima, the Mahakaran Pratima and the Sai shak Pratima. It was designed and planned much earlier that through these Pratimas, the Trigunatmak Shakti imbibed in the Shaktipeeth should get borne in the devotees' body, speech and mind. The Shakti which has been borne by them will vest in them for ever and thus their future as well as that of their families has been amply provided for. This provision has been made by getting the Aumkar Sadhana performed at the hands of the devotees. This Sadhana was taught to be performed through the five plexuses of the body, starting from the Nabhisthan and ending at the Brahmarandhra. In addition to this you were instructed to repeat "Aum Namah Shivaya". This was the invocation to the Laya Shakti. The Laya Shakti so invoked got borne in Brahmarandhra and just as the Shaktipeeth of the Brahmandashakti was formed similarly a Shaktipeeth of the Pinda was created in the Brahmarandhra. This Shakti so invoked has been borne in the Brahmarandhra. The benefit of this state which is included in the shaktipeeth of the Brahmand is expressed in other words by the Aphorism "That which vests in the Pinda is the same as that which vests in the Brahmand and conversely that which vests in the Brahmand is the same as that which vests in the Pinda."

Since the time of the Vedas the Laya Shakti has incarnated in various forms to perform ceaselessly the function of human welfare and has protected the human beings through time. However no simple method of acquiring benefit of the blessings of this Medium has been mentioned either in the Vedas or in the Upanishadas or in the Epics. Naturally therefore with the passage of time the Sadhana

Marg of attaining the blessings of Devadevatas gradually went into oblivion. By the Divine Grace of the most revered Shri Sainath the devotees have been fortunate in acquiring peace happiness and contentment in their lives. Not only this but the blessings provide for the attainment of the much coveted spiritual state. Performance of these two primal duties, that is in other words the benefit of these two states can now be achieved in an easy and simple way. It is an invaluable gift for the future generations. Devotees should always bear this in mind and assist and cooperate with the duly appointed Sevakas at the various centres, of our work in their service to others.

At the time of your first approach at the centre you had not adopted the Guru Marg in the expectation of attaining that state in which you are fortunate to be in today. On the contrary you have always been disregarding your duties of submitting to the Almighty with unparallel devotion. However conniving at such disregard which came out of your ignorance, Shri Guru has rewarded you happiness in an ample measure much beyond your expectations, with which you first approached him.

It is very important for the devotees to continuously take stock of the transformations that take place within them due to Guru blessings and maintain their behaviour in accordance with it. For example when one puts on new clothes they are taken note of by others immediately. It is not necessary to tell it to others because it is self evident. In the same way the invaluable garment of Guru blessings that a devotee has received in his present birth and many more yet to come, though it cannot be seen by others, it is the bounden duty of the devotee through his thought and behaviour to make others experience that blessing. On the contrary if whatever mode of their life about their own self as well as towards others which existed before being blessed, persists in them even after the conferment of the blessing, then it is the surest indication of the fact that inspite of their having been blessed, those blessings are being disregarded at their hands through their ignorance. When unknow-

ingly such disrespect takes place through the body, speech and mind of the devotee, it causes instead of an increase in the blessings, it's diminution. A wise devotee must think seriously over this.

IMPORTANCE OF PRAYER :-

Devotees are capable enough to understand how to nurse the state of elevation that they have attained. Every devotee has to take this experience and fill his life completely with the blessings of the Guru. All that has been said above and more importantly, the Nectarlike sweetness and fragrance of the work of our mission, is being tasted by the devotees exclusively as the fruit of the blessings of the great Shri Sainath. "Let the great Guru be pleased to kindle in the devotees a righteous conscience so that the unceasing sweetness of the fruit of blessings will become through their body, speech and mind, a sacred support to the grieved human beings in this world. Let this consciousness of social service so awakened in them, make immortal the Incarnation of the great Guru." This is my most humble prayer at the feet of my Lord Shri Sainath.

The puissance vesting in the Shaktipeeth and it's important work must be well understood by the devotees. When crises arise in life we implement measures to overcome them. But anticipating a situation that may arise in the world after some period of time, to create and keep in readiness measures in the form of blessings to deal with that situation can be called an ideal step. Such a provision comes out of Divine Message and is not an outcome of Human intelligence. In his treatise named ' Saundarya Lahari, Shri Adya Shankaracharya has made a reference to the word Shaktipeeth', similar to the one that has been installed through the blessings of the most revered Shri Sainath. The science which studies forms of matter is Geometry. The Vishwashakti which is formless and absolute has also to be given a form in harnessing it for human welfare. The symbol of that form is the figure representing the Prithvitatwa. It has in it two triangles whose vertices are opposite to each other.

Of these two triangles one symbolizes the Pinda that is Chetana or life force and the other represents the Brahmanda, that is Chaitanya itself. Each triangle is of 180 degrees so that the two triangles make 360 degrees. These Comprise within it the Universe. It was the ardent desire of Shri Sainath that a soul which takes birth on this Earth as a Pinda must be provided with a way to transcend to the Brahmanda i.e. to the Ihaloka, Paraloka and Swargloka. The great Master also expressed the desire that to unite together on the pedestal of a universally applicable human sentiment, those souls which take birth, should be provided for with a common Prayer. For this unision, the Aumakar, a symbol of eternal power had already incarnated on this Earth through the form of Shri Narsimha Saraswati. After acquiring that power the Devadevatas that permeate this Earth in the medium of the Trigunatmak Shakti got merged in it. It was only thereafter that the Shaktipeeth was installed.

After having taken birth in this world it is necessary for that being to comprehend the 'what and why' of his life's role. At the time of taking birth, even if the Karmic side is one hundred percent ripe, it is not proper to exploit the karmas only to achieve one's own ends of happiness. One forgets that of the total happiness that one receives ninety nine percent is as per his karma and that happiness is not entirely his own but others too have a share in it. Every life should ideally be composed of twentyfive per cent of happiness coupled with twentyfive percent of peace and the rest fifty percent should be made up of the sense of contentment arising from the happiness that has been achieved and from the regular Sadhana performed daily. This is the totality of life. Contentment is much more important in life than the quantum of happiness gained. It is this sense of contentment that is going to form the Satkarma for future births. This state of contentment is attained by Sadhana. Daily worship and Arti are not by themselves Satkarma. They are only facets. Only when through the body, speech and mind, an action comprising all the various facets takes place that Satkarma is born.

That is in other words, we are benefited by the state of contentment. By sharing this contentment with others, that Karma multiplies two fold.

The human body is a field of action. To bear the karma in accordance with which life is lived, the body medium has to be given the required form. If such a form is not given, karma cannot be borne in the body and therefore cannot accordingly function. We call such a state as grief or crisis. Daily worship, Pothipath, Japajyppya, Tirthyatra, are only a formality and therefore the encirclements created by these measures subsist only outside and around the body. Aumkarsadhana is a practice and it is borne within the body and gives the desired form to the body speech and mind. That is the body, speech and mind attain dynamic movement in the same direction and speed. It is at such times that the experience of "what subsists in the Brahmanda also subsists in the Pinda and vice versa" is gained. This state should not to be treated merely as a philosophical rhetoric. It must be actually experienced. That is having given this body which is the field of action a proper geometrical shape, one must consciously and seriously think of his day to day righteous duties in life. The path of karma it is said is unfathomable and untraceable. The true meaning of the word "unfathomable" as well as the art of calibrating to an even keel the varying rates of dynamic change in body, speech and mind and creating out of it a fourth state which is a mystery to us, was known only to our most revered Master Shri Sainath. Today in the lives of all of you this function has been established and that is why even when you may not have achieved a greater measure of material happiness you and your families have attained the most coveted state of contentment.

The Philosophy Of Prayer & Practice

PRAYER AND THE SIDDHA SIDDHANT PADDHATI :-

Various rites, such as Acharan, Fasts, Vrata Vaikalya, etc. have been indicated since Vedic times for the welfare of humanity. They however do not indicate the specific duties and rites that should be adopted for attaining the ultimate aim of living a meaningful life. The acceptance of religious life appears to have been implanted today in the lives of individuals merely for an endless pursuit of fulfilling material desires. The rites have been generally adopted with a view to find out ways and means to satisfy materialistic wants and remove their deficiencies in life, so as to be able to lead a life of maximum worldly happiness. The performance of these rites and religious behaviour have been fully implanted in our customs and traditions and even to this day, many have and are adopting them under sheer blind faith, that these will bring them enjoyment of material pleasures. Hardly has anyone thought of the deficiencies existing in his three bodies which function as obstacles in the attainment of a fuller life. Today in life many of us take to repetitive reading of Pothis, Stotras etc. by carrying out such readings at holy places. But scarcely has anyone given a conscious and deliberate thought to closely discern as to what is the extent of detachment in one's attitude towards the performance of his regular religious practices. My personal experience tells me that the performance of daily worship or repetitive reading of holy books etc., undertaken by you hardly ever reaches God. For example even a cursory glance at the couplets written in praise of Gods such as Vyankatesh Stotra in their concluding parts say that if these are repeated regularly over a specified period of time and upto a specified number the reader will attain the given material benefits. Such repetition upto a certain number is nothing short of a give and take transaction between the devotee on the one hand and God on the other. Surprisingly the reader believes with blind faith in such truck and barter with the

Almighty God Power. Infact mere repetitive urge to God that he should fulfill the desires asked for, will never materialise even if these were to be repeated over not one but many births. The deficiencies in life will be truly removed only when the prayer is offered to God from the bottom of one's heart and with a consciousness that others in the world who are grieved should be benefited with the same happiness as one would cherish for himself. None of the religious studies, Scriptures or modes of worship have any time emphatically brought out this facet of a realisation of one's duties towards the welfare of others around him. On the contrary a close observation of the recitation of the Sankalpa itself is enough to show how selfish the worship is in clearly expressing one's personal expectations to be fulfilled through the performance of the rite. What is more is that one expects God to respond favourably to these prayers that spring out of selfish motives. The rite then does not remain a rite. It only amounts to a prayer offered in the expectations of fulfilment of personal and materialistic ends, though it is only formally addressed to God as laid down in the Scriptures or Ancient texts.

By adopting this wrong path, human beings have deprived themselves of their bounden duties to give a meaningful and a well thought out form to their lives through the blessings of Almighty God. This conscious understanding was attained by me through the grace of Revered Shri Sainath, at the very beginning of the work of the Samiti. On the formal commencement of the work of the Samiti as per the command of Shri Sainath and with his blessings, I drafted as ordained by him a prayer to be given to everyone who would come to the Samiti for guidance from me, to seek relief from his defects griefs and difficulties. The prayer was intended to be instrumental in giving a proper direction to the life of everyone approaching for guidance. A full text of this 'Prayer' has been reproduced at the beginning of this volume. Devotees may be listening to this Prayer rendered everyday at the end of a session of Arti at the Samiti's Centres. They may also be repeating it in their

homes. It is however doubtful if they are aware of the essential Philosophy extolling the importance of this prayer in the upliftment of Life.

The recitation of the prayer mentioned above with full devotion of one's body, speech and mind and expressing a pious wish towards the good of others, accumulates for the devotee, piety, in a measure many times greater than that which may be acquired by repetition of the holy name of a Saint or God running into many digits. This is because when one performs religious rite, or worship, for the removal of deficiencies in his life, his mind, is not concentrating on the rite, but is dwelling on a search for various ways by which, the shortcomings could be removed. Instead, a regular and systematic recitation of a prayer like the one which the devotees recite at the samiti's centres has a much greater significance.

The recitation of this prayer by itself brings out a spontaneous pronouncement of the Siddha Siddhant Paddhati. Since one who prays is receiving as Guru's grace, the benefits of the various methods included in the Siddha Siddhant Paddhati, for the removal of deficiencies in life, naturally these methods then by themselves become functional through the medium of the prayer, for the welfare of the member of the family of the one who prays, as well as of those others around him in the Society. However devotees, unfortunately have not yet realised this significance of the Prayer.

I have explained number of times in my discourses, how the state which the disciples have acquired today through the Divine Grace of my Guru's efforts is difficult to achieve by one's own efforts, even after taking many births and spending those lives in that pursuit. But it is painful to find that devotees have failed to consider this 'state' without any affectionate involvement in it, even when by Guru Blessings it has been conferred on them without being required to perform any penance or austerity for the same. As against this, had they received, greater material gains than others with the

help of Guru blessings, they would have felt happier and would have clung to that happiness with a much greater sense of affection and nearness. Not that the Guru is not capable of showering greater worldly benefits on his disciples but one should be aware that all worldly benefits and pleasures that one would so gain are shortlived. A person cannot carry this material prosperity with him the day he leaves this world. The wealth and money earned in this life has no use in providing for one's future births, or for attaining in future births the means that are conducive for a meaningful life. Therefore my revered Sadguru has provided for the disciples in their current life, just that much which is adequate to meet their important needs and has linked the current life, which is an outcome of the Karmic Actions, to his blessings, so that current birth will be fully utilized towards the desired goal, and life will be free from the cycle of rebirth. The state so acquired is a treasure awarded by the Guru to the devotee and since it is for his own and his family's welfare, it becomes the bounden duty of the devotee, to nurse and preserve that precious treasure. If the devotee is not able to harness it for the welfare of others around him, he should at least be careful not to unwisely expend it by his own ignorance.

A devotee must first have the realisation of the Rinanubandha from which he has been relieved by Guru's blessing without any stress and strain to him and that too in an easy and simple way.

The birth attained in current life is related to five Rinanubandhas. These are called the MatruPitru, the Iterejan, the Janmakarma and the Janmajanmantara Rinanubandhas respectively. So long as the duties connected with these five Rinanubandhas are not fulfilled at the hands of the person taking birth, the ultimate ideal in life cannot be achieved by him. Even assuming that he has a self realisation regarding these Rinanubandhas and he is determined to expiate these through God worship and through performance of religious rites, not only his current life but many more future lives will fall short to expiate these

Rinunubandhas. He will also be required in his current life to incur the necessary expenses to perform such rites and ceremonies. But such expenses will be of no avail to expiate all the Rinanubandhas. For the performance of certain rites, it may be that, he will visit holy places, worship particular Deities and give money in charity. But through these at the most he may get relieved from one or two of the five Rinanubandhas. On his rebirth however, in the absence of appropriate Guru blessings, he will be intricated with the five Rinanubandhas once again. This in other words is Adhivyadhi. Every one who takes birth on this Earth has to suffer this Adhivyadhi. The soul takes birth through a human body medium as per the cause and effect relationship of life. The cause or purpose of taking birth not being understood, the person's aim of converting his imperfect life as a 'Nara' into that of a 'Narayan' is not fulfilled.

The true purpose of birth and life lies not only in one's own elevation in life but more importantly, in doing service to others. Due to a failure in understanding this, his current life misses the fulfilment of the Janmakaran for which birth is taken and it is therefore not utilized for the right purpose. Many of us read religious books. We also listen to Pothi's and Purana's recited by priests. All of these writings advise to fully utilize our lives in the attainment of the ultimate ideal. Though we are regularly listening to these, none of these has however so far shown a distinct path towards reaching that ideal. Everyone advises everyone else to work towards the attainment of a perfect life but no one goes beyond such advice. Hardly does anyone pose the question to himself as to whether the life of one who claims to tender such advice has reached the desired perfection. In spite of this the advice is being given and taken over the past many centuries. It amounts to nothing except an act of imitating with blind faith. No sadhaka has employed so far the scientific but a simple and easy way of attaining the ideal of a perfect life. The matter however stands on a different footing in so far as the Samiti's work is concerned. Today, whosoever approaches the

Samiti seeking relief from his difficulties and to take benefit of its work secures a twofold advantage. He not only procures the guidance for relief of his problems but also benefits from the Siddha Siddhant Paddhati incorporated in the work of the Samiti for attaining a fuller and meaningful life wedded to the aim of perfection. Thus while in the beginning the devotee approaches the Samiti, in search of peace and happiness for his own self, he later earns it not only for his ownself but also acquires the ability of giving it to others. No words are adequate to express the nobility of that Majestic Grace of the Great Master, which has bestowed upon the devotees in this very birth a state in which they have become capable of bringing peace and happiness to others.

The devotees on various occasions have experienced for themselves this detailed account of the Samiti's work. They have now to harness for the peace, happiness, contentment and a larger welfare of the world, this Siddha Siddhant Paddhati which has brought them into the present state of competence of doing good to other. Such of the devotees however who are recent entrants into the Samiti's work and who have been harbouring since long time past expectations and desires about material and spiritual happiness, are not conscious of the rightful duties that they ought to perform in their lives. Take for instance the scientists or the so-called intelligentsia in the Society. They may have learnt about "living a life" but have no knowledge of "life itself". Such ignorance therefore results in threefourth of their life span being misspent in the attainment of material pleasures in terms of happiness and wealth. The artificial pleasures, towards the attainment of which, their scientific knowledge and research is exploited, has trapped man in the enjoyment of sensate pleasures. The failure to realise how invaluable is the life, that one has acquired in his current birth, leads to a frantic rush towards more and yet more of momentary sensual pleasures. They run after such pleasures like the thirsty man in the desert who races after water in a mirage. Their precious lives

are thus unnecessarily wasted. If this intelligentsia were to know the true meaning of life and it's living, they would be far too useful in the mission of bringing true peace and happiness to this world in the future. The practices of the Siddha Siddhant Paddhati such as Vimochan, Dikshas, Sadhana and Service have been dovetailed in the work system of the Samiti to enable devotees to attain a fuller life, linked to the final aim of their spiritual upliftment. The practice which the devotees have now to perform though simple, has a much broader aim. With the Grace of the Guru, they have now to give to others around them who are in sorrow and grief due to their ignorance, a proper direction towards attainment of peace and happiness and pray that God should accord them a sense of realisation about their lives in currently acquired birth and the rightful duties they have to perform in their present life. Our Great Master had this realisation long ago and therefore, thirty years ago, when the Samiti's Mission commenced, He, with his grace ordained me to draft the 'Prayer' which we are reciting everyday. This prayer includes within it all the practices of the Siddha Siddhant Paddhati that are being used by the samiti. The intention behind such an inclusion is that by the recitation of the 'Prayer' the practices of the Siddha Siddhant Paddhati, through which the devotees have been fortunate to attain their present state, should also unknowingly become effective in giving benefits to others in this world who are in sorrow, grief and ignorance.

HIRAYANAGARBHA AWASTHA :-

Before a devotee adopted the Guru Marg he was living his life without understanding in depth the meaning of the word 'Life'. Life is that which is lived from moment to moment. The place, time-span and limit, of the life that we mortals have acquired in this birth, are predetermined and predestined by the Almighty. Therefore living such life from moment to moment is totally controlled by Nature. This is the Natural way. When we humans attain the 'life state' in it's true sense, that state comprises of a body state and a soul state.

Although the soul has to take everytime a new birth through a new body medium as per Actions of the body medium in those earlier births, the state once attained by the soul never undergoes a change. In other words in each birth the bodily state represents one-fourth of the total personality, while the soul represents the remaining three-fourth of the total personality. So long as the bodily state does not merge with the soul state, whatever happiness that a person may acquire in life does not give him the experience of peace and contentment in his mind. The sensations of bodily states are experienced through the gross body. The sense mediums residing in the gross body, continuously give impulses to the body medium, to imitate the mode of life of persons around it and the body naturally acts as per those impulses. This gives rise in the mind of the person a deep seated feeling of frustration, that a good deal of lacunae exist in his life as compared to those others around him, who according to him are enjoying worldly pleasure in their lives in a greater measure. This feeling arises in his mind in spite of the Almighty having accorded to him enough of peace and happiness. The lacunae are not really of peace and happiness but of blessings of God. The absence of such realisation prevents the necessary merger of the body and soul and both these therefore function to create contrasting thought and behaviour as per the differentiated subjects which each of them dwells upon independently. Therefore even after attaining things beyond one's expectations he is deprived of that mental satisfaction which brings the supreme satisfaction and bliss which the soul aspires for. The merger of body and soul is not going to take place on anyone telling about it. It needs the supreme Guru blessing and a definite means to achieve it. In the system of working of the Samiti the devotees have been blessed with the attainment of such a state of merger of body and soul. This merger has been brought about through the Aumkar Sadhana. Both the body and soul function through five prakoshas, namely the Pranamaya Kosh Manomaya Kosh, the Vidnyanmaya Kosha, and the Anandmaya Kosh. These Koshas were first got purified and

developed by me by the grace of my Supreme Master, and thereafter, through specific measures, your body and soul have been linked to each other. All this has been attained through regular practice of chanting Aumkar. Such a state of being, the benefit of which the devotees are today fortunate in enjoying, can be compared to a stage wherein "What vests in the Pinda also vests in the Brahmand". In other words the Pinda and the Brahmand, realise each other's identity and simultaneously also become aware of their sameness. This is called the Hiranyagarbha Awastha. They originate from the same stock and therefore even if they diverge from that stock they ultimately converge to meet each other. On the attainment of this state the body, speech and mind, that is the body and soul of the devotee have blended with the Guru form. This state is none other than the 'Sevak state' of selfless service to others.

SEVAK AWASTHA :-

When in the Eighth congregation organised by the Samiti for discussion on spiritual subjects, the devotees were told that they have been benefited with the above described Sevak Awastha they suddenly woke up and began to feel that they should do something to render service to society. In fact the work of the Samiti is already being carried out at its various centres, (Like Goa, Belgaum, Karad, Pune, Bombay, Jalgaon, Nagpur Ratnagiri, Vijapur, Delhi, etc.) and at each of these centres, Sevakas have been duly appointed. Now when at the eighth congregation the four hundred and odd devotees who were present were told that they have attained the Sevak Awastha and they should work accordingly, they were at a loss to understand, as to what kind of service they could render in the absence of an equal number of centres where each one of them could serve. Not realising the correct significance of this declaration, the devotees chose to wait for an opportunity and Guru's command in the matter of service to be rendered by them. Creating a number of new centres for such devotees would only amount to expansion of centres in numbers but would not assist in transmitting the

message of the Samiti. Realising this the Sadguru considered the family of every devotee and the place where they reside as the centre of the Samiti. The implication of this consideration is that hereafter a devotee and the members of his family have only to recite regularly the Prayer evolved by the Samiti for the welfare of others. Because as explained earlier the Prayer embraces in it all the practices of the Siddha Siddhant Paddhati as instruments of human welfare. Every devotee and his family is expected only to recite the prayer sincerely regularly and devotedly in their homes. It is not at all expected of them to adopt some divine practice or make others to adopt it through which they feel they will spread the message of the Samiti.

The 'Prayer' is the Supreme Instrument. In all the religions the importance and significance attached to Prayer is of a much greater measure, as compared to that attached to the performances or given rites. In the 'States' earlier to that of the Sevak Awastha' devotee's body surroundings had a number of encirclements of imperfections and defects. Moreover the union of the body and soul states with the Anandmaya Kosha had not taken place. Therefore even when, earlier the devotees were recipients of service through the expiation measure and also of Guru blessings, these could not be realised by the devotee's body speech and mind. Now that the devotee's body and soul states have been purified and have blended with the Guru form, the body speech and mind of the devotee is no more in the shackles of any of the Rinanubandhas as per their previous births but has emerged symbolically to take the form of Guru blessings. Every devotee must understand fully this significance.

Today in every religion there are priests holding offices in the hierarchy as ordained by their religion. The followers of each one of these religions listen to the prayers recited by them with full faith. They have a firm conviction that every word uttered by them is a step forward in attaining blessings of God and in the performance of particular rite as ordained by the priests. For example in the Hindu

rite of reciting hymns in the praise of God Rudra, if eleven priests at a time together recite the Rudra Hymn eleven times, it is equivalent to a miniature of the performance of the larger rite of offering known as Laghurudra, a holy bath to God Rudra. Such is the Hindu faith and as per that faith this rite is performed everywhere. However it is never thought, as to in what measure the priests who are engaged to pray God on behalf of the devotees have acquired the development of their own body and soul. Persons who function as mediums to pray God on behalf of the devotees have infact not attained the required development of their body and soul. Their urge to pray for their devotees who are in a way their clients, is a means of their livelihood. Therefore inspite of performing the rite year after year through such mediums it does not bring the desired fruit expected of the rite.

When with the blessings of the Guru, the body and soul attain development and the current life is fully imbued with the Guru Element, The Almighty whose presence permeates over all the three worlds is ever willing to respond to your call and give it the desired Form. Giving full thought to this Siddha Sadhana, the specific form of the daily 'Prayer' to be recited by all the devotees and their families has been evolved. With the articulate utterance of the Prayer by every member of the family the vibrations or sounds of those utterances will perform the function of purifying the atmospheric surroundings around the family. The root cause of the griefs, sorrows, absence of peace in the World today, lies in the utter ignorance about the true meaning of 'Life'. Due to this gross ignorance everyone is living his life only in running after material pleasures of the World. These broodings all the time, over the material pleasures of life, pollute the atmosphere through the mediums of persons whose minds so dwell on material pleasures. Thus a pure and natural atmosphere that is necessary for our true peace and happiness gets polluted and deprives us of attaining the ultimate ideal of our lives. Under these circumstances whatever form of worship of

the selected Deities which we may adopt does not yield the desired fruit of that worship.

Prayer is the Supreme Technique or the medium for seeking fuller development of life through the attainment of an ideal union of the body speech and mind. This technique, though it appears to be small and simple, has a function and significance which is remarkably great and noteworthy. Since this prayer evolved by the Samiti encompasses within it the Established techniques of achieving human welfare, it's daily recitation by devotees whose body and soul potentialities have been articulated through Guru blessings, will attain the greatest good of the greatest number in a much quicker time than any other measure.

Since ancient times the various religious rites that are being performed to achieve given and specific results are based and are supported by vedic Mantras. These Mantras are also similar to 'Prayers'. However ordinary beings are sceptical as to whether mere recitation of prayers will fetch them the fulfilment of their material desires. Hence performance of rite came to be coupled with the recitation of a prayer and through passage of time became an integral part of such chanting of 'Mantras'. This is a sort of a make-believe approach in that the performance of certain actions along with the chanting of 'Mantras', function as a catalyst in establishing faith of the performer in the Mantras. Thus every Mantra in the Vedas got linked up with the performance of specific rites which were ordained as a necessary part of the ritual. This practice got implanted into our traditions. These rites even in current times are being performed in the family and in the country to achieve peace, ranging from family to the world peace. But Vedic Richas are Apaurusheya or non personal in the sense that they were recited by the great Ancient Sages, as Divine Messages and were not written down by exercising the intellect. Therefore it is essential that those who chant these Mantras must establish these potent means within their body speech and mind. This was done by the ancient sages in

their hermitages, leading a pious and religious life in seclusion. Today in the type of world in which we live it is doubtful if those who recite these Mantras have established their purity and power of mind. In the absence of this purity merely chanting the Mantras will be a mechanistic and futile exercise without yielding the desired results. Without understanding this significance, the Mantras indicated in vedic times as prayers are being performed as rituals, in the feign hope that we too should acquire the pleasures which others around us possess, as we are ever dissatisfied in what God has graciously awarded us.

Performance of these rituals over centuries together, have not materialised in giving human beings, the much coveted peace, happiness and contentment. The root cause underlying the failure is the fact that the body medium with which we have to live our life is not fully developed. When with this deficiency of the body medium we approach the Guru Marg we narrate our griefs and sorrows to the Guru and expect their redemption with the instrumentality of Guru blessings. In the Guru Marg the Mediums that have attained the Divine sense can see the deficiencies and short comings of the body medium approaching them more vividly than the griefs, ills and sorrows in the life of the individual, to which the Guru medium attaches lesser significance as these are already known and may perhaps be temporarily affecting the individual. Naturally at such times the thought process of the Guru who accords his blessings and that of the individual who receives it, work in directions opposite to each other. While the Guru accords his blessings with the purpose of removing the deficiencies and underdevelopments in the body medium of the individual and thereby enabling him to attain a fuller development of his body medium, the thoughts of the individual are running in the direction of gaining more and more of material pleasures. He is therefore ignorant of the manner and mode in which and the purpose for which, the Guru has graced him with the blessings. Thus even after being in Guru marg for many years the

devotees are unable to get themselves acquainted with the mission of the Guru as well as the extent of the divine powers which the Guru has acquired.

Some persons choose not to adopt the Guru marg but try to remove the deficiencies of their body mediums by performing certain rituals in honour of the Devadevatas of their families. In this effort a realisation of the deficiencies and underdevelopment of their body mediums through which the blessings are to be born does not come through. The persons such as priests through whom these rites are got performed are also not aware of what the deficiencies in the body mediums exactly imply. The Guru incarnations on the other hand have taken birth on this Earth as ordained by the Almighty to carry out their noble mission towards human welfare. Since such birth of the Guru Incarnation assumes human form and the individuals approaching him are also bearing a human form, the Guru can instantly cognise what deficiencies are working as obstacles in the attainment by the individual of the desired peace, happiness and contentment. The blessings accorded by the Guru are thus not for making good the lack of peace and happiness to remove which the individual had approached him but is for removing the deficiencies in the body medium of the individual because of which he is unable to attain the desired peace and happiness. Such deficiencies in the body medium of the individual get eliminated by the blessing accorded to him and by the particular service which he is asked to carry out. However because the main aim of the individual is to seek for more and more worldly pleasures, he not only fails to realise the greatness of his Guru but also fails to achieve the benefit of Guru blessings and shows disrespect towards them inspite of spending considerable period of time in the Guru Marg. As he is unable to see beyond the human exterior of the Guru, he is unable to realise the supreme power of the Guru. The fact that you have reached the Şevak Awastha through Guru blessings should not be taken to mean that you have earned the authority to perform

service to others as done by the Sevakas duly appointed by me at different centres. The creation of a feeling of such differentiated outlook towards others will deprive the devotees of the benefits of the various states described above which they have already attained.

According to the Sevak Awastha and involving those devotees who have been so accorded this Awastha in the work of the Samiti, does not imply that they should carry out Kamkaj and are expected to meet others to indicate to them the Nirakarnas. The benefits of the Sevak Awastha that devotees are fortunate to be in, is the outcome of blessings accorded by the gracious Guru. It is an invaluable ornament in the Guru Marg. To preserve it is the responsibility of the devotee. To do this, what is necessary is to temper one's egoistic attitude and replace it by compassion and a sense of belonging towards others and create a feeling of nearness to them. One should never create a sense of discrimination in his mind that the Niukta Sevak duly appointed to attend to the work at the centre is placed on a higher pedestal and the devotee who has been accorded the sevak Awastha is on a lower one. I consider that the higher states in the Guru Marg which I have attained are entirely due to the grace of my most revered Master, and that it is my duty to raise each of these states from their infancy to a healthy and all pervading state. I have wholeheartedly devoted myself to that cause and have meticulously set aside any thought coming to my mind to exploit these blessings towards attainment of name, fame and prestige for myself in Society. These material pursuits are looked upon by me as a poison which corrodes the mind to reduce its strength and deter it away from the cherished goal. Can I then not legitimately expect my devotees to adopt the same mental approach and follow the footsteps.

To such of those who have been duly designated to look after the work at the centre, the Guru blessings function as a protective sheath and are always with them while they are carrying out their

work. If other devotees were to think that the sevak Awastha by which they have been brought within the fold of the Mission of the Samiti is the same as the one in which the appointed workers are placed, they are grossly mistaken. Because they are yet in the infancy of that stage. Unless they are firmly placed in that stage the expected results will not be forthcoming. Further being under that impression if they take upon themselves to meet needy individuals who are in grief and indicate to them to perform certain rites in expiation of their problems it will amount to an unnecessary interference with the Karmic relationship of those others. Such an unwanted interference will unfortunately result in depriving them of the Sevak Awastha which they have been accorded with. Every devotee must cautiously avoid such a lapse on his part.

When devotees approached me over the past many years for the removal of their griefs and difficulties, I too had to transform their adverse Karma into favourable ones and had to perform vimochan rites for the purpose. I had to bear such conversion of the devotee's Karma from unfavourable to favourable ones on my person and wash them out by my own sufferance for the expiation of the defect born by his, body medium. The physical stress and strain in this process amounts to nothing short of sheer torture. Even then I went through all that silently without any ado about it and what is more I have no desire to boast about it by describing it to others. My birth in this world is for carrying out the mission of the Almighty. Even when my body, speech and mind is one with the Guru Form, an assessment of how much of the Shakti is expended in expiating the unfavourable Karma and defects of others is difficult to make. In contrast the birth of each one of the devotee's is not wholly for carrying out the Almighty's Mission, but is due to the Karmic cycle. May be that such pious birth may dawn on them in future. What is presently required of them is to concentrate on the full utilization of the Guru blessings towards the attainment of the avowed aim of this life and to preserve those blessings as a treasure for future births.

At such times if we fall a prey to the desire of earning name and fame through suggesting to others, ways of expiating their defects it will amount to an unwarranted meddling with the Karmic relations of others. Not only will it not amount to service to humanity but more than that you will lose the benefit which the Guru's blessings have showered on you after my having done so with great efforts. There is specific reason behind the note of warning given above. When earlier, while I was doing Kamkaj, I met many persons who enjoyed the blessings and had even reached the stage of getting a trance of the Kuladevatas. Every word uttered by them carried the force of being fully effective. Many people who were oppressed by evil vibrations and defects in their families, approached them for solutions to their problems. But these mediums in their Sadhak Awastha could not diagnose correctly how severe were the defects of those who were seeking their guidance and hence the Sadhakas themselves were subjected to the unhealthy vibrations of the seekers. Therefore not only the words spoken by them lost their force in doing a turn of welfare to others, but simultaneously they themselves and members of their families lost their peace, happiness and contentment.

This experience of mine has been purposely recorded here, so as to impress on the devotees that if they happen to lose the Sevak Awastha acquired by them through Guru blessings, no one can tell in which of their future births they will regain it and also it cannot be predicted if an appropriate Guru medium will be forthcoming to do the good turn once again in their future births. Therefore the prime duty of the devotees is to carry out only that which has been ordained to them by me. If they desire that their life should be put to use towards the welfare of others all they and the member of their families should do is to recite the Prayer drafted by me, everyday in the morning and evening. This prayer as explained earlier embodies all the practices acquired by me from the Siddha Siddhant Paddhati by my Guru's grace. The vibrations emanating from the recitation

will get expressed in the atmosphere and will be transmitted throughout the Universe for human welfare. On the contrary if devotees interpret the word service in a limited sense to mean giving guidance to others by Nirakarnas as the duly appointed service mediums do at the Centres, their guidance work will be confined only to those who approach them and only these few seekers may benefit from the blessings of the Guru which they have been fortunate in receiving. But the recitation of the the Daily Prayer as indicated above, is not meant only for the benefit of a handful of persons but through the recitation of the Prayer by the devotees, the Guru blessings, will be transmitted over the Universe for the welfare of humanity.

If devotees desire to experience the objectives contained in the Prayer, they will get it by the following simple practice. They have friends as well as members of their family who are leading a family life and in it are confronted with difficulties, griefs and loss of peace. The devotees should not prescribe any specific measure of expiation to them but instead by expressing names of persons of the family of such persons, the devotees should sincerely pray, that the Almighty should bestow on them peace, happiness and contentment and recite the Daily Prayer evolved by the Samiti. This recitation of the Prayer should be carried out over a period of time ranging from one week to five weeks and thereafter devotees should draw their conclusions themselves as to the extent to which the afflicted persons have benefited. It is then, that the devotees will experience the depth and omnipresence of the Prayer suggested by Most Revered Shri Sainath at the commencement of the Mission of the Samiti. This Prayer does not include or refer to any particular Deity, religion, cast or creed. It is an all inclusive, all pervasive Universal Prayer. If this Prayer which is a precious and invaluable treasure of Universal brotherhood, is recited daily by those who have been fortunate in receiving it, then through their blessed oration the piety of the Payer will resound and permeate over the Universe to benefit

the entire human race. This is the infallible word of the Great Master. The recitation of this Divine Prayer needs no paraphernalia of worship, Vrata Vaikalya, Navas Sayas or any special efforts. All that is needed is to look with respect and piety towards those who are in grief and distress and if, the devotees were to immerse their minds in this Prayer which is endowed with the grace of the Great Master, then they will experience unfailingly through the mental strength attained by them, how in this world by a simple but potent and poignant Prayer, the griefs, and ills of human beings are redressed.

Today in whatever worship or performance of rites as ordained by religion are being performed, one only experiences promotion of selfish ends. They do not signify any duty or motive of performing them for the redemption of griefs and ills of others. On the contrary in the recitation of the Prayer evolved by the Samiti the devotee embraces not only his family members but more importantly those others who are grieved and distressed. When the devotees expend the blessings conferred on them by the Guru, towards doing good to others through the recitation of the Prayer, the Guru being pleased with this act, showers his blessings in an ever increasing measure on the devotees. These blessings are thus the true and priceless treasure for devotees who have been so blessed. It is my sincere advice to the devotees, not to spend their valuable life in the mechanistic performance of religious rites because inspite of their repeated performance year after year, no tangible fruit is attained.

It is not hereafter, necessary to indicate to the devotees any more new measures for their welfare and their future. Whatever measures and services are necessary for the fulfilment of the ultimate in life have already been established and handed down to the devotees by our most revered Master. The only duty which now remains for the devotees to carry out is to assimilate these measures by rightful thought and utilize them for a rightfui purpose.

At the end of worship or as a conclusion of the devotional songs that are rendered, at all the centres of the Samiti, the words "We salute to thee Oh Lord Shri Sainath", are exclaimed. This invocation is to express the pious feelings and sentiments that "the Mission of that Great Incarnation and it's monumental work be extolled into Infinity through the speech of those who have been blessed by Him." This is my sincere prayer at the feet of Shri Sainath the Lord of the Universe.



THE AUMKAR SADHNA

Many devotees adopt the practice of worship or the path of Guru tradition and spend many years in those practices. But on account of want of proper guidance, few of them consciously realise what exactly is to be attained through such practice. Therefore inspite of having spent many years of the invaluable time of their life, they do not have the realisation of the state they have attained. Their urge to benefit others through what they have achieved does not materialise as they are not able to express the experience that they have gained through the practice which they have adopted, nor can they exhibit it tangibly through their actions. This impasse arises on account of the fact that in the preliminary stage of development the mediums of body, speech and mind of the Sadhak, through which the Sadhak aspires to attain higher stages in the Sadhana, need to be properly nursed and developed and this is often times neglected. In the process of attaining the proper development of these mediums through daily Sadhana, the Sadhak has to go through the attainment of three different stages. These are the Sadhak, Siddha and Sadhya stages seriatim.

Devotees generally adopt certain worship of Devadevatas or adopt the Guru Path for the expiation or redemption of the obstacles which have arisen as per Karma, in their past lives, and for this purpose they adopt some specific Sadhna. However before adoption of such Sadhana for the removal of these obstacles in life, it is necessary that the body, speech and mind which have been intertwined unfavourably with the defects and Rinanubandhas causing these obstacles, have to be first expiated. Unless these are expiated the body speech and mind cannot become one with the Sadhana adopted, and in the absence of such expiation one does not experience the favourable results from the Sadhana adopted. But once the unfavourable relationship of the defects and Rinanubandhas with the body speech and mind are expiated by the grace of the

Guru and thereby they become favourable, naturally the action of establishing a congruity between the body, speech and mind and the Sadhana adopted commences. That is in other words, the body, speech and mind begins to bear the Sadhana. Such a stage which is acquired through Guru blessings is termed as the Sadhak Awastha in one's journey towards the Paramarthik State. It should therefore be realised that merely increasing the count of repetition of a Japa or spending number of hours in sitting in worship on the pretext of performing Sadhana does not amount to achievement of the instrumentality of Sadhana.

Thus at the commencement of the Sadhak Awastha the performance of Vimochan rites as well as Dikhsa rites is absolutely essential. It may be that this necessity has been realised by the devotee who is in distress. However since he has still not developed faith in the existence of the God Element residing in the Guru who is seen by the devotee only in a human form, he is sceptical about the abilities of the Guru cognised by him only in the exterior human form to carry out the Vimochan rites which are essential at the beginning of life. Further when without removing the above deficiencies, the devotee consciously or unconsciously adopts of his own volition the Sadhana of worship of the Devadevtas that are deeply rooted in the customs and traditions, he merely wastes his valuable time in these, year after year without any tangible result. Due to such unpreparedness on the part of the devotee, inspite of he being assured by me of the protection of his life, his body, speech and mind does not acquire the instrumentality of bearing those blessings. The devotee should therefore, instead of constantly thinking over his difficulties and problems of life, concentrate on the removal and expiation through Guru blessings, of the defects that work as obstacles in his life. He should therefore develop an eagerness to harmonise his body, speech and mind with the practices that have been indicated to him by me for the expiation of those imperfections.

On the completion of the Vimochan rites as per the guidance given the devotee attains the Sadhak Awastha. It is by the Guru's grace that his body, speech and mind, which have been freed from defects and Rinanubandhas, through Vimochan, attains a congruancy with the Sadhana indicated. Therefore in this Sadhak Awastha even if he is required to perform the indicated Sadhana over a longer period of time, he should keep patience and desist from the temptation of adopting further additional measures on his own to hasten the attainment of the Siddha stage. Granting that a devotee has attained the Sadhak Awastha, without consciously knowing it, once he has cognised, through his body, speech and mind such a realisation, it becomes his bounden duty to consciously put his own efforts to further develop it. If by conniving at this bounden duty, the devotee tries to adopt other measures in the temptation of fulfilling certain other desires of subjects dwelling in his mind, then the attainment of the Siddha Awastha after the Sadhak Awastha may turn out to be a far cry in his present life.

When the devotee is desirous of attaining the Sadhak Awastha through the sadhana indicated, his prime responsibility is to think carefully of the time duration, that he may have to spend in achieving the merger of his body speech and mind with the Sadhana. Further he must make a deliberate effort to set aside thoughts and temptations of securing the fulfilment of his material desires through the Sadhana that has been adopted. Nor should he discontinue the practice intermittently, on the ground that he is not able to experience the desired peace of mind and adopt other practices. Because the peace of mind that he aspires for will not be experienced so long as his body speech and mind dwells on the subjects of worldly matters and pleasures. Thus the attainment of the Sadhak Awastha is of vital importance in the Guru Marg and is the prime responsibility of a devotee. It is the very foundation of the Guru Marg. Once this Sadhak Awastha is attained then even when the mind may dwell on the subject of methods by which the various

material wants and expectations of worldly pleasures will be fulfilled, if the devotee always consciously engages himself in the effort of securing harmony between the body, speech and mind on the one hand and the Sadhana that he has been told to perform on the other hand, he will undoubtedly fulfill his objective of securing the much coveted peace of mind. //

Desisting from the temptations of material desires does not mean that the devotee should not have the ambition of securing those benefits which others around him are enjoying and which he does not have. Where he goes wrong is in linking the fulfilment of these ambitions with the Sadhana that he has been told to carry out. It is human nature to aspire for what others possess which he does not. When he sees others enjoying certain pleasures, in the nature of things, he too falls a prey to the temptations of those pleasures. This in other words is called the "Demonstration Effect". Under such conditions what the devotee should be conscious of is that he should remain true to the Sadhana indicated to him by the Guru and affectionately think over the benefit that he is unconsciously receiving through the Sadhana.

In daily life a given thought and behaviour is being carried out by the body, speech and mind, depending on the subjects, purpose and function of those thoughts and behaviour. These acts take place unknowingly through the body medium and for the performance of these a part of the invaluable karma of the life gets expended. Care therefore has to be taken to see that, after the completion of the Vimochan rites the Karmic Actions according to which one has live his life should not be unnecessarily and wastefully expended. It is pertinent to note that, the body, speech and mind which were defective on account of the defects in Karma and the Rinanubandhas have been now freed of those defects and due to such expiation the devotee has been fortunate in attaining the Sadhak Awastha. The body speech and mind which was earlier linked with these adverse defects and bondages have now been

relieved of these through the expiation and redemption ceremonies. Similarly the Karma brought down from previous births has also been made favourable. This Karma which has now become favourable is essential in acquiring the Siddha and Sadhya Awasthas. The Karma as well as the body speech and mind has now become conducive to expend life with the Guru's grace in attaining it's ultimate ideal. It is therefore the duty of the devotee to constantly put his effort in acquiring the next stages from this favourable Karma as well as from the harmonised body speech and mind. If ignoring this duty, the Sadhna performed as well as the Karma conducive to life, are expended in achieving the fulfilment of worldly and material expectations, then inspite of the fact that the Karan Diksha accorded by the Guru, as well as the devotee's body, speech and mind being fully capable and in readiness to step into the Siddha and Sadhya Awasthas following the Sadhak Awastha, the attainment of these higher Awasthas will be denied to the devotee.

Being in search of peace and happiness, necessitated by the difficulties faced in life, the devotees have been introduced to the Guru Marg. Prior to such approach, their defects according to their unfavourable Karma were creating grief and unhappiness in their lives. On accepting the Guru Marg, these defects are no doubt removed. Even when in the present life the Karma that is necessary for carrying out the bounden duties of that life has now been freed of it's defects, still as per many of the previous births, the various subjects of thoughts and conduct that occurred in those births at their hands, continue to subsist in a minute form in the Karma of their present life. On account of such remnants of past desires, if unconsciously the devotee in his current birth after attaining the Sadhak Awastha, dwells and yearns for the pleasures enjoyed by others and if the practice indicated to him gets linked with the remnants of the thoughts and conduct of previous births, it is likely that these thoughts and behaviour may become severe owing to the Sadhana performed. It is therefore the prime duty of the devotee to

avoid this. A simple and easy way to carry out this duty is thus to avoid with a deliberate effort thoughts about the happiness enjoyed by others and to build up confidence within oneself that "With the fulfillment of the Sadhana which I am sincerely performing as indicated to me, I will automatically achieve the desired peace and happiness through my Guru's blessing."

This confidence about the Guru Marg has to be build up so that later in the Siddha Awastha the practice that will be regularly performed will not get related to any subject other than the Guru and the Karmic Actions that have been made favourable by Guru blessings will not be expended towards making good the shortfall in material peace and happiness. Because that Karma which has been made favourable must subsist not only till the end of one's current life but is also to be utilized for making provision for the next birth. If the Guru Principle is made the principal subject of such Karma acquired in this birth, the devotee will not only enjoy the peace and happiness acquired by him in his present life but will also muster enough strength through that karma now embraced in the Guru Form, to ward off crises and contingencies which may come in his life all of a sudden without prior warning. Similarly that karma of the life which will get merged with the Guru Form will in the next birth, from it's very beginning easily accord to the body speech and mind an inspiration to become a Guru Margi from the early beginning of that life in the new birth. The Guru Grace so acquired not only accords the wherewithal to lead one's current life to it's ultimate perfection but further that Karma which is filled with a subject none other than Guru blessings, can be utilized for the welfare of others gratuitously in his present life itself. A devotee should consider himself to be fortunate that he is able to be in service to others gratuitously, inspite of his not possessing any Sadhan for performing those services.

Earlier devotees were performing religious rites not only because they were ordained by customs and traditions but they were

also ignorantly considering them as Kuladharmas, Kulachars of their family. Further in support of such rites they were also taking recourse to fasts, Japa Jyapa, Vratavaikalya etc. Now having taken the benefit of the Karan Diksha they must make the best of the regular practice and service that has been indicated to them as an integral part of that Initiation. They must understand the significance underlying this. The experience to the devotee of having attained the Sadhak Awashtha with a sufficient degree of certainty is the surest indication of the commencement of a stage when the Sadhan adopted is on the way of being Accomplished.

In the times when devotees were not acquainted with the Guru Marg, they were unable to attain a stage in which the blessings could materialise in acquiring peace and happiness. This is because, being ignorant about the Diksha vidhis in the Guru Marg which infact are the right means of seeking blessings, these were not given the due and proper attention and thought that they deserved. Devotees were then required to adopt various rites to seek those blessings which are essential in current life for peace and happiness. Further, since they also did not realise fully the scientific importance of the various rites which are required to be performed, they had to get them performed at the hands of other mediums such as priests or worshippers who were presumed to know them well. However devotees did not get the expected results from the performance of these rites because the mediums who performed them on their behalf, did not have the piety and respect necessary for the scientific mode of the performance of those rites. Therefore even when devotees held the Deities in high esteem they did not get the expected results from those rites in terms of family welfare and they continued to perform them year after year, only mechanically and as a matter of imitation. The performance of these rites further became a part and parcel of their family traditions.

Looking to the future of the devotees, the imitative religious rites which they have adopted for the welfare of their families are

unlikely to be properly performed by the next generation because of their ignorance regarding the proper performance of these rites. On Realising the need to protect the welfare of future generations Shri Sainath relieved the devotees from the shackles of these religious rites, and blessed them with the ability and the means to acquire the blessings which are so essential for future welfare. This instrumentality is the Karan Diksha. After the conferment of this Karan Diksha for the attainment of the future advanced stages of Sadhak, Siddha and Sadhya Awasthas, no more of religious rites need be resorted to, to acquire these Awasthas. The Sadhana that has been indicated embraces within it all the religious rites and practices meant for the Devadevatas of the family of the devotees.

Many devotees either by reading treatises or by listening to discourses of authorities form an impression that to utilize one's life towards the attainment of the ultimate ideal amounts to attainment of Parmarth. By being under this false impression such people neglect their family duties and responsibilities presuming that these duties and responsibilities are of no importance and to shun at them is the right way of leading a truly religious life. They thereby labour under an illusion that they are leading a type of mystic life very much away from the ordinary beings and feel that they are benefiting themselves by such a life. By such an approach to life they totally ignore the thought and behaviour of others around them and fail to merge with them. They therefore become responsible in making their own lives, as well as those of others unhappy, by obstinately adopting a life path ostensibly, by their own thoughts. Infact by failing to understand the true meaning of the achievement of the ultimate ideal in life, they deprive themselves of that which is expected to be achieved through the practice of religious rites adopted by them on their own. Infact the, life attained in current birth has to be utilized both for performance of family duties and responsibilities as well as attaining the ultimate ideal of life. The underdevelopment of the currently acquired life and the Rinanubandhas which get

linked with life on account of a number of defects are the cause of the nonfulfilment of the family duties and responsibilities. The scientific meaning of achieving the ultimate aim of life is to achieve through the specific means that may have been adopted, a congruity of the body speech and mind with God thought. What in essence happens in this stage of realisation of the true meaning of the ultimate aim is that, while before the adoption of the indicated practice one himself was a slave of his Karma, after his enlightenment it is not he who depends on the Karma but this karma itself comes under his control. Moreover the defects which obstruct the smooth performance of family duties as well as the attainment of the ultimate in life are also expiated through Guru blessings, the body speech and mind become functional on account of one's interests in a variety of subjects. The two main forces through which these functions take place are the Dehik shakti and the Atmik Shakti. But the function of these diverse forces do not allow thoughts conducive to life to become one with the body speech and mind. At such times, that rite of Initiation, the performance of which brings about a union of the body speech and mind with the Dehik Shakti, is the rite of directly linking Guru Power with the devotee's body. When the devotee receives this benefit the body, spirit and mind, the Dehik Shakti and the Atmik Shakti as well as the Guru Power merge with each other and the body medium gets the strength through Guru blessings, to undertake the responsibility of performing family duties effeciently and without any obstruction.

To derive benefits from these stages and having acquired them to retain them permanently is a stage which implies the ultimate aim of life. But many treat this subject superficially and study it only with the "derivative method". Their conclusion and inference then is only that, "it is by ignoring the performance of family duties that one has to attain the ultimate aim of life" Due to this incorrect conclusion the state which has been graciously accorded by the Sadguru gets misused, and these devotees become unhappy be-

cause they have not achieved any success in the path of work which they have adopted by their own thinking. Infact the life that one has acquired attains the desired development through Guru blessings. Such life is to be lived to carry out the assigned family duties sincerely and selflessly and later, that life which has through Guru blessings attained the ultimate aim, is to be lived till the day of it's termination and carried further for being similarly utilized in future births. The realisation of such thought is the true utilization of life.

A devotee has thus to take benefit from such a stage by Guru blessings. A devotee must well realise that though the Sadhan through which the benefit is to be taken is already established and accomplished for the devotee, to acquire the same, a considerate thought must be given to the body speech and mind of this current birth. For this, before the commencement of the practice indicated, the thoughts that are conducive to the practice explained earlier must be carefully considered with a sense of belonging and mused over.

Inspite of a detailed explanation given above regarding the meaning of attainment of the ultimate ideal of life, many interpret family duties to mean duties that one has to perform for their relations in the family in which they have taken birth. This interpretation is taken in terms of it's application in the practical sense. In this sense it could be termed as 'daily chores' towards the family members. one performs the daily duties in current life through his body speech and mind. The bodily state of this trio, functions as per the mechanism comprising within it, the sense organs, the organs of Action, the Intelligence, and the Mind. This mechanism which functions knowingly or unknowingly is called the 'Prapanchik Awastha'. When it is granted that such a 'Prapanchik Awastha' is developed through Guru blessings, it becomes the devotee's responsibility to preserve this well earned treasure through infinity.

That is when the body medium is required to be employed for fulfilling the family duties on a day to day transactional plane, in order to preserve that developed stage, the devotee must strive to keep up a selfless and detached mental frame while performing his daily duties towards his family members. Then alone the developed "Stage of family duties" will not get exploited towards fulfilment of selfish motives. The efficiency of the body medium will be then utilized towards fulfilment of the rightful family duties, just to the required extent.

For the successful accomplishment of the Sadhana, the Sadhana has to travel through five different plexuses or nerve centres vesting in the body medium, in a given order. These five plexuses are the Nabhi, the Hridaya, the Kantha, the Lalat, and the Brahmasthana in that order. In one's present birth these points or plexuses are linked with various subjects as per the Karma of one's previous births. The numerous subjects that are present around the person as subjects of his desires and expectations function through the above mentioned five plexuses. Even when these subjects function through the five plexuses the body medium does not fully possess the ability to make those subjects properly effective. One then seeks Guru blessings as an instrument to make those subjects effectively functional. At that time, it is the power in the Guru blessings that accords to those subjects, that dwell in the different plexuses, the ability to become efficiently functional. That is why when one performs family duties to his entire satisfaction he spontaneously expresses thus "I could perform this function only because I am fortunate in receiving Guru blessings" However the true purpose of blessings is to pave the way for the utilization of this life, towards the attainment of its ultimate aim. This true function of blessings will not be fulfilled if the blessings are expended in the fulfilment of wants of the material subjects in life. Moreover even when one has acquired those pleasures he is denied true happiness from them. This is because though the subjects of desires around him have been

achieved, his body medium has remained underdeveloped. Thus even when he has acquired pleasures in a full measure he is left without the much coveted peace, happiness, and contentment.

Having understood the proper directions conducive to the 'Karan Diksha' it is necessary to learn about the functions that are needed to preserve it. For this the devotees need not run after any other means except the Aumkar Sadhana and the Namsmaran. These practices need to be performed sincerely and strictly in accordance with the manner in which they have been told to be performed that is by the Santha Paddhati. Before undertaking the Sadhana it is pertinent to thoroughly acquaint oneself with the science and methodology of Aumkar Sadhana and also understand the functioning of the body medium in accordance with that Sadhana. When we utter a word or a holy name or a song the word so expressed passes through the states of Udatta, Anudatta and Swarit before it takes the form of sound. This state harmonised with a correct Swara, Tal and Laya is known as Santha. This Aumkar Santha has to be expressed as a sound through the five mediums in the body. At such time when the natural breathing process of inhalation and exhalation, is given in the natural way, the Santha of performing Pranayam, the body medium itself gets fully immersed in the Aumkar. A scientific analysis of how this happens from the point of view of the Medical science is given below and the Sadhaka should understand the same before taking upon the sadhana.

Aumkar Sadhana is the supreme Sadhana and while performing it, it is necessary to take into account the processes of Blood Circulation and the mechanism of Respiration within the body in all their details. Because the understanding of the manner in which Guru blessings are borne by the body medium, depends upon the full understanding of the above mentioned two bodily processes. According to traditions embodied in the Nath Pantha the service and Sadhana that we are learning to master is not to be merely accumulated in life but has in a sense to be digested and assimilated through

our day to day behaviour and is later to be employed as an instrument to provide for our future generations. This function of assimilation is to be achieved through the bodily systems of Blood circulation and Respiration.

As per the doctrines of the Nath Pantha the Guru blessings are borne through the blood stream in the body and to preserve it permanently, a nominal Sadhana is indicated by the Guru. The Aumkar Sadhana and Guru Namasmaraṇ as per the Santha Paddhati, is an instrument of regular practice which is given after Karan Diksha. In this repetition as per the Santha Paddhati during the course of practice, as and when the Tejatatwa is borne by the blood, the defects in the blood are simultaneously thrown out and the blood cells are purified. Moreover just as the defects in the blood are transmuted in the male sperm or in the female ovum and through them to the progeny, in the same way the Guru blessings borne by the blood are transmuted to the progeny. The percentage in which the blessings are so borne rises in an increasing proportion. For instance if one has borne it say to twentyfive percent, his next generation will bear it to the extent of fiftypercent and the generation subsequent to it will acquire it cent percent. Let us first understand some scientific details about the subject.

BLOOD CIRCULATION :-

The function of blood circulation is to transport nutrient materials to all the various tissues of the body, and to carry waste products of tissue activity to organs such as the lungs, kidney and liver for disposal. The heart and the veins through which blood circulates perform this function.

Blood is a thick fluid red in colour and measures to about four to five liters in the entire body. Blood consists of two important constituents. These are (i) Fluid plasma and (ii) a solid substance that contains the red blood cells, and white blood cells and Platelets.

The red cells contain an oxygen carrying pigment known as Hemoglobin. A special feature of this substance is that it can quickly combine with Oxygen and can reach it wherever in the body Oxygen is in short supply. The special quality of white cells is that they constitute the resistance power of the body. Platelets are curious particles, smaller than any of the cells and assist the blood clotting process.

The heart is a muscular bag that functions involuntarily. It contains blood and due to its contraction blood is circulated in the entire body. Therefore in the circulatory system the heart functions as a pump. The heart is situated in the cavity in the centre of the chest. On either side of it, are situated the left and the right lung. The hollow portion inside the heart is divided into two compartments, namely the left and the right part by a vertical membranous divider. Of these two compartments the right compartment contains impure blood and the left contains pure blood. In the hollow of the heart similar to the vertical separator there is also a membranous substance which separates the heart cavity in two compartments horizontally. Thus the entire cavity of the heart gets divided into four compartments. Of these four, the upper two compartments are known as the right and the left Atrium respectively and the lower two are known as the right and the left ventricle respectively. Between the right Atrium and the right ventricle as well as between the left Atrium and the left ventricle there is a valve. Due to this arrangement blood from the right Atrium can flow into the right ventricle and from the left Atrium to the left ventricle but cannot flow from the ventricle to the Atrium.

The Respiratory System :- The Nose, Throat, Trachea, Bronchi and the lungs are the different organs of the Respiratory system. When air is drawn in during the process of breathing, it is brought into very close contact with the blood passing through the lungs. In this way the air we breath in, which contains 20% oxygen, is confronted with 'spent' blood returning from the tissues which

contain less Oxygen and Oxygen therefore diffuses into the blood from the air. At the same time, the waste gas, carbon dioxide, passes by diffusion in the reverse direction from the blood into the air, because there is much more carbon dioxide in the returning 'Spent' blood than the tiny amount in the air we breathe. The blood is therefore continually circulating through the lungs and exchanging carbon dioxide for oxygen from the air we breathe in. When we breathe out, we disperse the carbon dioxide into the atmosphere.

When the air enters the nose or mouth it passes into the windpipe or trachea, through the vocal cords in the pharynx. The Trachea is held open all the time by rings of cartilage and is lined by a mucus-secreting membrane, covered by millions of tiny 'hairs' or cilia. These continuously waft a sheet of sticky mucus upwards, which traps any dust or other small particles we may have inhaled, until a collection of this material in the pharynx stimulates us to cough and expell the phlegm, usually to be swallowed. At it's lower end, the 'Trachea' or windpipe divides into two, the right and left main 'Bronchus'. Each main Bronchial tube enters a lung, one on each side, and proceeds to divide repeatedly within the lung until the air is being carried by more and more smaller and ever smaller tubes called bronchioles. There are many millions of these on each side, and each one ends in a collection of very small balloon like structures which are known as the air sacks or alveoli. The lung is spongy tissue with many millions of tiny holes, each one just visible to the naked eye. These are the air sacks. In their walls run the blood capillaries, each one of which is a branch of the vessels carrying 'spent' blood from the right side of the heart, At this stage the blood is only separated from the air in the sacks by the walls of the capillaries and of the air sacks themselves. Both structures are extremely thin making for easy diffusion of the gases between blood and air.

The action of breathing is accomplished by two muscular mechanisms. One is by the muscles which move the ribs, and the

other by the diaphragm; a sheet of muscle which runs across the body separating the chest cavity from the abdominal cavity. These muscles are all actuated by nerves, just as all other muscles are. Those running to the muscles of breathing are organised by a mechanism in the brain known as the 'Respiratory Centre'. It is this centre-one of the so called vital centres of the brain which receives information from many different sources, and translates into instructions for the breathing mechanism. Thus when you run for a bus, you will automatically breathe more deeply and more quickly because the respiratory centre has been informed about all the extra carbon dioxide in your blood which has been produced by the exercising leg muscles.

CIRCULATION OF BLOOD

The right Atrium has two large openings into it through which all the 'Spent blood' arrives from the upper and lower great veins i.e. the Superior and the Inferior venae Cavae.

When the Atrium is full of blood, it squeezes its contents through the tricuspid valve into the right ventricle and when a split second later the ventricle is full and contracts the three cusps come together to prevent the blood from flowing backward into the Atrium again. Instead the 'Spent blood' is driven onwards through the Pulmonary artery to be delivered to the lungs.

In the lungs it flows through the hair like small blood veins. At this time the oxygen present in the Alveoli is absorbed in the blood flowing through the capillaries around the Alveoli and the carbon dioxide in that blood is absorbed in the Alveoli and thrown out by the action of exhaling. The oxygenated blood comes into the left Atrium through a pulmonary vein. From there it enters the left ventricle and from there it is supplied to the entire body through the Aorta. In the circulation of blood a cell in the blood, flowing from its place, normally takes three minutes to come back to its original position.

CRITICAL ESTIMATION OF SADHANA :-

Namasmaran as per the Santha Paddhati and the appearance of Guru power in the blood:-

When the holy Name is repeated as per the Santha Paddhati, 'Pranayam' takes place in a natural way. The normal rate of breathing in humans is about 18 to 20 times per minute. This rate is considerably reduced through 'Pranayam'. Inhaling at a very slow rate and exhaling at a similar slow rate reduces the rate of the pulse beats, because the rate of heart beats is reduced. A reduction in the pulse beats causes the rate at which blood flows in the body to slow down or in other words the velocity of blood is reduced. While chanting the holy name "Aum Shri Sainathaya Namah" as per the Santha Paddhati, if the sound is taken to its mid-pitch and from there in a low tone and with very slow pace, is merged into Infinity, then one such systematic repetition of the holy Name effects three natural Pranayamas. The waves created by that sound subsist in the atmosphere. When we once again carry out Pranayamas as described above, these waves get borne by the body and when these waves are linked with the breathing process they get illuminated and consequently merge with the blood cells which is the most important factor of body bearing. Thus the impurities present in the body, speech and mind in the preliminary stage which occur due to the defects of the Past Karma as well as due to the defects in the Rinanubandhas get purified. On account of such purification the entire body becomes full of the Aumkar Waves. If we repeat the Holy Name five times in three minutes, that is each Namasmaran is chanted over thirty six seconds, then maximum time is given towards the illumination of every cell in the blood as well as towards eliminating the impurities in every cell and thereby our Dehik Shakti and Atmik Shakti, get the maximum supply of Guru Shakti.

The energy required for the functioning of the red blood cells is normally provided by the juices produced from digested food. But

after Guru Diksha is accorded, the energy which is borne by the body because of the Aumkar Sadhana becomes the medium through which energy is supplied to the red blood cells. As a result the devotee's Dehik Shakti and Atmik Shakti are not expended in the functioning of the red blood cells. When Guru Shakti performs this function of supplying energy to the entire body, naturally the devotee's food requirements too get proportionately reduced. Therefore as the devotee makes progress in his Aumkar Sadhana his food intake diminishes. The devotee at this time should be careful not to, eat more on his own or out of force of habit that has been developed in him, before adopting the Aumkar Sadhana, or just because others force him to eat more. By eating more than what is necessary the devotee unnecessarily wastes the Guru Shakti.

In olden days people used to consider adopting the practice of keeping fast as a part of worship of the Deities. But today when a fast is kept, the scientific reasons lying behind keeping such fasts are not taken into account. It is considered that to keep fast means to eat things which one does not eat regularly in his daily diet. From the scientific standpoint half of the bodily strength that is created every day through the food and water that is taken in regular diet is expended the next day for digestion when food is once again taken. This required energy for digestion may at times increase even to three fourth, if on account of certain special occasions sweet food or food which is heavy to digest is consumed. Moreover in the performance of duties in one's profession or service, the remaining half of the energy is also expended. That is half the energy is spent in digestion of food and the remaining half is spent during performance of regular work or profession. Obviously then due to such expenditure of energy the body has no strength left to bear the Blessings, that are so necessary in life. Thus even if the Deities were to manifest themselves to accord those blessings, these do not materialise in the absence of the Dehikshakti to bear them. That is why it becomes difficult to truly merge the body speech and mind

in the daily Sadhana that one performs. It was for this purpose that fasts were indicated in earlier times. A fast was indicated with the intention that at least on the day on which fast is observed no energy need be spent towards digestion but should be accumulated. But nowadays a fast is taken as an opportunity to eat heartily such things which one does not eat in his daily diet, and this leads to a greater decline in energy which is excessively spent in digestion. A fast then which is observed in the name and honour of a God or Goddess leads to no purpose. That is why in the guidance given it is told time and again to discontinue observance of fasts. The devotees however due to ignorance carry a feeling that to discontinue observance of fast avowed by them earlier will amount to incurring a great sin. By such an illusion they only deprive themselves of the true and real blessings of the Guru. It has therefore to be urged upon the devotees that if they desire to experience maximum benefits from the Sadhana that they are performing, all that is expected of them is their strict adherence to whatever practice and service that has been indicated to them at the time of guidance. They should not interfere with the ordained Sadhana by adopting some different practices on the pretext that they are not getting the desired results from the Sadhana indicated to them.

The main difference between the Guru Marg and the Marg shown by the Hatha Yoga is that while in the Guru Marg the Guru Shakti is transmuted into the blood through the daily Aumkar Sadhana, in the Art of Hathayoga the energy merges only with the body medium. Therefore howsoever different varieties of miracles the Hathiyogi may perform he is unable to bless the grieved and distressed persons to relieve them of their maladies and imbalances. When the Guru Energy is borne by the blood of the devotee and begins to get circulated in the blood it sends waves from the body medium of the devotee into the atmosphere outside. At such times then the Sadhak through his glance, speech, or through the touch of his feet or hands can benefit the distressed person by Guru

blessings. When the Sadhak attains this ability, he is supposed to be in a state in which he has become capable for receiving the direct blessings of his Guru or what in other words can be called Diksha. Many times, devotees having approached the Samiti for guidance go in search for guidance elsewhere to adopt other measures of worship or Sadhana because they have a feeling that they have not benefited in terms of peace and happiness by the Sadhana indicated to them, at the Samiti within a stipulated time. This shows nothing but their ignorance in presuming that it is the Sadhana performed by them which is instrumental in bringing peace and happiness to them. In fact peace and happiness accrue due to the Guru blessings accorded to them earlier when they had approached for guidance. This is because at the very time the devotee adopts the Guru Marg the Guru gives him the blessings necessary for acquiring that piece and happiness which he considers necessary in his life. The benefit of these blessings however cannot be experienced by the devotee because of the defects that have crept in his present life from his previous births. At such time therefore when with an erroneous assumption the devotee adopts some other measures in search of the desired peace and happiness, it will be wrong to presume that the peace and happiness which may then dawn on the devotee is due to the new measures adopted by him. Because being helpless and having no protective support, when in the early stages he approaches the Guru, at that very time the Guru has already given him the necessary protection through his blessings. The greatness of these blessings though they may not be experienced directly by the devotee are beyond a parallel since they are accorded through the gracious glance of the Guru or through his touch or through his divine word the blessings given by him remain with the devotee through infinity. They are imperishable. Though it may take time for them to materialise by way of peace and happiness because of the defects present in the life of the devotee the fact that the blessings have already been conferred cannot be denied. Failing to realise this, the devotee forms the impression that the peace and

happiness is the result of the new methods adopted by him. What else is such presumption but sheer ingratitude towards Guru Blessings? In fact the Guru never shares the peace and happiness received by the devotee. But one forgets to even remember with gratitude and respect the name of the Guru through whose blessings he has been blessed with peace and happiness in life. Because of such ingratitude the devotee cannot perform his duty to seek solace and contentment in the blessings acquired by him though he receives them in a measure beyond his expectations.

The Guru Energy borne by the devotee in his blood has also a favourable and congenial influence on the general health of the devotee. For example the Guru Energy keeps the devotee away from such dreaded diseases as High Blood Pressure or a heart ailment. These diseases arise due to the presence in the blood of substance known as cholesterol in proportions beyond those laid down by standard norms for it. This excess cholesterol accumulates inside the blood vessels. This is known as Atherosclerosis. It causes an obstruction in the free circulation of blood through the blood vessels, lowering down circulation of blood, and the blood clots in an unwarranted proportion in the blood vessels. This gives rise to diseases such as high blood pressure or heart troubles. When the Guru Energy that is borne in the blood begins to circulate, it causes its impact on the excessive accumulations of cholesterol and removes its layers in the blood vessels. This action enables the blood vessels to resume their function of giving the usual supply of blood to the body. Thus the devotee keeps himself away from diseases like blood pressure or heart ailments.

In the human body different types of secretions called Hormones are continuously being created. These perform numerous functions from maintaining balanced body temperature to controlling the proportion of Sugar in the blood. An excess or deficiency of these secretions in the blood disturbs the balanced functioning of the various organs of the body. By regular Aumkar Sadhana the

Hormones that are dormant in the body are activated and the Hormones which are in excess or deficient are set to their proper proportion. When such a balance is established in the functioning of the various Hormones, they perform their functions in the right proportion and thereby the whole body too maintains an ideal proportion in its functioning.

If the Hormones do not get scope to function in an ideal proportion one cannot maintain the right balance in his thought and behaviour. At such times due to the disturbed bodily balance, consciously or unconsciously one falls a prey to helpless thoughts and behaviour leading to a helpless state and thereafter repents for the actions and deeds which take place at his hands knowingly or unknowingly. To prevent such lapses an important function is to dwell upon thoughts which should be in consonance with right behaviour and maintain one's behaviour according to the right thoughts. This balanced state becomes functional through the body. One must therefore attempt through Sadhana to harness these Hormones to make them conducive to his life function. The Hormones have therefore to be trained to inculcate this sentiment. At such times it is experienced that a number of misunderstandings are likely to arise in the mind of the devotees. For example when devotee's bodily state is not maintaining the ideal balance he is told during guidance by the Guru not to do a certain thing, it becomes difficult for him to behave as per that guidance. He begins to feel that he is too much given to following the Guru Path, and that such an excess will create in him a sense of excessive dependence on some one for every little problem in his life. In fact Guru Marg is not at all meant for such thoughts of sub-serviance but its right function is to develop one's body medium to the desired state through the direction given. However since the body medium of the devotee is not so functioning in its normal and natural way the restrictions as mentioned above have to be imposed by the Guru, because through such direction the body medium of the devotee has to be tuned to

behave in it's natural way. Unfortunately not realising this significance, devotees fail to look to the restrictions as guidance and take them to mean otherwise. As a result they are deprived of that natural balance of the body medium which is conducive to bearing the Guru blessings.

The Time, place and the right hour are very important in Aumkar Sadhana. Morning time is the ideal time for the Sadhana. We have had our internal as well as our external cleansing in the morning and the Kafa, Pitta and Vata are present in the body in an equal proportion. Similarly because of the rest that the body has taken in night the body force is fresh. Therefore the body and soul forces are working in equilibrium. Like the morning time, the evening time too is suitable for Aumkar Sadhana but it is only half efficacious as compared to the morning time. In the Aumkar Sadhana performed after taking food, one cannot attain the desired concentration in that Sadhana fully because after taking food the digestive system immediately begins to function. While the food is masticated in the mouth, saliva is created, and because of this saliva the preliminary process of digestion begins. Therefore if Aumkar Sadhana is performed after taking food, while the body force flows towards the digestive function, the soul force is to be made to flow for the Aumkar Sadhana. The effect of the Sadhana is therefore naturally reduced to half. Concentration in Aumkar Sadhana can be attained fully only when the body force and the soul force are in equilibrium. Moreover for concentration in the Sadhana it is necessary that the blood flow has to be directed towards the brain. If food has been taken before the Sadhana the blood flow is directed towards the digestive organs for carrying out the function of digestion. One cannot therefore achieve complete concentration in the Sadhana. It will be thus clear that evening time though suitable is only half efficacious as compared to morning time for Aumkar Sadhana.

For Aumkar Sadhana in the morning the ideal time is between 3 a.m. to 8a.m. while in the evening it is between 6 p.m. to 7.30 p.m.

This is because during the Sadhana we have to bear the maximum possible of the Akash Tatwa. In the evening after sunset the Tej Tatwa also sets and naturally therefore the Akash Tatwa gets increasingly borne towards Earth. For instance a look at the trees around us will show that in the evening the tree leaves droop downwards due to the pressure of the Akash Tatwa which has descended down to Earth at that time. This Akash Tatwa which has descended down to Earth in the evening goes on getting reduced in the morning after Sunrise due to the advent of the Tej Tatwa. The morning and evening time is indicated for Aumkar Sadhana because during that time the Akash Tatwa which is to be borne by the body medium is present in a greater degree on the Earth and one can perform the function of bearing it with ease during Sadhana. Such apt time is called the Brahma Muhurta. Sitting for Aumkar Sadhana at any odd time other than early morning or evening and calling that odd time as the Brahma Muhurta is nothing else but ignorance.

Like the appropriate time for Sadhana the seat that one uses for sitting for the Sadhana is equally important. It is beneficial to take Darbhasan or as it's substitute a seat knitted from wool or a clean white cloth. Many times a small carpet with colourful designs on it or a small wooden platform is used. None of these are desirable. While sitting for Sadhana, clothes made of artificial material such as Nylon should be avoided. Such artificial clothes obstruct the bearing of the waves created during Sadhana by the body. It is therefore not desirable to put on clothes made from artificial material. They should be preferably made from white cotton cloth.

SADHAK AWASTHA :-

The devotees may have adopted upto now various practices or measures either as per directions given by someone or on their own. However in carrying out those practices, they did not possibly experience that they have been able to be one with the practice or have realised a merger of their body speech and mind with the

Sadhana. They did not get such experience because while they had adopted the Sadhana for attaining the Parmarthik Awastha they did not give sufficient thought, to the natural functioning of their body medium as per the medical science. Usually the ordained functions of the body medium is taken to mean a function only of the body speech and mind. But this is only the gross state of the body medium. It is however very important to understand the internal mechanism underlying that gross body medium. Due to want of this understanding devotees earlier presumed that employing the body speech and mind towards performing the adopted practice is enough for the acquirement of the Sadhak Stage and through it the Siddha stage. The words Body, Speech and mind being often quoted in common parlance make the devotees to form a very narrow concept and outlook towards the practice adopted by them. They therefore assumed that the ultimate achievement in the path of Sadhana is only to merge the body speech and mind with the Sadhana, and they carried out with this understanding, the Sadhana undertaken by them earlier. As a result even when they rightly thought of the means to achieve peace, happiness and contentment in life, their adherence to that practice over many years had not given them the appropriate development of their bodily state. The subtle function of the gross body medium is not external to it but is embedded in it's internal work mechanism. Not being guided by an authority that the daily Sadhana is more closely related to the internal work mechanism of the body one tries to establish control only on the work mechanism of the external body. Thus for example to become competent to bear the blessings of the desired deities they subjected their body to certain austerities, Vrata Vaikalya, fasts or Japajyapya and through these tried to discipline the gross body to establish the Sadhana adopted. It will be seen that it was not the right approach.

PANCHAPRANAKOSHAS :-

But when the devotees were given Dikshas by me in the Guru Marg, the specific purpose underlying the first three of these Dikshas, namely the Upasana Diksha, the Namasmara Diksha and the Anugraha Diksha, was to remove the underdevelopment of the body medium. Due to this underdevelopment the Sadhana which they were performing earlier could not be well borne by their body, speech and mind inspite of the fact that those Sadhanas and the various means which they had adopted were fully accomplished through Guru blessings. This underdevelopment then denied them the blissful joy arising from the three Dikshas. To set right such underdevelopment the first three Dikshas were therefore supplemented in the next stage by two more Dikshas namely the Guru Diksha and the Karan Diksha. Out of these the Guru Diksha was given only after purifying the body, speech and mind through the earlier three Dikshas. By Guru Diksha the purified body, soul and mind were merged with the Guru Diksha and the Sadhak Awastha of the devotees was brought to it's culmination.

The important state after this sadhak Awastha is the siddha Awastha. The karan Diksha was instrumental in attaining this state. Its principal objective is linked not with the body speech and mind or the gross body but with the subtle state of the Gross body. This subtle state is functioning without the devotee's knowledge in the internal structure of his body. Though he may have no realization of this relationship, he experiences, it's existence in his daily thought and behaviour and thereby learns how much underdeveloped is his gross body. However he hardly realises through these thoughts and behaviour as to what part of these thoughts and behaviour are meant for the welfare of others and how much of these is he utilizing for himself by way of habit. The duty of the devotee in the Sadhak Awastha is then to truly and sincerely experience the development attained in that stage by his body speech and mind and take utmost care to ensure that others will not hereafter see and experience in

his behaviour old habits which he had formed earlier. This alone will alternatively mean that he has truly attained the Sadhak Awastha.

Now for the attainment of the Siddha Awastha devotees have been given the Karan Diksha by the grace of the Guru. They have however not correctly understood the real meaning of this Diksha. It is expected as per the Karan Diksha that the devotees' actions through their thoughts and behaviour should give peace and happiness to others. However due to their old habits they create unhappiness and grief in the life of others. In spite of their thought and behaviour having now been linked to the Karan Diksha, what they do, is to express that their thoughts and behaviour which give unhappiness to others, is due to their Karma of past births or they ignorantly express that these are due to the defects which have arisen as per Janmajanmantara. In fact the devotees should well realise that it is only in the stage created after the expiation of the root cause of the defects of Karma of previous births, that Karan Diksha is given to them. In other words Karan Diksha is given in a stage where the root cause of defects of previous births itself is non-existent. When this is so, it is erroneous to link the emergence of thoughts and behaviour out of sheer habit, to Karmic Actions of past births and giving thereby grief to others. Instead the devotees should realize that these thoughts and behaviour is the result of their old habit and constantly try to modify and reform their behaviour so as to give peace and happiness to others. Then alone can it be said that the devotees have truly preserved through Guru blessings, the Karan Diksha given to them.

When devotees as per the Karan Diksha consider the preservation of the right thought, behaviour and actions arising out of the body medium, it can be said that their Sadhak Awastha is then ripe and ready for attaining the next stage. Now the next stage, that is the Siddha Awastha, is to be achieved through the Aumkar Sadhana. It is true that this Sadhana is to be borne and established through the body medium. However, this body medium which is going to

establish the Sadhana, has encased in it a more important subtle mechanism, comprising of the Digestive function, the respiratory function and the function of blood circulation. In the attainment of the Siddha Awastha therefore it is pertinent to consider both the gross body medium and the subtle body medium along with their functional processes. Of the three functional processes of the subtle body, we are conscious only of the digestive system. This consciousness occurs to us, when we are working through our Dehik Shakti as per our thought and behaviour process. When the strength of the Dehik Shakti gets reduced we feel hungry. This is the consciousness occurring to us. After taking the required nourishment the reduction in bodily strength having been recovered hunger is not felt till once again the need arises. After taking food the digestive system begins to function. It converts the food taken into digestive juices. These are converted into blood and the process of blood circulation begins. During the circulatory process, the impure gases present in the blood are carried to the Respiratory system. Here these impurities are removed by inhalation of fresh air and the impurities are thrown out by exhalation. The circulatory process is constantly working without our being conscious of it. The next and more important function of the circulatory mechanism is to purify the five Koshas, namely the Annamaya, the Pranamaya, the Manomaya and the Vidnyanamaya koshas in the body on which the entire structure of the human body in its gross and subtle sense rests. Though these Koshas are performing their due functions, some interests and attachment of many previous births are generally brought forward in every successive birth and as per these subjects the respective Koshas which bear them bring about an attachment in the respective Koshas towards those subjects. These attachments then turn into defects and become operative in a given life through thought and behaviour and cause harm to the peace and happiness of others around the individual. It was to correct these defects that the rites for Vanshavimochan, Karma Vimochan and Rinamochan in that order were performed. These rites were per-

formed because the defects had got interwind with the five Koshas and therefore even after undertaking certain austerities or adopting certain measures by the devotee earlier on his own the benefit of these could not be borne by the Koshas. Had these Koshas borne the practice which one had adopted, perhaps he may not have been required to approach the Guru Marg in search of peace and happiness.

In the presently acquired birth of the devotees the defects linked with the five Koshas have been expiated through Guru blessings and the devotees are now free from them. Even then the devotees have to be always conscious of the fact that a minute fraction of these defects are still present in them due to individual habits. The devotees have therefore to be careful to see that the presence of these defects even in that minute fraction have to be removed by them through the daily practice of Aumkar. Due to a failure to take cognizance of these fractional remnants of the defects a day will arise when these minute defects will assume alarming proportions and may even lead the devotee completely loosing faith in the Guru Marg and he may after having spent long years of service even express to others that the Guru Marg has no substance in it and is all sham.

The Aumkar Sadhana directed as per the Karan Diksha is the Supreme Sadhana. The relationship of this practice has to be borne by the Sadhak through the action of sound – waves – sound – waves – light. The Aumkar and the Guru Namasmara has to be rendered as per the Santha method, that is it should be systematised as per Uddata, Anudata and swarit and also as per Sur, Tal and Laya. In the Aumkar Practice while uttering the Aum, first we have to inhale breath fully and the exhalation of that breath has to be expressed uttering the Aum. At this time the Aum that will get expressed as sound is not to be uttered by the mouth using the two lips but is to be uttered with the use of the tounge and the Cavity of the mouth above the tounge. In this state when the Aum is uttered through the

mouth, the breath taken in has to be very gradually released and the intensity of the sound of Aum has to be taken to the central point of it's pitch where the ascendancy of the sound reaches it's highest point and thereafter the sound is to be made to gradually fade at a point where finally it is inaudible and the exhalation of the breath is complete. Both the utterance of Aum and the action of exhalation of breath have to be synchronised concurrently. When the Aumkar is rendered in this manner, sound waves are created in the atmosphere around us, so that when we again inhale fresh air to commence the Aumkar the second time the sound waves of the first Aumkar get borne by our body through the respiratory system and travel towards the lungs. There are innumerable cells in the lungs whose function of bearing fresh air and throwing waste matter out of the body is going on incessantly. When we are performing the Aumkar the sound waves created by the Aumkar rendered by us enter the lungs as energy and from there they get borne by the blood through the cells in the lungs whose function is to draw fresh air on inhalation. When these Aumkar waves merge into the blood they remove the defects existing in the blood arising out of the Karma of previous births. When this purified blood gets circulated in the body and gets borne at the locations of the five Koshas or the seats of the five major nerve centres namely the Nabhi, Hridaya, Kantha, Lalat and the Brahmastrandhra the Aumkar Energy gets borne by the five Koshas in the form of Shakti. When the Aumkar Sadhana is rendered regularly in this manner through the various mediums and when the Aumkar is uttered through speech, the function of purifying the five plexuses through it's vibrations is complete, the same vibrations resound at those five locations in the body and create in the form of an unheard sound the Aumkar once again. At that time when the vibrations appear at those locations, they do not create sound but are transformed into Light Energy. The attainment of this state is the ultimate of the Aumkar Sadhana. When the Aumkar Sadhana performed in this manner enlightens the three stages namely the Sadhak the Siddha and the Sadhya, the devotee's body speech and

mind are fully energised. Then the birth acquired by him in his present life becomes fully functional not only to achieve for him the Ultimate in this life but also to perform duties towards welfare of others and thereby achieve the true utilization of his present life in attaining the Ultimate ideal.

In the daily Aumkar Sadhana it has been directed to infuse the Aumkar Energy in the various parts of the body by a certain procedure known as Nyas. For the ailments that occur or exist in the body one has to take appropriate medicines to remove or cure them. The infusion of the Aumkar Energy in the body has been directed so as to keep the body speech and mind healthy. The body is made up of bones, flesh, nerves and the skin. The infusion of Aumkar energy into these constituents of the body has to be done as a part of the daily Sadhana so as to make them potent enough and remove any of the diseases that may be present in these constituents. When this infusion is carried out through movements of the hands over the entire body the Aumkar Shakti gets borne over the entire body and so gets borne in all the constituents of the body referred to above.

The infusion of the Aumkar Energy is effected by touching the skin with both the palms. It is necessary that the Aumkar energy which has been borne by the body has to be once again directed into the body through the palms. The exterior of the skin is full of innumerable tiny pores. The skin consists of seven layers in all. From the first four of these seven layers the waste material in the body is thrown out by way of perspiration. These four and the next three layers contain fat. To reduce this fat exercise or medicines are generally adopted. However by these measures the fatty substances are not fully removed. But when Nyasas are performed through the daily Aumkar Sadhana by the touch of palms, that Energy is potent enough to travel beyond the fourth layer and to eradicate unnecessary fatty substances in those layers. The Aumkar Energy so borne enlightens the body speech and mind internally and externally.

The devotees are thus blessed with the Siddha and Sadhya Awasthas which they attain only because of the grace of the Guru. The devotees should therefore abstain from allowing whatever they may have read from literature on this subject to interfere with his Aumkar Sadhana. Not that such literature has no value. But the ultimate truth is that the Aumkar is a Sadhana and a Sadhana can never be learnt and perfected unless it is learnt first hand from a competent Guru. If an individual does not possess the faculty to discern clearly through the literature that he reads on this subject he will be unable to sift the truth from this mass of literature that is worth pondering over. Prolific reading on the subject will then only cause confusion in his mind. If therefore he ardently desires to gain personal experience of the existence of supernatural powers, then to learn it at the feet of the Guru and arduously and sincerely observe the Sadhana indicated by him is the only answer. While in the Sadhana so ordained if he becomes sceptical and constantly compares what the Guru has indicated with what he has read, then being in a double mind and therefore vacillating he will never reach the ultimate realisation inspite of spending years of his valuable life time in the Sadhana. Sadhana has to be purposeful and directed towards a specific Goal, and is not mere aimless wandering. He would therefore be well advised to keep aside his reading and not allow it to interfere with his Aumkar Practice. While performing the Aumkar Sadhana as indicated, it should be composed in form of a Sur which should traverse through the five important plexuses namely the Nabhi, the Hridaya, the Kantha, the Lalat and the Brahmrandhra. That is as per the Hindusthani Classical Music it must contain the Notes Sa, Re, Ga, Ma and Pa. The devotees may get a thought to search for the different types of speech (such as Para, Pashyanti, Madhyama, and Vaikhari) from the literature they may have read, and find out which one of the types of speech has been bestowed to him by the Guru. Instead he should keep firm faith in the fact that he has been blessed with Guru Wani or the word which is Divine. He should remain faithful to the Wani so endowed to him by the

Guru and look forward to use this power towards Universal welfare. Through the power of speech so bestowed by the Guru, the devotee has to help others in the removal of their griefs. It is a potent weapon to expiate the defects that exist like bonded knots in the lives of others and thereby the devotee has to bring them peace and happiness and a life divested of the unwarranted fears. Every word uttered by him is infused by the gracious Guru Wani. He should therefore so utter it that it should be a boon to others and not a curse. The power of Guru Wani received by the body speech and mind which has been perfected by the regular Aumkar Sadhana and the Karan Diksha is an Akashwani and if the devotee were to harness that Wani towards Universal Welfare the contentment received by those who are in grief will be a true reverberation of the Guru blessings accorded by the Guru to the devotee. Such will be the unique experience of the devotee.

Various thoughts may occur in the mind of a devotee while the Sadhana is going on. The foremost of such thoughts which come to his mind is regarding the Philosophy of Mukti. He begins to think about what kind of Mukti has he been blessed with. The true meaning of the word Mukti is to free oneself with ease from out of the presently acquired life. Do we really think of liberating ourselves in this sense even till that point of time, when the end of this life's journey is in sight? A common experience from our day to day life can be given to illustrate how desires persist in our life. For example having enjoyed to our heart's content a sweet dish in the morning it's temptation again crops up in the evening and at that time do we not enquire of our people at home if a little of that sweet item is still in store? If we have a clinging to such desires and many more, can we really think of Mukti? True Mukta-wastha is that where one can bring to bear a sense of real satisfaction and contentment in the peace and happiness that have come to him as his share and thereby the body speech and mind willfully and voluntarily desire to become desireless. Such a sense cannot be brought about by

dogged and obstinate adherence to abstinence. It must emerge spontaneously, without any mental or bodily stress and strain. If one is willing to get into this state by his body and mind then alone should one think of going anywhere near the idea of Mukti.

What should be aspired for is, first to become capable of attaining Guru blessings in the life currently acquired and to bring under the sway of Guru blessings, the life which is presently under the subjugation of Karma subsisting as pleasure and pain, being the remnants of the Pinanubandhas and defects of previous lives, and as per which birth in the current life has been acquired. To acquire Guru blessings for the fulfilment of the bounden duties of life and utilizing them towards the attainment of the ultimate ideal of life is true Mukti. I do not think, there can be any other Mukti superior to this.

At the beginning it was indicated that the Aumkar Sadhana should be carried out through the five plexuses namely the Nabhi, Hridaya, Kantha, Lalat and the Brahmastrandhra. Performing it accordingly as per Dhvani-Lahari-Dhvani one could create in the atmosphere around him the Aumkar waves. However in the early stages it was perhaps not possible to make the body, speech and mind merge with the Aumkar Waves. Afterwards through regular Aumkar Sadhana the body medium acquired the means to easily bear the Aumkar Waves. In the second stage, it became possible to easily acquire the means by which the body, speech and mind could become one with the Aumkar waves created in the surrounding while performing the Aumkar Sadhana. In that stage, the required concentration in the performance of the regular Aumkar Sadhana and the daily Arti could be easily created. The Sadhak thereby benefited from the stage of Dhvani-Lahari-Dhvani. Later, on the performance of the same Sadhana as per the Karan Diksha the next step of Aumkar Sadhana namely the step of Dhvani-Lahari-Dhvani-Prakash was easily acquired. Here the word Prakash means Energy and not light as per its usual connotation. Earlier daily duties in one's

life from morning to evening were being performed as a routine without any enthusiasm in it. Similarly the daily practices indicated by the Guru could not be undertaken with a sense of belonging. Now that performance of Aumkar Sadhana of the third stage has been achieved as per the Karan Diksha the body medium that is the body speech and mind should be fully infused with the Aumkar. Having attained such a stage it is not at all necessary to rely on books or any other guidance, to gain a self realisation of the invaluable bliss the Aumkar Sadhana has bestowed on devotees.

The next two stages of Aumkar Sadhana are beyond expression through words. These stages are entirely practical in nature and therefore are to be attained as per the guidance that will be given from time to time, to the inquisitive devotee. Their Sadhana cannot be rendered in the form of a literary expression. If the devotees were to take these advanced stages as a means to attain the ultimate ideal of life, they will benefit from it and further if by Guru's command they are ordained to render service for the welfare of others, then in that service they will have attained a means to experience that the three stages namely the Sadhak, Siddha and Sadhya, acquired by them are solely the result of Guru's blessings.

It has been stated above that the Aumkar Practice has to be performed in its five different types. A devotee has to maintain thought and behaviour conducive to that Sadhana because, of the five types, the method as per which the Sadhana is to be performed in the last three types, is linked with the Natural Light Element present in the Atmosphere. The brilliant white light that we see around us from sunrise to sunset is made up of seven colours. This brilliant white colour is the resultant of the merging of three colours namely the yellow, the blue and the red colours, from out of the seven colours. Our body medium, that is the body, speech and mind is also comprised of three colours. When these colours get out of proportion, to each other, an imbalance is caused in our thought and behaviour. Similarly when as per different subjects of tempta-

tion our thought and behaviour gets swayed by those temptations, an imbalance is created in the three colour mediums through which our thoughts and behaviour become functional. This imbalance makes our life tedious and irksome. Many times not understanding the reasons of the difficulties that we face in life or with what these difficulties are related we seek after Astrology to get relief from those difficulties. At such times many astrologers recommend wearing of rings, lockets or amulets embedded with precious stones which are supposed to be emblems of the nine planets. Accordingly many people through ignorance wear them. But the presumption that by wearing such rings pertaining to certain planets those planets become favourably disposed towards us is a misnomer. To convert unfavourable planetary influences into favourable ones is not as easy as wearing rings or lockets representing them.

According to Astrology we have to bear the influence of a particular planet, because through that influence the colour imbalance described above is desired to be corrected. When the colours are present in the body medium in a proper proportion our thoughts and behaviour are also well balanced. An imbalance in the colours causes an imbalance in thought and behaviour. For finding out whether these colours are present in a greater or lesser proportion in our body or whether they are conducive to each other or not, there is an easy method. Suppose a man or a woman immensely likes wearing clothes of a particular colour but the same colour is not liked by others. When a woman particularly likes wearing clothes, say, red in colour the imbalance of that colour in her body is set right by wearing a Sari of the red colour, and therefore she is pleased by wearing a Sari of that colour. On the contrary when in an individual's body the colour balance already exists, he dislikes wearing clothes of gaudy or deep colours or clothes of mixed colours. In this way the development or otherwise of the body depends on those colours. This creation of the colour balance is achieved through Aumkar Sadhana which works through Dhvani-

Lahari-Prakash. When the function of creating such balance of the colours in the body is well brought out by Aumkar Sadhana there is no need for devotees to be tempted to wear rings or lockets pertaining to different planets.

On attaining Guru blessings transformations in the devotee's family life and spiritual life take place and thereby he reaches a stage of full development. The study of how these transformations occur deserves a careful and close study. These transformations are presented in the form of a chart given to facilitate that study.

At the time of Sunrise or Sunset a faint yellow colour is first seen on the horizon. It later increases in intensity and appears as a redish colour. At midnoon it appears as blue. Similar phenomenon is again observed at Sunset. Similar changes can also be noticed in the Aumkar Sadhana. The development of it's preliminary stage can be compared to the faint yellow colour. Later it changes to a saffron colour and in it's ultimate stage it takes a deep and red colour which emanates through the Sadhaka's body medium. For example a fruit like the mango is green in colour when it is raw. As it ripens it takes a deep red or deep saffron colour. We then experience that the fruit has ripened. The Aumkar Sadhana is also similarly imbued with the work of developing a full man as ordained by Nature, through the natural process. Therefore the duty of a devotee adopting the Sadhana as ordained by the Guru is to become one with the Sadhana and perform it daily.

Now that the devotees have been initiated in the Aumkar Sadhana, it is not desirable for them to chant any other Mantra except the Guru Namasmara. This is because every Mantra begins with the citation of Aum and the same Aumkar now vests and permeates over the Sadhaka's entire life in a siddha Form. Devotees therefore now need only to perform Aumkar Sadhana and Guru Namasmara in the mode and manner directed by the Guru. This Sadhana is potent enough to enable devotees to fulfill their goals of

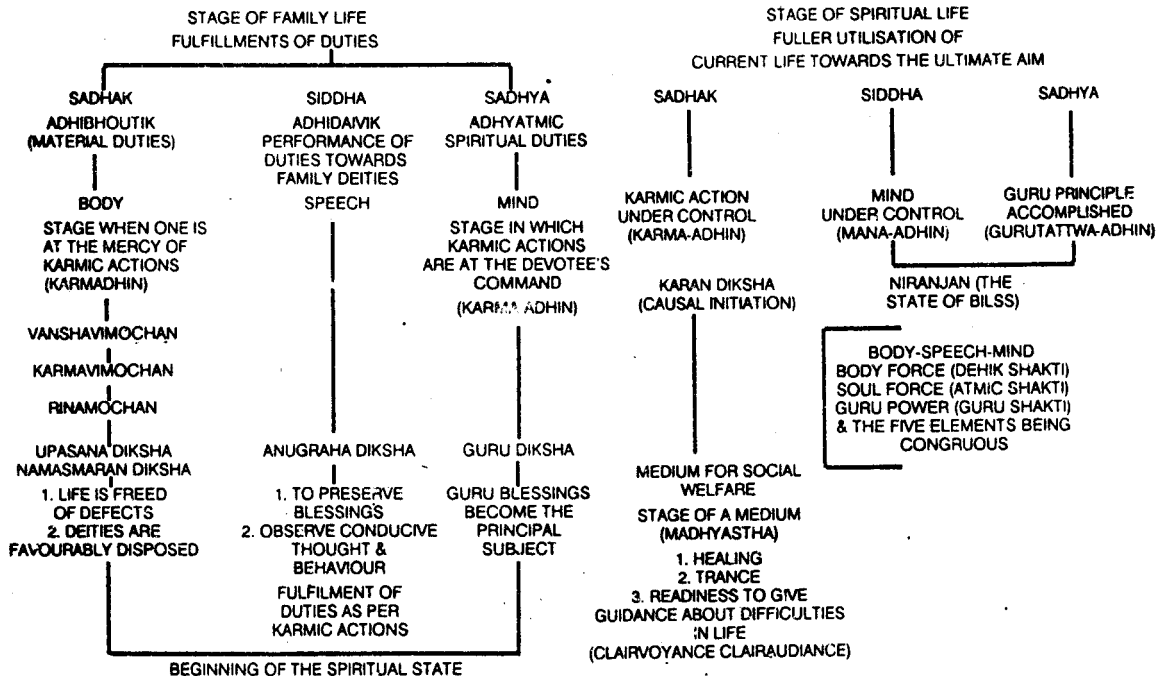
a true and rewarding life and will show them the Path for an inward search towards attainment of a spiritual way of life. If one were to adopt and sincerely pursue this duty as indicated, one need not then wander aimlessly in an outward search for God. For God is constantly with him. This is the realization a devotee will experience by the constant Aumkar Sadhana.

Devotees have been given Dikshas as described earlier. As per those Dikshas, for the attainment of the Sadhya Awastha the Aumkar Sadhana must be performed as per the Santha Paddhati. Therefore it is essential for the devotee to take guidance about that method. Devotees may have come across and read many books or guides for the performance of the Aumkar Sadhana. But unless the Aumkar is learnt directly from a competent Guru, any amount of literature on it read and studied will remain only in the form of words. It is therefore very necessary to regularly visit Centres of the Samiti and meet the duly appointed Sevakas to get guidance from them about the system of performing the Aumkar Sadhana and also periodically check to ensure that the Sadhana performed by them is being carried out on right lines.

In the Shastras on this subject the Aumkar is called the Hiranyagarbha. It is Divine Energy. It is not a word but sound. The mediums for performing the Aumkar Sadhana are the body, speech and mind. These are the conveyers of the Aumkar Energy. Merely pronouncing the Aumkar umpteen times does not give any benefit to the Sadhaka, nor is it useful in giving the benefit to others through such a Sadhaka. The fundamental facets of Aumkar are:-

- 1) Ucchar, Madhya, Laya.
- 2) Swar, Tal, Laya.
- 3) Ucchar, Achar, Vichar.
- 4) Swar, Sur, Nada.

THE DEVELOPED STAGE ATTAINED BY GUR BLESSINGS



When the Aumkar Practice is performed by carefully observing the above facets the Sadhak experiences the state of Sur, Nada, Ninad. The preliminary stage of Aumkar Sadhana gives an experience of Dhvani, Lahari, Dhvani. The second stage gives an experience related to Dhvani, Lahari, Prakash (Energy). In the regular practice of Aumkar the practitioner has to attain the following stages in the order given:-

Sadhak - Body- The action of giving in to temptations, gradually diminishes

Siddha - Speech- The speech function is accomplished

Sadhya - Mind- The Mind becomes one with the Guru Principle and his Holy Name

When Nyasas are carried out in the Aumkar Sadhana, one can easily derive the benefit of the self-healing process for one's own good health. By this process the Aumkar Energy gets infused in the body through the touch of the palms over the entire body. In other words it amounts to sensating the entire body with the eternal Aumkar Energy. This is called the process of Self- Healing. This means that the practitioner can achieve good health through the self-healing process. This benefit is easily acquired by the Aumkar Sadhana. The five different ways in which the palms are moved over the different parts of the body to infuse in them the Aumkar Energy controls and regulates the irregular bodily functions. That is it works as a corrective to the imbalances and disorders in the Digestive system, the Respiratory system and the Circulatory system and thereby accords good health to the Sadhak.

Aumkar Sadhana is the life saviour. It is the supreme Sadhana that surpasses everything. This is my firm faith. I have had a personal realization of that Supernatural power. I have experienced that stage of Nothingness which the vedic literature describes as Neti-Neti. It is something like experiencing "Death while living". I could achieve this unique experience only through Aumkar practice. Devotees

know that I have been for the past many years practicing certain techniques for Universal welfare as ordained by my revered Master. As a culmination of this Practice the Shakti Peetha was established at Goa. This Shakti Peeth is itself the Trigunatmak Shakti. With the intention, that it should become functional in the future the Aumkar Sadhana was initiated at all our centres with all the devotees regularly participating in it. With this regular Practice that Power descended through my body medium. As a result of this, my bodily state became almost lifeless. Therefore the functions of conduct, thought and utterance which are the mediums through which the bodily functions take place, ceased to function in my body. The medical science described this state as the one in which the body is affected by a cerebral stroke. In reality my experience was that though the functions of my gross bodyforce had ceased, the soul force that was preserved by me in a much greater proportion led me into the state of 'Nothingness' and through this 'Nothingness' the Aumkar Sadhana once again emerged and pronounced itself in the form of the three syllables Aa U Ma. I am thus now able to speak and think as usual and am meeting the devotees once again with the same love and affection that I had the privilege to bestow on them previously. As per my Master's command, before the acquisition of the Aumkar Technique, I had stopped meeting devotees and giving guidance in individual problems in the immediate past five years. The intention behind this was that this period of five years was to be the preparatory stage for the acquisition of that technique by my body medium and later through me and through all the Sevakas to be harnessed for Universal welfare. The power to be acquired through the particular technique is enormous and beyond measure. It is that Divine Power which encompasses the entire Universe and even after bringing the Universe within it's fold a remainder of it still exists as described in the Purush Sukta. Such is the extensive power that has now been borne in the Shakti Peetha.

Now having acquired this Ultimate power nothing remains to be particularly acquired by the devotees. The Guru power that has been imbibed in them is itself the Shakti Peetha. The three Pratimas that have been given to the devotees will benefit them and their families. Regular Sadhana of the Aumkar by the devotees as per the system and style indicated, has power enough to carve the future of the world. It is nothing other than the saviour of the world. The responsibility for this now rests on the devotees. The Mahakaran Diksha that is the Aumkar Sadhana which is the ultimate and which the devotees have been fortunate in receiving has to be performed regularly. It not only embraces the evolution of human life but also holds a relation with the evolution of the Universe and therefore encompasses all life that is born on this Earth. When devotees have been fortunate in realising such a comprehensive philosophy of life, to bring to mind circumvented thoughts based on narrow castism would be to make a laughing stock of oneself. If inspite of having learnt the unparalleled Philosophy which is the message from my Revered Master, narrow thoughts occur in the mind of a devotee, he should pose himself a question as to whether in this progressive twentieth Century, he is ignorant or wise. Your sole duty is now to perform the Aumkar Sadhana regularly and scientifically as directed and keep away from thoughts that are not conducive to the Sadhana. Such thoughts that are of no significance include thinking about the ailments which inflicted me while I was undergoing the preparation for the acquisition of the omnipotent and all pervasive power of Trinity. You need not dwell anymore on the difficult and trying times faced by me but concentrate more on the power they acquired and preserve it by regular and sincere Aumkar Sadhana.

When a Sadhana is adopted through Diksha and the guidance there under, it must be performed regularly everyday and one has to be attentive to see whether it is truly and honestly being performed or not. If it is scrupulously carried out as per the directions the benefit derived from it will be manifold and much beyond what

one could expect. In Aumkar Sadhana the Aumkar is not only to be read or recited but has to be rendered systematically by the Santha Paddhati (i.e. Udatta, Anudatta and Swarit). It is then only that it will accord the desired results to the Sadhak and he will be able to give it's benefit to others. When the Aumkar is rendered through the medium of speech as Udatta. Anudatta and Swarit, it creates vibrations in the surrounding atmosphere. When the Aumkar is uttered through the speech medium, it becomes effective as Dhvani - Lahari-Dhwani. This is the first stage of the Sadhana. In the next stage the Sadhak has to derive benefit from Dhvani-Lahari-Light Energy. If it takes place in this manner then only it can be said that the Sadhana or the Anushtan has truly materialised. Halting only at the first stage and continuously reciting the Aumkar for years in the first stage will serve no purpose. It will not become a purposeful Sadhana and will amount to wasting time in imitating others. It is therefore necessary that devotees should remain present at the Centre at least once a week and check as to the correctness of their Sadhana by comparing it with the Sadhana performed at the centre. When the devotees attend the Anushtana performed regularly at the centre, they should silently pray the Aumkar for a short while, say for five minutes and should observe if they are able to achieve the desired concentration of mind. The duly authorised Sevak at the Center should see whether the Aumkar recited by the devotees who attend the Sadhana is in accordance with his recitation and the devotees too should not recite it as per their own way, but put sincere efforts to ensure that their recitation gets in conformity with the Sevak at the Centre. Only when devotees perform the Sadhana in this way, will they experience the second stage of Aumkar and they will thereby benefit themselves and will give it's benefit to others. Merely by remaining present at the Centre for the Sadhana or Anushtana and boasting that they have been performing it for years together is not going to bring any benefit to them. On the contrary, it will be their own loss.

Today in life the body, speech and mind are not functional in an equal proportion. It is seen that the mind is foolishly engulfing itself in an illusion. Instead of this, if the very simple and easy method as evolved by the Guru is adopted, all these three mediums will stand on the same plane, and unite in an even proportion, and it will make one conscious of the fact that these states of peace and happiness lie within him and not without, and will build in him confidence that he can contribute his bit in creating peace in the world. That true happiness which we aspire for is in fact with us and within us but we search for it outside us. Similarly when that fundamental thought and conduct of the Almighty for the creation of this Universe vests in the Aumkar, and that Aumkar is within us why search for it outside? What is pertinent is that instead of searching for the Almighty power elsewhere the devotee should possess an earnest desire and affinity towards the creator. This is the duty of every devotee in the future. The creator and protector of this Universe is the Aumkar Shakti and the Aumkar Sadhana has been most gracefully accorded to the devotees by the most revered Shri Sainath. Hence I earnestly desire that all the devotees should take advantage of the Aumkar sadhana. This itself is Guru Kripa.



The Guru Tatva and it's Significant Function in Life

Having studied the various subjects so far one would naturally desire to know what exactly are the contents of the subject known as Guru devotion and how should service towards the Guru be rendered. Ordinarily the word Sadhak, is taken to mean a person who has given up his job or profession and has adopted a life of God Worship or of being fully devoted to the person whom he has accepted as his Guru. When one considers such a person as a Guru, he may have known his character and sentiment only as per his bodily state. But this is not the true Guru Tatva. One draws this meaning from the term Guru Medium because he looks to that medium only in a very narrow sense as a medium for fulfilling his desires, fantastic ideas about his future life and his tremendous clinging to material pleasures in life. He is so much overpowered by all these temptations, that he tries to see the Guru Medium only from these material angles. He is looking to the Guru Medium as if through a jaundiced eye. It is therefore a contradiction in terms, because one sees the Guru Medium through those very things, the removal of which is the function of a true Guru. Since time immemorial, the one who by birth is a Guru Medium, has an origin in the Power of Trinity and only he is able to develop Divine vision in the devotees. When this is so, unfortunately one fails to give a serious thought to the task taken upon by that Power of Trinity to ensure, that it's vision, manifesting as Divine Sight will permeate over the entire Universe through the Guru Medium. Instead, in the attempts to meet a Guru, one allows a veil to be drawn over his eyes because of which the relationship that the body holds with the undesirable longings arising out of the defective Karmic actions of many of one's past births residing in his body gets out of his sight. When such a veil diffuses the natural sight, one sees the Guru only in his gross body form, as he himself is, because his vision cannot

go beyond the Gross Body. Naturally when the early foundation of Guru devotion gets laid by an illuory concept of the Guru as a Person, that very foundation becomes the cause of the devotee's downfall in future.

In the Guru Marg or the Sadhana Marg those who aspire to acquire the Guru Medium, can be classified into two classes. Sadhakas of the first type have achieved a merger of their Sthool Deha with the Suksham Deha and through very severe and rigid practices they maintain and keep up that energy, not allowing it to get expended through the above two body mediums. They also prevent it's untoward utilization by the body mediums on account of unwarranted thoughts and desires. Instead, they preserve that energy. Accomplishing this Dehik Shakti with the blessings of specific Devadevatas, and employing it in meditation as well as for Yogic Practice, they organise that energy within them. Since this power is organised within them, it is naturally more potent as compared to that of others, who mainly live in their bodily states. These Sadhakas can therefore utilize their energy towards the welfare of those others who are yet in the Dehik Awastha. The difficulties and problems of others, can thereby get solved through such Sadhakas. However an important limitation of such Sadhakas is that they can grant to others only material subjects and their body is functioning only in enabling others to lead a life made up of materialistic pleasures. Their energy functions as a medium for such Sadhakas. Even if that energy is addressed and considered as Divine Energy, this bodily energy can remove only such difficulties which arise on account Janmakarma and Janmajanmantara. But if the difficulties pertain to the Devadik Rinanubandha the Sadhakas belonging to the first type cannot remove them and even if they try to remove them they fail in their efforts. This is because in their Dehik Shakti the blessings of Devadivikas do not vest. Naturally therefore if such Sadhakas try to remove the defects and difficulties arising on account of the Devadevikas the defects cannot be expiated

and the griefs of the devotees remain as they were. In other words merely by contemplation and Yogic practices, however organised the Dehik Shakti of these Sadhakas may be, the Devadevatas not being favourable to it, their power cannot succeed in warding off difficulties arising out of Devadik Rinanubandhas. Moreover, when devotees who come in contact with these Sadhakas who belong to this first category are tempted to accept Guru Diksha or Anugraha from these Guru Mediums. even if such Guru mediums take upon themselves this function of according Dikshas to their devotees, the Dikshas referred to above granted by them may with the passage of time turn out to be a malevolent punishment from which they have to suffer.

DIKSHAS IN THE GURU MARG

Guru Namsmaran Diksha, Anugraha Diksha , the Guru Diksha etc. are the Dikshas which are accorded in the Guru Marg. Before such Dikshas are accorded the devotee's past karma has to be expiated. As per the nature of the Rinanubandhas a devotee leads a favourable or an unfavourable life in his current birth. To expiate this karma the devotee has to exert with his bodily strength to make favourable the Janmakarma as well as the favourable and unfavourable effects lying within it. This being beyond the ability of the devotee he has first of all to be accorded the Guru Namasmaran Diksha. Having spent a given period of time under this Diksha, he has to be acquainted with the rite of Vansha Vimochan. For this purpose the Guru Medium must possess the ability to judge whether after having taken Guru Diksha, the devotee will have to suffer from the connections, that he may have been subjected to with any of the departed souls from out of the past seven generations of the family, in which the devotee has taken birth. If without carrying out such expiation of karma in the family lineage, the devotee is accorded Guru Diksha, then from the performance of Namasmaran Diksha or of any of the worships that may have been indicated to him as a part of that Diksha, for his own emancipation, a major share will be

exploited by the unliberated departed souls of his family. This is because such unliberated souls need help of some Punya to liberate themselves from their existing state of confinement, to traverse to the higher Astral Planes for their deliverance.

If a major share of the righteous duties and daily Upasana that one is performing is so exploited by the departed souls for their own emancipation, then no one can tell for how long and through how many more births, one will be compelled to persist with that Upasana. It is on account of this therefore that, the Guru has to perform the important function of Karma Vimochan first, followed by the Vansha Vimochan of the devotee.

The second Diksha is known as the Anugraha Diksha. The meaning of this Diksha is as follows. The Guru has to ensure a preparedness of his devotee for accomplishment and later take it to its final-stage of completion. For such completion of the accomplishment the Guru has to employ the cause and effect relationship of the Power of Trinity imbibed by him. This in other words means that the Guru has to transform that power within the devotee and see that from its original state it takes a specific form within the devotee. Further the Guru has to merge that power, with all the three body mediums of the devotee. With such a merger, of three states in the Sadhak the power which now vests within the devotee takes a Siddha Form. To acquire this power the Guru medium himself in his early stages has to acquire the blessings of Devadevatas by adopting typical Sadhanas of the Datta Pantha and to traverse from it to the Nath Panth. The Principal subject of this progress in the Sadhana Marg is the Guru and it is this Principal Subject that has to be introduced within the Sukshma Deha of the devotee. It is this process and this rite which is known as Anugraha Diksha.

One takes many births in this world as per the Janmajanmantara Rinanubandha. It is not necessary that in each of these births he has had the same Adhidaivat or Gurudaivat. Moreover he is not

aware of them when in each of his births he takes upon a new body medium. Due to the existence of such different Upasyadevatas, Adhidaivatas as well as the Guru Tatvas in the Janmajanmantara, it becomes difficult for him to choose and adopt a specific Guru Marg. Therefore the Guru has to expiate all these different Upasyadevatas, Adhidevatas and Guru Devatas embodied in the Janmajanmantar and thereafter introduce with proper Diksha rites, that Guru Tatva in one's present birth, which he has with devotion accepted as his Guru. With the Diksha of this sole Guru Tatva a sense of determination emerges within the devotee in his life, that the Guru is his one and the sole subject and that too is meant to seek upliftment in his present life. This determination gives him the right opportunity and scope to bring about his own desired spiritual development in spite of relationships of the past that he may have brought down in this birth.

In the first Diksha of Namasmaraṇ the expiation of Karma resulting from thoughts has to be carried out. Because of the performance of Vansha Vimochan rite prior to the Anugraha Diksha and thereby having expiated the relation which the gross body holds externally with the unfavourable Rinanubandhas, Guru devotees, who are in the Upasana Awastha' after having taken the Namasmaraṇ Diksha, attain the Sadhak Awastha due to their Karma and Vansha Vimochan. After attaining this Sadhak Awastha even when the devotees may still be thinking more about the fulfillment of their worldly desires it may be safely assumed that the devotees have progressed to the extent of about 25% in the path of their spiritual upliftment. Even having attained this much of precious and extraordinary benefit in the spiritual path, the devotees ignore it and unnecessarily fall a prey to thinking and expressing a desire, as to why they have yet not been able to experience Divine Knowledge or the quality of clairvoyance or clairaudience or to experience the actual manifestation of the God Element. In reality this 25% of progress in the Spiritual Marg leading to the Sadhak Awastha is not

meant for attaining the above experiences. No devotee should wastefully expend the blessings given to him to reach upto the Sadhak Awastha by being desirous of fulfilling the thoughts and sentiments expressed above. They amount to nothing but wishful thinking. The period between the Sadhak Awastha and the Stage of Siddha Awastha is an extremely difficult and a trying period. In this world most of the devotees in the Guru Marg worshipping various Devadevatas, rarely go beyond the Sadhak Awastha. This is because the characteristics pertaining to this subject mentioned above are to be experienced in the final Stage i.e. the Sadhya Awastha. Since the devotees are tempted to experience them in the Sadhak Awastha itself, the blessings given to them get wastefully expended. The 'Sadhak Awastha' attained by them has therefore to be nursed and developed by them for attaining the final Stage of Sadhya Awastha. The devotee has been accorded birth in this material world and accordingly he has to deal with material subjects and adopt a way of life related to them. In such acquired life even when the devotee has been fortunate enough to benefit from happiness, peace and wealth, he should not commit the mistake of adopting a very narrow outlook towards Life, namely of harbouring a belief that, Life means only experiencing and enjoying material happiness. Happy Life should not be defined merely as enjoyment of material benefits full to the brim. In fact happiness, peace, wealth and progeny which exist as subjects forming a part of one's material Life, constantly drag him away from the path of devotion. Due to this, hardly a few devotees are able to keep sensibly, under their control, their thoughts which have by now become conducive to the path of devotion. Therefore, this 25% development or progress in the spiritual path has been accorded to the devotees, so that it can prevent the material or worldly matters, distracting their attention or compelling them to enjoy these over and over again. The devotee has to lead his life amidst these worldly desires with a deliberate consciousness and always look forward towards fulfilling his spiritual aim. He has to be always conscious of the blessings given to him

to progress in the Spiritual path and utilize these blessings to make his mind and intelligence conscious of his correct role in his Life and not fall a prey to the temptations of worldly pleasures. This is the very foundation of the devotee's progress in the Spiritual path.

In the above indicated efforts, it is not at all intended to suggest, that in the Spiritual path, the devotee should turn his back to the performance of his bounden duties towards the welfare of his family. In no case should these be ignored under the pretext of performing Spiritual practices and attaining progress in that path. Because performance of duties towards the welfare of the family is equally Spiritual and so is the Spiritual subject equally a matter of domestic chores. What does this exactly mean? Spiritualism in a materialistic life means that one has to be contented in the material happiness that he has been fortunate in being granted. Inculcating this sense of contentment is the foundation of the spritual state. Spiritualism does not mean that one has to be in contemplation all the twenty four hours of the day. On the contrary it implies that, in that contemplation one has to be aware of his family duties and has always to be conscious that he has to perform these duties to the best of his abilities. Being always conscious of this function and leading a life in a dispassionate and a detached attitude towards Life while performing the family duties is the right approach. It amounts to leading the materialistic Life towards Spritualism and the Spiritual Life towards realising the significance of both these in life. Considering carefully both these approaches simultaneously and avoiding with deliberate effort their lop-sided development, life in this world will attain the desired and true fulfillment and one will also get the satisfaction of having performed the rightful duties in his current life in this world. It is not easy to inculcate such thought and reasoning and lead one's life strictly in accordance with it. It is hard to achieve it without Guru guidance. The devotees who are in such a Path have been fortunate in having been bestowed with these Guru

blessings to the extent of 25% during the course of their life from the Upasana Awastha to the Sadhak Awastha.

Now, the devotees should not remain complacent in assuming that the life they have to live and lead in the period between the Anugraha Diksha and the Guru Diksha is simple and easy. During this period they have to be always conscious of the fact, that the Guru Tatva with which they have become congruent and through which they have been fortunate in experiencing the manifestation of the qualitative form of the God Element, has on it's own striven hard in the performance of it's duty, so that the devotees should enjoy that blissful experience. Therefore, during this period it is the sacred duty of the devotees, to ever remain true and loyal to the daily Upasana, indicated to them by way of guidance given by the Guru. They should not derogate the immense value of the Upasana only because it is brief, concise and condensed. On the other hand it's simplicity is it's greatness and beauty. The devotee's thoughts should always give an expressed manifestation of his sentiments, borne towards the immense greatness of the indicated Upasana, as it comes from the Guru. It is the Guru's most coveted Super Natural Gift. Because more than the devotee it is the Guru who has to primarily bear the responsibility of the devotee's future development and progress through these stages. The Guru therefore gives a very easy and simple Upasana because he has to ensure that, through Upasana performed daily by the devotee, only those required Walayas within and without the devotee's body medium, which are conducive to the attainment of the future stages, need to emanate. Therefore no thoughts deprecating the indicated Upasana on account of it's being brief and simple should arise in the mind of the devotee. For example if the Guru indicates to the devotee to repeatedly chant a short name of God such as Rama, the devotee should not think that as he has been already chanting this very name Rama since long, what upliftment is he now going to achieve by chanting the same again? The particular significance here is that

this name of God has been expressed through the speech medium of the Guru. It is not suggestive of, or directed towards, any particular Deity but signifies the transference of the power that vests within the Guru into that of the devotee, through the expressed word of the speech medium of the Guru. Such words expressed by the Guru through his speech turn into a sound and when the vibrations are heard by the devotee the power resting in the Guru Medium gets favourably connected with the devotee, through the spoken medium, namely the Guru's word. This is Universal, Eternal Power expressed through the speech medium of the Guru. The devotee must therefore keep full confidence and faith in the fact that the word uttered through the speech medium of the Guru is the Universal Power itself. When the Guru prescribes a very short name of God, such as Rama, the devotee should not construe, that if he were to elongate and extend the name by adding a number of prefixes and suffixes to it, he will by chanting such a long name, acquire a greater measure of blessings. Such a concept of the Spiritual Marg being illusory, the devotee will never be able to achieve the intended aim in any of his births.

SADHAK, SIDDHA, SADHYA AWASTHA

Having acquired this stage, the devotee has now to undertake in his life, the responsibility of developing from the Sadhak Awastha to the Siddha Awastha. For this it is necessary that the devotee must have knowledge about the background of the role of the Guru Medium, in performing the function of welfare of the people. The body mediums of the Gurus who have provenly reached the Sadhya Awastha, may outwardly and apparantly look like the body medium of any devotee as a human being. However this is only an apparent similarity. The distinguishing characteristic of the body mediums of such Gurus is that, two different powers are manifesting functionally within it. Further, there is a third Shakti which inspires the first two shaktis to function evenly. This third shakti is the one bestowed on them by the blessings of the Devadevatas or the blessing of their

Guru. These three shaktis are also known as the Dehik Shakti, the Atmikshakti and the Guru Shakti. Of these three Shaktis the Dehik Shakti of the Guru medium functions for the removal of the domestic hardships of his devotees. The Atmik shakti functions to give to the devotees an experience of the unfallibility of the truth inherent in the words expressed by the Guru through his speech medium for the welfare of his devotees. And the Third Shakti i.e. Guru Shakti activates every word expressed by him through his speech medium, to become effectively functional in the life of the devotees. This Third Power, activates the first two powers to function in an evenly balanced manner, within the Guru medium for the welfare of the devotees. Thus the Dehik Shakti of the Guru performs the welfare function, his Atmik Shakti gives a tangible experience of the Truth of his word power and the Guru Shakti maintains a functional balance between the activities of the first two shaktis.

A true Guru acquires these three different powers, either on account of his accumulated Punya of his previous births or by performing Upasana, Sadhana and service as ordained by his Guru in his current birth. Being ignorant of the vastness of these powers the devotees fall a prey in seeking guidance from other Guru mediums which are either ostensible or are not fully matured. Of these the more dangerous are the ostensible ones, because they mislead people by imposing to give an account of their past and foretell their future, which are either false or irrelevant, and create false imaginations, ideas and hopes in their mind about their future. Such immature mediums function only through their Dehik Shakti. On the other hand the Guru Medium who has reached the Saddhya Awastha functioning through all the three powers, will never tell devotees anything that is irrelevant or unnecessary. All that he would express to their devotees is that they will be happier by the Grace of God and will thus make the devotee conscious of the bounden duties in their life. He will never commit the mistake of creating false hopes in the minds of his devotees, by posing to

foretell his future and exploiting such practice to inflate the number of his followers.

It is usually experienced that, the method of functioning of the Guru Mediums, who function only through their Dehik Shakti, bring disgrace to the noble Guru Marg. Even when on account of some additional service or Sadhana they have acquired the Dehik Shakti, in a larger measure than others they are unable to win over the temptations, to which their Gross Body usually falls a prey. Therefore these Guru Mediums easily succumb to the temptations of exploiting such of their devotees who are rich and well placed or who are given to vices such as racing or gambling. The true Guru Medium is a perfect integration of the three different Shaktis. The Guru Medium who has acquired this integration in a full measure never falls a prey to the temptations of material pleasures mentioned above. He always keeps himself away from them. He has no need to seek shelter from the rich in the society because he has around him the most cherished Guru Shelter and has become one with Guru Shakti. No other shelter than the one spread around him by his Revered Guru, howsoever rich and costly, can give celestial peace.

A state slightly higher than the one described earlier, namely that of a Sadhaka possessing Dehik Shakti greater than the others, is a state in which a Sadhaka's Atmik Shakti is also functioning along with his Dehik Shakti. The Sadhaka in such a state feels tempted to enjoy material pleasure but all the same their attraction towards such material pleasures is not at all that strong, as in the case of those Sadhakas who have developed only their Dehik Shakti. Their Atmik Shakti repeatedly makes them conscious of the mission, work and service they have undertaken. However the Sadhakas in this second category function in such a way that, they prove very much attractive to the Society around them, due to their work and service. This is because in this state of theirs they have succeeded in acquiring Kshudra Siddhis. Their acquisition of these lower

varities of mysterious accomplishments is due to the fact that their Dehik Shakti and Atmik Shakti have been integrated and they are on the threshold of acquiring their third power. At such times they perform in the society, with their mysterious accomplishments, a variety of miracles and create a false impression on the society around them, that these miracles indicate the existance of God Power. In addition to this these Sadhakas have generally read a good deal of literature on Sciences, Religion, Vedas, Upanishadas etc. The devotees listening to their discourses naturally get somewhat overwhelmed by the philosophy explained by them and feel as if they are enjoying the blissfull state under their hypnotic spell.

The third handicap with respect to society about such Sadhakas, in this category, is that they have not fully acquired the Saddhya Awastha. Therefore in the absence of right guidance from a fully competent Guru, they have no knowledge of the exact work they should undertake in this world, as per the causal function of their birth in their present life. We often read in the Newspapers that a certain Guru has gone to a foreign country and that he is likely to stay there for sometime, to give guidance and knowledge about the Spiritual Marg, to the citizens of that foreign country. God alone knows the truth in this action of their's. It is a matter to be thought over and understood by the dovotee by his own conscience and reasoning, as to what the strength and ability of a Guru would be, who needs the support of a publicity media for his own Mission of helping the lives of those, who are presently without any such support. In fact, today, such a desire to go to a foreign country could be justified only when it pertains to promising Indian Students. The foreign countries have advanced in scientific knowledge to a much greater extent as compared to the Third World Countries including India. To go to these advanced countries to learn about the advances in the sciences and carry out further research in them and later give the benefit of this acquired knowledge and skill for the

welfare of their motherland, is an ambition which could be justified when it arises in the minds of young and brilliant Indian Students. But in the case of Gurus in the second category, it is seen that they are vieing and competing with each other to sieze an opportunity to go abroad. We often read of some one of them having left India to go to a foreign country in pursuit of his Mission. In reality, Sadhakas, in India have to impart knowledge to their Indian bretheren who are living their lives in grief and distress and are not in a position to perceive the path of welfare in their lives on account of their own ignorance. Instead of attending to this duty, these Sadhakas are living their lives in a foreign country. What work they are carrying out in those countries, we in India cannot see, being separated from them by a distance of thousands of miles. One can therefore well imagine, what could be the content of Godhood within them if at all it does so exist, with an outward show of travel to foreign countries which is claimed to be in pursuit of their work. If the Sadhaka has really acquired the Sadhya Awastha with the blessings of his Guru and the Devadikas, then he will think as to how best he can become one with the Mission that he has to perform and consider, as to how best he can deliver it selflessly to the society. He will fully devote himself to his work and will always be putting his effort to carry it out with selfless devotion without the expectation of any reward for it. He will never even by mistake, exceed the field of the work and it's limits that are laid down for him by his most Revered Guru.

Today since India is not highly advanced in the Scientific field, the Indian students are compelled to obtain the methods of scientific advancements from the foreign countries and as such are at their mercy. In the same way such of the foreign citizens who have not attained an advance in spiritual life due to their ignorance about the true causal relation of their present life and are eager to learn the ways to achieve spiritual upliftment, should come to India to achieve the same. They can get it here freely and in an ample measure. On the contrary the Sadhakas who are supposed to be true servants

at the feet of their Guru and are enjoying the shelter of the Guru blessing, aspire to go to foreign countries only because people in those countries are curious to know about the Indian spiritual sciences and its philosophy. Not many of these people could be said to have a sincere urge to take up to this spiritual path. Such Sadhakas display a desire to carry to foreign countries our spiritual sciences, which have been preserved by our God-incarnates, since ancient times, for giving them to people in the foreign countries who have no realisation and regard for our way of thinking, our conduct, our culture, our Ethical Principles and have no love or fear of our Devadikas. Can this truly become a Mission? For example, if in a family, the children are denied the minimum of food, shelter and clothing and are therefore unhappy, the one whose responsibility it is to run that family is not considered to be a wise father, if he is doing social work neglecting his duties towards his family members. The Sadhakas who aspire to go abroad and put up a show of carrying out a Mission are placed in a similar situation. By going to a foreign country and claiming a large number of followers, they create an impression that they are great and noteworthy. Their claim that they are going to foreign countries to carry out their Mission is therefore not tenable. On the contrary, had the Sadhakas kept themselves away from the temptation of going abroad to earn name and fame and instead had devoted their lives in carrying out their task in their own motherland selflessly, without expectation of any reward, it could be considered as a welcome gesture. By looking at the work so carried out by such Sadhakas in their motherland, if the foreigners on their own, could be attracted towards it and if they had a true and sincere desire to develop their lives by coming to India, then the Sadhakas would be fully justified in giving such foreigners that knowledge, selflessly and abundantly. In such a case the Sadhakas could take that work upon themselves as their first duty. The Sadhakas must always be conscious of the fact, that this Spiritual wealth is the only indestructible wealth, which has been preserved since time immemorial and since the time our

Sages made the first invocation of God Power and which has remained intact to this day, by withstanding foreign attacks and invasions and will remain ever so. It is original, indestructible, imperishable, eternal, celestial Knowledge.

If the Sadhakas hope to carry this knowledge to other countries, away from their motherland, only for attaining their selfish motive of earning name and fame for themselves, let them realise, that they will never succeed in this selfish motive. This is because these sciences, evolved by the ancient Rishis, for our own benefit and welfare are based on the Sub-Stratum of the God Power. Even if the Sadhakas were to go to foreign countries in the pursuit of their self-aggrandisement and establish in those countries, certain institutions and earn name and fame by exploiting our spiritual sciences; the Devadevatas who form the Sub-Stratum of these sciences, will never migrate to those countries, even if the Spiritual sciences are propogated there. The words of such Sadhakas in that case will turn out to be mere verbal and written quibblings, bereft of the Divine Touch. Realising this, aspect a Sadhak should then think and decide for himself, whether the work undertaken by him, should be carried out in future in a foreign country or in his own motherland. Because though a migration to another country, or adopting a religion other than one's own, or a change in one's apparel is possible, it is entirely beyond one's control to make the Devadevatas to migrate to a country other than the one where their powers subsist. One will never succeed in it in any of his births.

The work carried out for social welfare by the two different cetagories of Gurus has been explained above. The Guru belonging to the Sadhya Awastha, and his functions have been elaborated in the following lines. The Gurus of this catagory have not only secured full integration of their Dehik Shakti and Atmik Shakti but what is more, both these powers function with the full backing of their Revered Guru's blessings. Though the work undertaken by the Guru belonging to this catagory, functions through his gross body

medium made out of the five natural and material elements, the functions, emotions, sentiments etc. of his body medium originating from the five elements, are not under the control of his body medium and even if they are so, they do not function as per his own desires. This is because these functions whose motivation is governed by the Dehik Shakti and the Atmik Shakti have merged with his Guru's Power. In such a state then, even when externally only the existence of his Gross body is seen the third power, that is the Divine Power of his Guru blessings, has imperceptibly manifested and has infused itself in his gross body medium. The work or Mission to be undertaken by such a Guru medium then, is not under his own control but gets organised and motivated by his Revered Guru's Power. When the inspiration of this Divine Power of his Guru gets merged with the lives of his devotees, that function of the Guru is turned into his Divine Blessings, showered by him on his beloved devotees.

Now, the Sadhak belonging to the First or the Second category exhibit a similar type of granting blessing to their devotees. But the blessings which their devotees receive, cannot be truly called Divine Blessings. They partake only the form of simple blessings as if being accorded from person to person. The Divine Touch to these blessings is absent here. The words namely Kripashirwad and Ashirwad are very often used to connote one and the same meaning. But there is a subtle difference in the meaning conveyed by each of these words. The nature of the functions emanating from the two varieties are not easy to understand and realise. When one receives blessings, from a Guru belonging to the first two categories they become functional only for a limited period of time, after which the devotee once again experiences disorganisation in his life. But when one receives blessings with the Divine Touch from the Guru of the Third Category, those blessings, are not only constantly active and functional throughout the devotee's current life but also continue to carry out their ordained function, in the devotee's future births. It has already been explained earlier that the birth that every human being

takes on this Earth, is in accordance with the five Rinanubandhas. The blessings accorded by a Sadhak in the First two Categories can at the most expiate the defects and thereby relieve the difficulties, arising in the life of a devotee, from only one such bondage out of the Five and that is the bondage arising out of Janmakarma of previous births. The result is therefore obviously the expiation of only one type of bondage out of the five. Now even if the devotee receives peace, happiness and contentment because of the expiation of one such bondage, he is unable to understand, whether the remaining four bondages are favourable or unfavourable to him. Not only that but the Sadhak according the blessing is also ignorant of the nature of other bondages and their favourableness or otherwise, for the devotee. Therefore the peace and happiness received by the devotee turns out to be a temporary phenomenon and having experienced it for a certain period of time, his life once again gets full of crises and distress due to the remaining four unexpiated bondages.

A devotee who receives the benefit when he approaches for guidance, such a Guru, in whom all the powers have got merged and in whom the Divine Blessing has manifested, does not realise the full implication and power of that Divine Blessing because he approaches the Guru, only with the consciousness of receiving momentary happiness. The basic foundation of the function or the method of work of such a Guru, is not confined merely to granting materialistic pleasures or momentary happiness. His principal function is not merely the removal of the devotee's difficulties and distress. He carries out this function with the chief aim of according consciousness to the masses in society, about the birth acquired by them in this world, about the Devadikas about religion, about their bounden duties in their current life and about wherein lies the true and purposeful utilization of their current life in this world. However the devotees fail to take due cognizance of the noble task undertaken by the Guru of arousing consciousness among the

masses and leading them to the proper path in their life. Ignoring this principal function of the Guru, the devotee conveniently presumes that the Guru has taken birth in this world only to solve difficulties in the material life of his devotees. The devotees, because of such an assumption, fail to realise and receive benefit from the simple but sure Guru Marg laid down by God. They fail to realise the noble mission for which, the Guru has wholly devoted his entire life. The result, naturally, then is that though the Divine Blessing of the Guru is potent enough to enable the devotee to achieve the ultimate in his life, the devotee deprives himself by his own ignorance of the infinite benefit of the Divine Blessings. The chief objective of the welfare Mission of such an accomplished Sadhak' includes guiding the devotee's thought and conduct, in order to make them conducive to a better life and by removing their deficiencies, make him competent to receive the blessings of his family Devadevatas. It also includes, removal of the adversities of the five bondages, on account of which the devotees attain their birth in this life and as per those adversities the devotees experience loss of wealth, knowledge and progeny. The Guru expiates all these adverse Rinanubandhas and makes them favourable. The guidance given for these is connected with the materialistic attainments in the life of the devotees. But the devotees fail to realise that they have in their life a relation with the Parloka too. Even those adverse relationships of the devotee connected with the Parloka arising on account of the devotees Matru Pitru and Iterejan Rinanubandhas are expiated by the Guru because Guru has attained equal superiority both in the material as well as in the spiritual world. He is therefore competent enough to expiate the defects which are seen, invariably infesting through many past generations of the families of the devotees. This is a commonly observed social phenomenon. A Siddha Guru can easily expiate these defects. These two methods of expiation are often quoted and experienced and are termed as Adhidaivik and Adhyatmik. But there is yet one more category of causes of misery, termed as Adhibhautic. Such causes of misery appear in one's life

as per their Space, Time and Limit relationships with the person's life . We call these as unforeseen, unexpected and sudden crises. They suddenly crop up in life without any prior warning. The devotees can ward off such crises only by meeting the Guru often. These cannot be removed by the Guru when the devotee and Guru remain at their respective residences over a long time. For the expiation of these crises, the devotee must become one with the Guru Power and to attain this, he must make it a practice to meet the Guru often. What the devotees think is, that they should meet their Guru at his place, only when difficulties arise in their lives. But between the time lag of his meeting with the Guru, the devotee is ignorant about the impending crises which are going to take him unawares in future. The impact of such unforeseen crises may appear to be insignificant but at times it may acquire very sever dimensions, even leading to the total annihilation of the devotee. A simple method to remedy the situation is to remain as much as possible in close vicinity of the Guru and benefit from his pious association.

Having learnt the three stages in the Sadhak Awastha the devotee may form an impression, that this is the culmination of the Guru Marg. Lest such an impression be formed, it should be understood that the foregoing explanation is only to ellucidate the nature of such three catagories of Gurus and the function of the Guru blessings in case of each of them. On attaining these three stages of Spiritual development, the power that manifests within the Sadhak functions through his medium as service towards social welfare. When such service is rendered selflessly and in a detached manner for about two decades and a half, the Sadhak with the blessing of his revered Guru becomes fit and competent to attain the Karan Diksha and the Mahakaran Diksha. This means that the Sadhaka becomes one with the original Shakti by the blessings of which, service towards social welfare is performed through the body medium of the Sadhaka. Such a merger makes the Sadhaka competent to reach the stage

of the Karan and the Mahakaran Dikshas. Thus for example, though the Sadhaka in the third category may be a worshiper of Devadevatas or of say Shri Dattatraya or of the Nath Cult etc. after Karan Diksha he becomes one with that Shakti, through whose medium, that Sadhak functions and thus he wholly merges with that original Absolute Shakti. Now at this stage even when the Sadhaka may be compelled to keep himself away from the work of social welfare which he had earlier undertaken, he never feels elated and enamoured on attaining this stage of absolute bliss. On the contrary the techniques that he has accomplished before attaining this ultimate stage are transmitted by him to his beloved Bhaktas. He thereby initiates his devotees into his Mission and allocates the work undertaken by him earlier, to the duly appointed Sevakas. However, the devotees, being under the impression that, the Guru has discontinued giving guidance, commit the mistake of not taking such guidance, from the duly appointed Sevakas of the Mission. In fact, this tradition of handing over the work to the duly appointed Sevakas has been in existence in the Nath Cult from its very beginning. If the Guru presumes that the powers that he has acquired, are entirely his own and exclusive possession and thereby retains them only with himself, the great and noteworthy Mission of working towards social welfare, will be discontinued and the techniques accomplished by him through his Sadhana over two decades will disappear once again into the unknown world with the end of the mortal life of the Guru. When such Gurus will appear back again to give their benefits to this world, is beyond one's comprehension.

The Diksha vidhis described earlier are not a freak of imagination, but have their origin in the traditions of the Nath Cult. Both the devotees, receiving these Dikshas, and the Guru who accords them, have to consider them with a serious thought and have to ensure that this exchange becomes actively functional. The main objective of the Mission of social welfare undertaken by the Guru is Human Life which is full of griefs, ills and crises. These ills arise on account

of the devotee's Karma his Rinanubandhas and also from supernatural causes. Nirakaran of Karma, Nirakaran of Rinanubandhas and Acharya as per Devadikas is the appropriate mechanism of guidance work.

If the devotees were to get the benefit of such guidance through the medium of the Guru, then alone will the Upasana Diksha, the Namsmaran Diksha and the Anugraha Diksha, given in that order will fully materialise and then alone will there be no obstacle in the appropriate development of the three bodies namely the Sthula, Sukshma and the Karan Dehas of the devotee. It will be a gross mistake if the Guru impudently presumes, that he is giving these Dikshas to devotees because he has acquired competency to do so or because of such competency in him he has attained high status in society and because of which his devotees hold him in high esteem. He has to very cautiously use the authority he has acquired and carry out the function of transmitting the same to his devotees. He has to effect a search within himself to recognise consciously and ask himself in his self search the question Have I Myself personally experienced the effect of this Diksha, which I am transmitting to my devotees for their material welfare and ultimately for their spiritual upliftment in their present life?

This question is posed to obliquely give a sincere hint, to the Sadhakas in the Society, who are yet in the early stages of their development as a true Guru. This pertinent question is posed because I have had a variety of good and bad experiences during the course of guidance, I have been giving over the past three decades, in connection with the Diksha given to different people by the yet undeveloped so called Gurus posing to embrace the people, within the fold of the Guru Marg.

Many persons who have taken these wrong Dikshas, labouring under the false hope, that these Dikshas, will lead them to the highest of pedestals in the Guru Marg, later only find that their hopes

being illusory, are shattered. They then reach a stage of total frustration, for having spent a precious long span of their lifetime in those ungainly practices. What is worse is that, these persons who were leading a happy and contented life and were fully aware of their duties in life, before accepting these wrong Dikshas, now under the illusory spell of a false hope of spiritual upliftment, turn back from their rightful duties and from their families, assuming that the pursuit of the Sadhana given to them is their only rightful duty and that alone will lead them to Godhood. Before taking these Dikshas they have never known what the Spiritual Marg really implies. That is whether it is a Behaviourial Marg or just a common place subject to be talked about repeatedly. Having taken these improper Dikshas, they are so caught up by them, that throughout the day they keep on invoking Various Gods and Goddesses by constantly repeating a variety of names of deities, as if the deities are waiting at their doorstep to respond to their calls. Moreover when they meet friends or relations, they do not ask even out of etiquette, about their wellbeing and that of their families, but pose as if because of the Dikshas received by them, they have acquired an authority of talking for hours together, on spiritual subjects and the Marg of Devotion and perforce make their friends and relatives to listen to their talk about these subjects. It is puzzeling to the listeners of their talk as to who is to be taken as worthy? The Dikshas, the Guru, the God, or the talkative Aspirant?

The lesson to be learnt from such incorrect Dikshas, by those who willfully ignore on that account, their rightful duties for which they have taken birth in their present life and wastefully expend that precious life in the fruitless search of meeting God or to find the Spiritual Marg, is that they must realise that their future generations will have to suffer from the ill effects of their negligence of their family duties. The sooner they realise this the better. In fact if one were not to experience true Godhood in his present life, nothing is going to be lost. On the contrary, negligence towards one's rightful duties,

will bring grief and misery to his future generations. He alone and none else will be solely responsible for his inaction and wrongdoings.

The foregoing details of Dikshas have been given since they have been observed by me during my personal experience, with the intention that the reader should be able to grasp fully the entire subject and shift the grain from the chaff. We shall once again recapitulate the right meanings of the Dikshas, mentioned earlier with a view to make very clear the purpose underlying them. What follows is mentioned by way of guidance towards the various types of Dikshas.

As we know by now the first of these Initiations is termed as the Upasana Diksha. This Diksha is related to the traditional Kuldevadevatas of one's family. Just as the Kuldevadevatas are worshipped before the performance of a special religious rite or Upasana and their blessings are invoked for the successful completion of that rite, similarly for the Dikshas that one is going to receive in the given order, it is essential that he must have the backing, support and blessings of his Kuldevadevatas. It is necessary that the Dikshavidhi of these Upasya Devatas must so to say galvanise his body medium, even when it is granted that the Dikshas are going to be accorded through the Revered Guru's medium.

The Guru Namasmaran Diksha follows next. Though this Diksha is related to the Guru Tatva, it is not linked to that Tatva but to the devotee's speech medium. The natural function of the Speech Medium is to express one's thoughts through the spoken word. However the functional relationships of this speech medium as per different subjects get expressed through the different categories of the speech medium. These different categories are known as Para Pashyanti Madhyama Vaikhari. The devotee gets a personal experience of these natural functions of speech in each subsequent Diksha. For the actual realisation of such experience, an acquaint-

tance of such functions is given to the devotee's speech, through the Namasmaraṇ Dikṣha. This is the correct nature and function of the Namasmaraṇ Dikṣha. The devotee should not therefore directly relate this Dikṣha to the Guru Tatva but understand that it is related to his own speech medium. He should not therefore, neglect the correct count of the Name specified at the time of guidance given to him and observe that specified number for repetitions of the Holy Name meticulously. He should realise that this Dikṣha is given to make his speech medium acquire it's natural functions, or in other words, to lead it to a stage of perfection. He should never liken this Dikṣha to mean that it accords to him the Divine Blessings of the Guru.

The next Dikṣha that follows is the Anugraha Dikṣha. Many times devotees get into an erroneous presumption about this Dikṣha and take it to mean that, through this Dikṣha, the devotees are initiated into the tradition to which the Guru belongs through whom they receive the Dikṣha. For example if the Guru initiating the devotee belongs to the Navanath Cult or the Dattatraya Cult then devotees take it that they have been initiated to belong to one of those Cults. In fact it is not so. This Dikṣha is meant to activate and galvanise as it were the Mind. Because the cause and effect relationship of the mind and it's function in this life, through the body is connected with the Janma Karma and Janmajanmantara. Therefore many times it is experienced that when one craves that he should perform a certain Action, it is at the same time imperceptibly indicated, that he should refrain from it. The indication in the first stage has it's origin in the Janma Karma and since the Janmajanmantara gives the realisation that such an action will not be proper, the Mind does not give response to the reactions arising in the First Stage and such a negative indication is transmitted knowingly to the body medium. It is essential, that the Mind which is related to both Janmakarma and Janmajanmantara must attain the desired concentration in the

Sadhak Awastha. It is for attaining such concentration, that the Anugraha Diksha is accorded to the Mind of the devotee.

We may have read or learnt through discourses by knowledgeable persons about this very important Diksha Rite but hardly has any Sadhak perhaps realised that it's cumulative impressions on the mind are absolutely essential. However, in actual practice in order to make it to function effectively, is an extremely difficult task for the Guru. This is because hardly has any Sadhak ever analysed the various natural states of the Mind which are often understood as being related to the gross body. The mind is working through expressed and unexpressed actions. The expressed stage of mind is linked with the body. As per Karma the gross body is always trying to fall into the temptations of material subjects. The gross mind is always trying to make the gross body, to draw away from such subjects of material temptations through it's thought process, so that the gross body will partake of those material things, only to a reasonably required extent. Thus though the natural function of the gross body is to lean towards subjects of material pleasures and their gratification, an excessive indulgence in them will not allow the gross body to perform it's normal functions successfully.

The subtle mind is the unexpressed or unmanifested state of mind. It is related to Janmajanmantara and it's unexpressed function is related to the causal body. Though the rite of Upasana is performed by the gross body, the Upasana so performed cannot be termed as Punya. The emotions and Sentiments with which one performs the Upasana have already been aroused within him through the medium of the Subtle Mind, which is also called the Inner Mind. When the Upasana is performed with such a pious sentiment, that sentiment gets imperceptibly borne within the subtle mind and later gets linked with the causal body. Such an action performed through the gross body is known as accumulation of Punya. In this way, when the Anugraha Diksha received by the devotee is performed for a certain period of time through thought and behaviour

and when the devotee acts and serves only as ordained by the Guru, the Punya accumulated by the devotee in his causal body in the earlier times, through spending his time in Sadhana and service, now becomes effective in making the devotee think of utilizing this accumulated Punya, in the service towards others, even when that accumulated Punya is meant for providing for successive births. When these thoughts arise in the mind of the devotee and he acts accordingly, a much greater Punya is achieved by the devotee than what he has accumulated. If the devotee desires to give the benefit of the Punya so accumulated through Sadhana, to himself as well as to the other members of his family, in this very birth, then it is essential that such Punya must get established at the hands of a true Sadhak. If due to any reason the devotee is unable to get the accumulated Punya so established and make it functional, in his current birth, those accumulations come to his share in his future birth. To establish this share of Punya which the devotee has been fortunate to receive and thereby enable him to derive benefit from it, the first Diksha i.e., the Upasana Diksha described earlier which is related with the devotee's family Devadevatas, operates in granting the devotee in the first instance peace, happiness and contentment, in the early years of his life. Because if such happiness is not so granted then the family condition of the devotee not being satisfactory he does not get adequate scope for the accumulation of Punya, necessary for the subsequent Diksha, which are meant for the upliftment of his life. When the devotee is leading towards progress and development, in the Guru Marg, with the help of guidance from the Guru, he is utilizing the period of time between the Upasana Diksha and the Anugraha Diksha in the service and contemplation of God and thereby accumulates Punya. The Diksha given by the Guru to activate and functionalize the Punya accumulated by the devotee by his service towards God, after receiving the Upasana Diksha is defined as Guru Diksha.

It is important that the devotees who receive the benefit of the various Dikshas in the Guru Marg must experience and cognise the transformations that take place in their body mediums. The relation which the gross or the Sthula mind and the intellect holds with the body and which manifests in life as per the Karma, must function for the appropriate cause. For such an ideal functioning, proper balance between the two mediums namely the Sthula Mana and the Buddhi must be maintained. The First two Dikshas are meant for the attainment of this objective. The proper functioning of the subtle mind and the subtle intellect (small brain) is essential in life. Such a functioning is brought about by the Anugraha Diksha. In the Sadhak Awastha, there is a very important cause and effect relationship between these mediums. Not realising this relationship, it gets ignored. Therefore even after performing service and Upasana of different Devadevatas, and of the Guru, the soul of the devotee does not get the first hand experience from that service and Upasana. The entirety or the wholistic form of the Guru Diksha given for the welfare of the devotees, is experienced by the devotee in the form of Samadhi. That state is known as Samadhi in which the devotee becomes one with the object of meditation, thus attaining a condition of superconsciousness and unqualified blissfulness, which is true emancipation. Alternately, the functional role of the Samadhi State can be explained thus. When the subtle mind and subtle intellect become one with the subject of God Form, borne by the Karan Deha, the bodily existence is not experienced, and the subject of God in the Karan Deha manifests its Form in the body medium. At that time the Sensual Feeling of Physical Existence of the body is shut out and the body fully merges with one and the sole subject - namely that of God. Such a state is called the Samadhi State or the Bliss State. The rite of Guru Diksha that is received by the devotee and the cognition which the devotee attains thereby includes within it, the technique to reach the Samadhi State. Even then, it is incumbent on the devotee to maintain his thought and behaviour as per the guidance given by the Guru to make them

conducive to the rite of Diksha. If the Sadhana indicated by the Guru is performed at the right time and in the right way, then alone will the devotee establish, that he has become a true devotee in the traditions of the Cult as per which he has been accorded the Diksha. e.g. the Nath Cult, and the Dattaraya Cult.

Having read about the Samadhi State, a question is bound to arise in the mind of the devotee. It is that, if the technique of attaining Samadhi is that simple and easy, does the Guru who has attained full maturity in the Diksha accorded to him by his Great Master and has gone even beyond maturity, in fact attain Samadhi? and if so attained, for what period of time does it last? This question arises due to certain misconceptions about the meaning of the term Samadhi. This misconception is based on the assumption that, in the Samadhi State the person becomes oblivious of his own self and of things around in the atmosphere. In fact this is not what is implied in the meaning of the term Samadhi. After the Diksha rites the *Punya* borne by the *Karan Deha*, attains the *Siddha Awastha*. In order that such established stage of *Punya* should become effectively functional, it is necessary that it must have a *Substratum* of the *Principal Subject*, for it's function and the *Great Master's* command is that *Principal Subject*. In common parlance too, we use the word *Adnya*. It is to connote that one should obey the order given to him. But the *Great Master's* Command is not ordained and heard in the form of an expressed word. When the *Sukshma Mana* and *Sukshma Buddhi* of the Guru become congruous with the *Karan Deha* and the *Punya* therein gets accomplished and established after the *Dikshavidhi*, the existence of the God form though not experienced in a visible form, the vibrations of the *Divine Cove* take a form in the medium of the *Karan Deha* and accord to the Guru, knowledge and consciousness about it in the form of thoughts emerging in his mind. This in other words is called *Prerana*. When as per this *Prerana*, the Guru who has totally surrendered himself to his *Great Master* and as per his command considers all subjects

except his Guru, as secondary, the actions of such a Guru are termed as Adnya. When this Prerana and Adnya become one with the Principal Subject of work and the Guru carries out his actions and work, by becoming a Medium, his body, that is his Knowing Senses, never even by the mistake, receive the sensations about the work performed. There is no parallel in any of the material pleasures, to the sense of satisfaction, realised by the Guru from the service to mankind, adopted by him as the chief constituent of his Principal Subject. In such a state of pure and serene satisfaction, the person is called a Sthitapradnya. To attain such a state is to attain Samadhi.

Having duly received the above mentioned four Dikshas the Sadhaka reaches the Siddha Awastha. The period till the attainment of the Siddha Awastha is expended in developing his Dehik, Atmik, and Karmik Stages and in harnessing these towards their proper functioning. Having received due benefits from these, the Sadhak in the Siddha Awastha should never bring to mind egoistic thoughts about his own life. On the contrary, he should always be grateful to God because of whose blessings he has reached this Awastha in his life and keep himself away from the numerous material temptations, that are ever present in the atmosphere around him to tempt him. He should give selflessly the benefit to others, of the blessings which he has acquired. He should also endeavour to inculcate in the lives of the masses, a sense of awakening and Knowledge and bring about their Emanicipation, by removing their ignorance about God and religion, about their avowed duties and about the upliftment of their lives in their current birth itself. Through these efforts the 'Siddha' has to make them become one with the Path of Devotion. While rendering this service the prime thought, which must always prevail in his mind, is that "God has given me these blessings, only by considering that I am a simple devotee of His, and likewise, it is my duty to uplift others without any reservations. He should realise that God has infinitely obliged him

and therefore, he should never be led away to think about his shortcomings, when inspite of such shortcomings, God has so blessed him. He must always nurse the sentiment within him, that the Mission of Service adopted by him must be made known to the world, with a sense of greatfulness to God, who has most benevolently accorded him those blessings. He should be full with such emotions.

When the Sadhaka attains the Siddha Awastha after the above described four Dikshas he is liberated from the relationships, as per his Rinanubandhas which human beings usually have in their current births. He now gets related with Guru Rina. His body medium then gets developed to receive the subsequent two Dikshas, namely the Karan Diksha, and the Mahakaran Diksha.

As the birth of an ordinary human being is tied to the influence of Karma, he is compelled to expend his entire life as per those Karmas. But the period between the Karan and the Mahakaran Dikshas for the Sadhak is meant for attaining the cause and effect relationship of his next birth. At this time, therefore, if he remains greatful to his Sadhana then only will his next birth be, the result not of his Karma but of his wishes. When such a person attains his next birth, he experiences the Divine Element embraced within him, right from his childhood in that life. On acquiring such a stage as per the Karmas of his previous births and later the next birth as per his wish, according to the Karan Diksha received by him in his previous birth, he receives the particular Prerana from that Karan Diksha and thereby adopts the very same avowed service of his Master. In this stage though his Karnik and Atmik Awasthas are fully developed, it becomes necessary for him to acquire a body medium, to acquaint the World around him, about the purpose of his birth. In this stage therefore, though he has acquired a gross body as the functional medium for his Mission, he takes even that body medium to the stage of perfection, through his service and as per the Prerana received from his Master. Thus in this birth he can

functionalise the body medium acquired by him, as an Accomplished and perfected medium, right from the time of his birth. Such a stage is described as Avatar of God form.

Since the Dehik Awastha of such a Siddha Sadhak is functioning in this World like any other human being, his devotees are not conscious of the highly potent Cosmic Power which vests within him. Therefore in respect of such Siddha- Purushas even when they appear in this world through a human form, the eye of a common person is unable to discern the mystery of their birth, the grand and majestic but unmanifested power residing in their body, as well as their actions embracing within them, all those who are grief stricken, by considering those griefs as their own. With such devout tolerance, they are dedicating their lives fully to the welfare of the world. Unfortunately most of the devotees are however unable to see and experience all this for themselves. This absolute and selfless benevolent intention of these Siddha Purushas is just like God Form, as it originates from God's own inspiration to them and at the same time, the modality of their outward appearance and speech is like any other common human being. However, their thoughts about their devotees resemble the Brahmaswarup or Absolute Cosmic Consciousness.

The devotees however, continue to dwell mainly in their body form and on account of the bondages of their Karma, there is always a constant conflict and duality, between their desires and aspirations, likes and dislikes and thought and impulse. Therefore even after being fortunate, owing to their accumulated Punya of the past, to come in close contact with a God's Incarnation, they cannot fully benefit from this unique gift of God, created for human and social welfare. In case of such a God Incarnate who has attained the stage of Karan Diksha at birth, just as his birth takes place as per his wish, his leaving of the gross body too is according to his wishes. His birth or death in other words is not governed by his Karma, since these have been already expiated, and he has fully merged himself into

Guru energy. Such Sages or Saints having realised the true purpose of their birth in this world, it's relation with this world and the time span over which it extends, live their lives in this world only till that period of time in which the purpose of their life is fully served and can terminate it in their own time, to bid adieu to this mortal world. Many times, it is expressed as to why the lives of such individuals of spiritual authority are short lived. The answer is simple. The so called short span of life of such individuals and it's ability, being beyond the bondages of Karma, their one birth is equivalent to seven births, each of a long span, lived by common mortals. Such is the difference between the births of a Siddha Sadhak and a common individual. Therefore as soon as their life's Mission is achieved, they depart even after a short life span, to attain next higher Astral Stages and to adopt as per God's Command and Prerana their future Missions. In this lies the true achievement of their life in this world. The common or ordinary individuals are emersed in the temptations and allurements of a ripe long life because they have had no realisation in any of their previous births, of the purpose and object of their taking birth. Their only aim then is to create material pleasures, as per their Karma, to gratify their unending desires and create for their births to come, new griefs and ills. Therefore even if one enjoys a long life in a given birth, as long as it's ultimate and absolute aim is not achieved, that long life on this Earth, becomes an aimless wandering which does not become of a sensible person.

Till the attainment of the Siddha Awastha, the Dikshas are the blessings of the God element, manifesting in a human form. But during the span of life lived between the two Dikshas, namely the Karan and the Mahakaran, these two great Dikshas are accorded by the Sadhaka's Guru Tatva itself.

The devotees might have been fortunate in coming into contact with a Siddha Purush, or it is likely that such a fortune may be bestowed on them in future. But when they get that opprotunity they

are ignorant of what to ask of such a 'Siddha Purush'. All that is wished for and which is uppermost in their mind, is that by the blessings of such a Siddha Purush, their lives that are disorganised because of their craving for material pleasures, should get properly organised and they should thereby be able to get even more and more of these pleasures. They approach such a Siddha Purush and seek his blessings only with this narrow outlook. It is natural that as per the relations of Karma of previous births, the devotees get material pleasures in life in a greater or lesser proportion. But the spiritual upliftment and progress, is a task, difficult to attain, even in a number of births. Unfortunately the sentiment never occurs even by mistake in the mind of a devotee when he meets a Siddha Purush, as per which, he should ask if the Siddha Guru by his grace, would bestow on him, the benefit of the much coveted spiritual upliftment. This is because they are incapable of assessing the ability and spiritual strength of the Siddha. In fact the powers of such a perfect individual are immeasurable. They are potent enough not only to fulfil the devotee's desires of his material life but also are capable to accord to him liberation from the bondages of repeated births and deaths. Even when such are their infinite capacities, the devotees who have been fortunate in getting their benefits are not willing to surrender their lives, totally at the feet of their Guru. We often hear that a Siddha Guru has warded off the crisis in the life of a devotee and has saved him from untimely death. It is clear from this that the powers of a truly 'Siddha Guru' can even surpass and supervene the powers of Nature. When in a devotee's life, there occurs the possibility of an untimely death, or an accident, or such other serious calamities, his bodily state is such, that in it his Janmakarma, and the Janmajanmantar, have either fully separated from each other or are on the way of such separation. At such times the void so created, amounts to an absence of relationship between the above two Rinanubandhas. The families of the person who meets with such an untimely or accidental death or similar crises, have then to suffer. Such a void though not discern-

ible to ordinary beings, can be visualised only by a Siddha Guru and he can fill that void by his powers and thereby join, with their blessings, the two Rinanubandhas that have separated. Such an extrication from a severe crisis is nothing short of a rebirth for the afflicted devotee. Should not the devotee, then consider seriously, whether he should surrender the life so saved at the feet of his Guru, whose blessings have been instrumental in retrieving it from the claws of death or should persistently keep on enjoying and aspiring for more and more of material pleasures and devote his entire life towards that pursuit? A discerning devotee will well grasp, that if the remaining span of his life after such rebirth, which he has achieved by the Guru's blessings, is laid at the feet of his revered Guru by turning away from worldly pleasures, he will be freed from three of his future births and the pangs of pain, that he will have to undergo, as per his Karma. He will attain the ultimate aim of gratification in life in his current birth itself, by Guru's blessings.

The Diksha that now follows is termed as The Mahakaran Diksha. The benefits of the Karan and Mahakaran Diksha narrated earlier are accorded to the Sadhak directly by the Supreme Power. Therefore, in the first of these states i.e. Karan Diksha, the Guru undertakes God's mission of welfare of the world, he himself being the God Form in miniature. The completion of such a Mission undertaken, means the complete fulfillment of the Karan Diksha. After this when he receives the Mahakaran Diksha he does not take his subsequent births as per his wishes nor does he end them as per his wishes. The objective of his appearance in this world is not his choice but is predetermined and preordained by God Almighty. Many times, the devotees who dwell in the clutches of their Karma try to investigate the origin of the birth of such a Siddha Guru. Similarly they also try to investigate, examine and explore, the path by which they have gone, after leaving this mortal world to enter the Astral regions in space. Such an investigation is of no consequence and leads them nowhere because the God element as per whose

wishes the Siddha Guru's Work is made immortal, knows no beginning or end. Instead of wasting time over such aimless pursuit, it will augur well if the devotees try to remain satisfied with the benefit which the World receives from such Incarnations and think as to how they can remain for ever in meditation, over that Eternal Power. For though these Incarnations are seen only in their gross body form, there lies beyond their gross body, that 'Eternal Power' which embraces the Brahmand. That power is always a solid support to the incarnees. Such Siddha Purushas with proven and established ability are known as Avatar. The function of their Denik Awastha starts in their early childhood, from say at their age of eight. When other little children have not yet even learnt the mode and manner of taking their food, the incarnees in that age show evidences of their mystic powers. When one thinks over as to how, with a perfected technique and with a scientifically established method, Almighty God has created his scheme of things for the wellbeing of the mortals, he is at a total loss to comprehend it.

Today many people have an earnest longing for the attainment of the sacred reservoir of spiritual happiness. When with such hope a person approaches for guidance in that matter, a Guru who has not yet acquired the Saddhya Awastha but all the same has received social acclamation, such an immature person considering himself to be a Guru, prescribes to the disciple, a very difficult Sadhana to be adopted by him, as service to be rendered year after year. On the contrary when a devotee desirous of attaining spiritual happiness, approaches a truly Siddha Guru in the Guru Marg, that Guru first of all expiates the defective encirclements prevailing in the life of the devotee. An immature Guru is incapable of correctly diagnosing such encirclements of defects. Therefore, when he prescribes to the devotee to perform worship such as chanting of some mantra, Sacrifice, Penance etc. the devotee even after such endless repetitive chanting is unable to attain, even the first stage in the trio of the stages namely, the Sadhaka, the Siddha and the

Saddhya Awasthas. The reason is that, the defects of previous births or the defects subsisting in the family in which birth is taken, fall to his lot, on taking a birth. The encirclements of these defects, though invisible, have a severity of a certain degree which may be high or low. Now, even if the devotees begin the Sadhana as indicated to them by the Guru, during guidance, with the aim of attaining the benefits of the spiritual happiness, the Sadhaka being in a stage of infancy, the severity of the defects, which have been prevailing in his many past generations in the family, do not allow the Sadhana to fructify. Therefore, a Siddha Guru takes upon him as his own responsibility, to expiate the encirclements of defects existing within the devotee's body medium before prescribing any specific Sadhana for his spiritual development. Similarly the Guru must have acquired and mastered the ability and technique to know precisely, as to which particular Sadhana, that is the particular rite of the specific Diksha, will accord to the devotee's body medium the necessary development and growth. For this, those mediums of Sadhanas through which the bodily development and growth of the devotees is to be attained have to be first mastered with a Sankalpa by the Guru. When these Dikshas are so mastered by the Guru and later accorded to the devotees, they knowingly or unknowingly become functional in the body medium of the devotees and bring about the desired development and growth of their bodies. On the contrary, when the rite of Diksha is performed only in the nature of a give and take from an immature Guru to the disciple, all that the disciple can boast of is that, he has received Diksha at the hands of such and such a Guru. He only makes a capital out of the Name of the Guru but does not attain any of the stages leading to the Guru Marg.

THE MISSION OF SAINTS OR AVATARAS :-

Today in India there are many places where temples have been erected in honour of Saints and Avatars of the ancient and bygone days, as symbols or tokens of the places, where they have attained their Samadhi. These places, and the temples there, have become famous holy places of pilgrimage. Many persons visit these places year after year and continue to perform certain services in those temples. Now in such Avatari Purushas who have rendered selfless and immense service to this world as God's Work, vests a particular Guna of the Brahmand Shakti, in the form of one of the five Tanmatras known as Shabda, Sparsha, Rupa, Rasa and Gandha. One must realise prior to adopting the Sadhana Marg through one's own experience, as to which particular Guna out of the five, is conducive to his body and soul power. The mere fact that one is visiting the Holy Places of Samadhi of Saints referred to earlier, for years together, does not help one's spiritual upliftment.

A typical illustration of this fact is cited here to clarify the point. At the various centres of the Sai Adhyatmic Samiti, the devotional Hymns composed by Shri Pant Maharaj of Balekundri, (in Karnataka State), a celebrated Siddha Guru in his lifetime, are sung and rendered with devotion. While listening to these hymns, every one does experience that the vibrations created by every word of a hymn get unknowingly expressed in one's body form. This is because the above saint belonged to the Dattatraya Cult and had acquired within him the manifestation of the Shabda Brahma. The hymns which took form, through his inspiration were offered by him, at the holy feet of Shri Guru Dattatraya and have therefore become immortal. Naturally therefore each word of those hymns is itself Parabrahma. When these hymns are sung by devotees, the vibrations of the Shabdabrahma are released without the devotee knowing it. That power then vibrates in the atmosphere around to make the mental state of the singer, one with those vibrations. This illustration shows how a particular Tanmatra can be acquired by the body and soul power of an individual. It is therefore clear that merely visiting holy places

because the Samadhi Temples of great Avatars have been erected there, without realising the Tanmatras that permeate such temples and their surroundings, is not the right approach towards worship.

It is true that every Avatar of God Almighty takes upon him as his duty to accord God's blessings to his devotees. But what is more important to realise is that, every Avatar while departing from this world leaves behind for the welfare of the human beings in this world, that chief Guna which vested in him as his Principal Guna. Just as the creation of the Universe takes place through the five Tanmatras, in the same way the human body is also made up of these five Tanmatras. When by one's fortune he derives the benefit of meeting an Avatari Purush and if the Tanmantra vesting in him as Brahma itself, gets borne by the same Tanmantra dormant in his body, that Tanmantra in his body also becomes Brahma. When one such subtle element in the human body becomes Brahma, it imparts the same attribute to the other four Tanmatras in the human body, present in a dormant form. He is then able to acquire easily the three stages namely Sadhaka Awastha, Siddha Awastha and Sadhya Awastha without being required to perform any particular Sadhana or adopt a long drawn arduous chanting of a Mantra or a holy name, or undergo penance. If a devotee is fortunate in meeting such a proven Guru, the birth he has acquired fulfils the ultimate aim of his life. Further, only that Siddha Guru whose ultimate aim has been achieved by him in such a scientific manner, can perform the function of social welfare in this world. Otherwise it may amount to only collecting people around oneself and the objective of performing social welfare would remain a far cry. Unfortunately collecting people around, as so called devotees, is often misconstrued to mean performing social welfare.

The Tanmatras in the devotees were earlier in the Dehik and Atmik states. I too had within me the same Tanmatras in the Dehik and Atmik States. But during the past four decades, I being fit to be

chosen by my Revered Master for showering his blessings, all the five Tanmatras within me have acquired the Brahma form. It has been my desire that my devotees too should derive the same benefit from the Tanmatras. Therefore for this purpose eight congregations of the devotees were held at Shiroda near Goa. In the first two of these congregations, I got performed collectively the Aumkar Sadhana by all the devotees who attended these congregations. Along with the Sadhana the devotees received immense benefit from discourses which were held at these congregations. On those occasions the Shabda Tanmatra of the devotees, who heard the discourses and the Aumkar Sadhana through the Guru's Shabda Tanmatra also took the form of Brahma without their noticing that effect. Thus, the shabda Tanmatra of the devotees having crossed the Dehik and Atmik states, has become Brahma itself. As a result, they enjoyed the experience of a blissful joy in the course of the subsequent congregations. Not only that, but their remaining four Tanmatras too took actual form of Brahma. The human body attained by birth is composed of the five elements (namely Prithvi, Apa, Tej, Vayu, Akash). The Tanmatras, on the other hand, is an extremely minute stage in which the subtleness of a Tanmatra can be compared to the Atom, being finer than the smallest particle of an element. When a Siddha Guru has to establish and prove a certain Sadhan for social welfare he has to usefully utilize the medium of his devotees. To achieve this the Shakti that is invoked by the Siddha Purush being infinitesimal and therefore invisible, the Tanmatras in the body mediums of the devotees have to be necessarily in a highly awakened and receptive state for that shakti to be borne effectively for the accomplishment of the Sadhana.

It was only when the body mediums of the devotees were so prepared that the Laya Shakti was invoked and it could then be borne by the mediums of the large number of devotees. In the eighth cogregation when the devotees were present with the Laya Shakti within each one of them, this Shakti vesting in each one of

the devotees jointly was merged together to form one entity and the Shakti Peeth of that Power was invoked. This Shakti which existed in each one of the devotees was brought together in that Seat of Power. Consequently for achieving the function of social welfare in future the simplest possible technique has been evolved. It is the technique of Prayer. The Seat of Power as described earlier will now function through the medium of prayer, that is through the Shabda Tanmatra in the devotees.

IMPORTANCE OF PANCHAMI, EKADASHI, POORNIMA AND AMAVASYA :-

Since the last few years, I had instructed my devotees to be present at the time of the performance of a special worship i.e. Anushtan Sadhana at the Centres of the Samiti. These worships had to be carried out on the Panchami (fifth) and Ekadashi (eleventh) day falling after each Poornima (Full Moon) and Amavasya (New Moon) Day, as well as on the Full Moon and the New Moon Days proper, as per the Hindu calander. Now even though the devotees were carrying out this Anushtan Sadhana as ordained, I felt that hardly any one of the devotees perhaps understood the reason lying behind that Anushtan Sadhana. Are such worships directed towards God? Or were they meant for their ownelves? Normally when a reference is made to a fifth or eleventh day falling after New Moon or Full Moon day one is naturally led by the commonly understood connotation of these particular days as given in the Almanacs. In fact the Sadhana ordained to the devotees on these days was meant not for God but for the sake of the devotees themselves. The days for the Sadhana to be performed were fixed by me, to assess the extent to which the devotees have been able to become one with their body, speech and mind with the stage that was accorded to them through the Dikshas given to them by me. Therefore the fifth day falling after Full Moon and New Moon day is not to be literally taken as days falling in the brighter or darker fortnights as days shown in the Almanac. The fifth day is to be taken

to signify the five Tatvas (Prithvi, Apa, Tej, Vayu, Akash) which are borne by our body. The Anushthan Sadhana on this day is related to these elements. Though the body Consists of these five elements, these subtle elements, may not be necessarily borne in the devotees body in their natural proportion. The devotee's life is then not lived in a balanced manner as he would expect it to. Therefore at the commencement of adopting the Sadhana Marg the uneven proportion of these five elements is set right to their natural proportion through Guru's blessings. Thereafter the devotees do not feel dejected but feel happy on account of the duties carried out by them throughout the day through their body medium. One should therefore undertake a mental search during the Anushthan Sadhana on the fifth day to evaluate if any imbalance in the balanced state accorded to him by the Guru, prior to being instructed to take up the Anushthan Sadhana has been created through passage of time. In the Sadhana Marg the body medium is given the first priority. If there is an imbalance in the five Tatvas borne by the body medium then one cannot assume a congruity with whatever Sadhana one adopts. One has to recapitulate and make a search of his thought and conduct during the days prior to Anushthan Sadhana on the fifth day and find out, if any imbalance has been created in the Tatvas in his body on account of his untoward thoughts or unbecoming actions.

Now, in the Anushthan Sadhana at the Centres of the Samiti on the eleventh day, through a mental search as described earlier, it should be observed whether any imbalance has occurred in the Panch Karmendriyas, Panch Dnyaendiryas and the Buddhi that have been earlier developed by the Guru during the course of Dikshas given by him.

It is my personal experience that, this can be observed when one remains present at the centres of the Samiti for the Anushthan Sadhana or during the period before it by contemplation, to find out the effect of progress one has achieved in maintaining in one's mind,

good and congenial thoughts and also searching whether undesirable thoughts coming to the mind are on the increase and if so to what extent. If in such observations, it is seen that good thoughts coming to the mind are on the increase it can be taken to mean, that one is progressing in the Spiritual development process. In other words the devotee is living a greater part of his day to day life under the influence of the Guru's blessings.

The Anushthan Sadhana on the Full Moon and the New Moon days encompass within it, all the Tanmatras in the body, such as the five Tanmatras, the five Prana Koshas, Buddhi, Mana, Chitta, Ahankar the Atma . In the state one has acquired consequent to the Dikshas given by the Guru, the Guru has with his grace merged the Dehik Awastha and the Atmik Awastha with the Anandmaya Kosha and the Guru Energy permanently resides in that Anandmaya Kosh. While performing Anushthan Sadhana on these two days therefore, the concentration to be achieved must be in a measure greater than the Anushthan Sadhana on the fifth and the eleventh day. If such a concentration is not attained it signifies that except for the two days namely the fifth and the eleventh day, when the devotees have attended the Anushthan Sadhana, the remaining thirteen days of the fortnight have been utilized towards undesirable and unpurposeful use. Such a misuse obstructs the achievement of full concentration in the Sadhana which in fact should be of a greater degree than of any other days. Therefore what is necessary is that the devotees should search and assess as to how and why they have misused the precious time of their life during the period preceding the Full Moon and the New Moon days, by way of unbecoming thoughts, actions and behaviour. Through such contemplation by the process of inference one must correct the wrong thoughts and actions which have occurred knowingly or unknowingly. Earlier the faults arising out of the family traditions or out of Karma in the devotees were expiated by the Guru so that the devotees should be able to get the full benefits of Dikshas. But the removal

of thoughts which still remain with the devotees by sheer force of habit is the duty and function not of the Guru but entirely that of the devotees. However they ignore such defects in them even when they are brought to their notice by others. It was therefore to make the devotees cautious and attentive of the states that have been accorded to them, that the Guru had ordained the devotees to observe the Anushthan Sadhana on the fifth, and the eleventh days as well as on each Full Moon and New Moon Day.

The meeting of the devotee and the Revered Guru is occasioned because of the difficulties and crises which the devotee faces in his current birth and his eagerness to meet a Guru to find a solution for his ills and difficulties. This meeting which takes place in the devotee's current birth however is pre-destined as per the devotee's many previous births. Had the devotee not faced crisis in his current birth he would not have turned towards the approach of the Guru Marg or would not have taken to worship and prayer of Devadevatas. It is therefore pertinent for the devotee, when he is fortunate to meet his Guru in his current birth, not to hastily ask for guidance for the removal of his present difficulties. He should on the contrary, think coolly and considerately, how best to benefit from this memorable meeting, not only in his current birth but for many future births yet to come. If he were to reflect upon this meeting with the Guru, in this manner and take the benefit from the service indicated by the Guru, then he will realise that, the expectations of happiness with which he had approached the Guru are eagerly waiting for his command for being fulfilled. There is a particular reason and an objective underlying this suggestion. In the state that the devotees live today, their body and soul mediums have been merged by the Guru and the Guru's presence so merged in these mediums, has been effected by him to dwell till Eternity. Therefore while leading their life, even if a feeling of difficulties and distress comes to their mind, they should not allow that feeling to make them aggrieved or anguished. They should refrain their mind from over-

powering them by a sense of dissatisfaction. On the contrary, all that is needed thereafter is to sincerely pray to the Guru, that he should grace them with the strength and ability to overcome those difficulties. Because, though the work of the Samiti was initiated in the beginning through the medium of one individual, namely, myself, to make it universal and thereby benefit the entire world through its function, a large number of blessed Mediums in the form of devotees will be needed in future. It is therefore pertinent that the devotees should not tie themselves down to a narrow outlook of removing only their personal difficulties through Guru blessings and fitter away these invaluable blessings for a limited purpose. On the contrary they should try to develop themselves through those blessings, as Mediums of social welfare work. Their devotion to such work and towards Guru's blessings, will by itself remove their personal difficulties.

The state which the devotees have thus acquired today has dawned on them easily and without much effort on their part. One should not however think, that since no arduous and restrictive Sadhana or penance were required to be adopted by the devotee to attain the state, the attainment of such state is insignificant. They should realise that the state in which they live today would not have come to them even inspite of their spending large sums of money to achieve it. I have had the privilege, over the past half a century to be in the service of the Guru Marg of my Great Master and I have closely observed the working, the service and the lives of many other Gurus or those in the Guru Marg. In this observation my personal experience has been that these other Guru Mediums who have acquired different stages in their Guru Marg, have been unable to transmit these stages of Spiritual development which they have acquired and their benefits to their devotees. They can only bless the devotees as per the stage which they themselves have been able to attain. The result is that even though the number of their devotees and followers swells with the passage of time, these Mediums inspite

of being blessed by their Gurus, cannot perform the function of according peace, happiness and contentment to others. They can benefit from those blessings only in their own personal lives. It was for this purpose therefore, that I discontinued the work of giving guidance to the devotees in solving their personal and family problems and difficulties. I thereafter, earnestly pleaded with my Great Master that "the states which you have been gracious to accord me, should also take a concrete form in my devotees". I adopted for this purpose the Sadhana guided by my Master from time to time and got the same performed through the body mediums of my devotees. For the effective transmission of these states (i.e. those that have been acquired by me) it is necessary that just as the Guru's body, speech and mind have become an integrated whole in the form of the Power of Trinity, the same state has to be acquired by the devotees through the Sadhana indicated to them. Naturally, for the transmission of such states, in Spiritual development, as a give and take transaction, between the Guru and the devotee, the technique or the instrument, which facilitates such transmission, has also to be invested with the Power of Trinity. Only by utilizing such a technique, the state that has been acquired by the Guru, gets transmuted to the devotee, through the vibrations created during Sadhana. That technique, for the transference of Guru Power, is the Aumkar Sadhana which I got performed through the devotees.

I had the privilege to receive Diksha into this Aumkar Sadhana initially, at my birth place, directly from Shri Bhairavnath, one of the incarnations of Lord Shiva. As per that Diksha, I have been regularly and meticulously performing the Aumkar Sadhana over the past forty years. It was realised by me that for the benefit and welfare of others, this Aumkar Sadhana needed to be provenly established for that purpose. For achieving such a proven Sadhana, I, remained present on every Full Moon Day for eleven such Full Moon Days, at the Holy place of Narsoba Wadi located in Western Maharashtra, near the city of Kolhapur, and performed Havan rites. As a culmina-

tion of these offerings a Maharudra Swahakar was also performed at the same place. By performance of these ceremonies strictly in accordance with it's modus operandi, as laid down in the ancient scriptures, the supernatural element of Aumkar became a Siddha element. Later the devotees were initiated into this element of Aumkar as per the Karan Diksha. To establish this Karan Diksha and later reach it's culmination in the form of the Mahakaran Diksha which is the ultimate, it was necessary to seek the blessings and grace of Lord Ganesh, a Diety whose cosmic soul form, is the Aumkar itself. This Deity symbolises the Aumkar. It's cosmic form assumes the trio A U M which finally integrates into the symbol Aum. These letters alternately express the states of Utpatti, Sthiti, and Laya.

The earlier Dikshas leading to the Mahakaran Diksha that were given namely the Upasana Diksha, the Namasmaran Diksha, the Anugraha Diksha, the Guru Diksha, the Karan Diksha, and finally the Mahakaran Diksha were ultimately integrated in the Trigunatmak Shakti and this Aumkar State was rendered at the Holy feet of Shri Gorakshanath, a leading exponent of the Nath Panth and as per his command the devotees were blessed with Anugraha of the Nath Panth. Symbolically, the bearing in the body medium of a devotee of all the states which the Guru has acquired, is true Diksha or Indoctrination, which in other words is the Anugraha. Mere prescription of an Aphorism and according the technique to establish it, is not truly the Anugraha Diksha. The journey of the devotees, on the Guru Marg, leading to the destination of the state acquired by them today, implies that at this destination, The Atmik Shakti first blossoms fully by the help of five Dikshas which have a positive form and after the Anugraha the devotees become one with Guru resulting in the Atmik Shakti of the devotee assuming a formless state. As the function of social welfare is expected to be performed by the devotees who have been blessed with the final stage, it is necessary, that the states which the Guru has acquired should

manifest themselves within the devotee. For this purpose, the disciples have to be told to perform Sadhana through only one of the practice mediums duly chosen by the Guru. At such times the indicated Sadhana has to be so performed as to commence from the point of the Annamayakosha located in the Nabhi, later leading to the Anandmaya Kosha, located at the Brahmrandhra and has to attain its completion there. Accordingly, that stage in which, through the body medium of the devotee, the Sadhana reaches its perfection in the brain centre is described as the dawn of the Thousand Petalled Lotus at the brain centre. The perfection of the stage in the brain centre is thus a supreme stage granting the devotee the same knowledge and wisdom which the Guru possesses. But according to the Dattatraya Panth, the Navanath Panth and the Sufi Panth the attainment of the perfection stage implies also, that the Dehik and Atmik Shakti of the devotee have merged into each other and are ultimately absorbed in Guru Shakti. The Guru belonging to these Panths has to instill in the devotee this power of Trinity as a trio of Dehik, Atmik and Guru Shakti at the central point of the brain, as a token of the symbol of the Shakti Peeth itself. Now, this state which the devotees have been fortunate to acquire will henceforth be functioning for the welfare of others through the mediums of their body, speech and mind, symbolically in the form of a Shakti Peeth. The integration of the body, speech, and mind and its further merger with the Shakti Peeth is in other words the Grace and blessings of the Guru. The vibrations and waves of this Power of Trinity are henceforth going to get expressed through the speech medium of the devotee. It is therefore important to realise that the Prayer which the devotees recite everyday is not going to be mere utterance of words through their speech medium. It will now assume a much greater significance. When the devotees recite the prayer hereafter, every word uttered by them through their speech medium will become operative in the atmosphere around, by taking the forms at one and the same time of a Shastra, Shastra and Astra. It will purify the atmosphere which is today polluted by

untoward thoughts. God has bestowed every individual taking birth on this Earth with a discerning intellect. However, the nature and character differs from person to person and therefore through the medium of intellect of each person, unholy, untoward and unbecoming thoughts emerge and thus pollute the atmosphere. This multiplicity arising out of cross thinking will be removed and set right by the Prayer that we shall be reciting henceforth, and it will purify the polluted atmosphere. Such is the immense power that is imbibed in the Prayer drafted by the great Guru. Should not then, the devotees sensibly and judiciously muse over the simplicity and ease that has been imparted to the great work of the Mission that is now to be carried further by the devotees?.

The responsibility of reciting the Prayer for the welfare of others has been entrusted to the devotees. It therefore naturally follows, that while the devotees are working to fulfil the responsibility through the Prayer, their body, speech and mind should never for any reason be perturbed or dwell in turmoil, bringing a sense of dissatisfaction, and should never deter on account of wrongful thoughts from the one singular aim of achieving the ultimate. Till todate the devotees have celebrated number of times the auspicious day of Guru-Poornima. This particular day falls on the Full Moon Day in the month of Ashadha. The significance attached to this day is that devotees in ancient times worshiped their Guru with all celebrity and offerings known as Daxina, with full devotion. This Daxina or offering signifies the devotee's sense of appreciation towards their Guru and the high esteem in which they behold their Guru as a benevolent Preacher of True knowledge. Devotees in the Samiti too have been worshiping their Guru by offering Daxina, with faith and devotion. But perhaps many of the devotees have missed the correct significance of the concept of Daxina. In fact the offerings that are made to the Guru who prevails over all the Three Worlds, Ihaloka Parloka Swargaloka is only a token of the disciple's Devotion, Sentiments and Esteem with which he beholds the Guru. It cannot be measured in

monetary terms. It has no quid-pro-quo relations. The true sacrificial offering is in fact to be made now. Because to attain the ultimate aim of life in this birth in this world and in births yet to come is beyond the powers of any human being. This has been achieved by the devotees who have been now initiated only because of their total surrender at the feet of the Guru. Therefore the only penance which now remains for the devotees to adopt in their future, is to live and lead their life strictly in conformity with the Guru's command. Doing so itself will be a true offering to the Guru in response to all that he has done throughout his life for the welfare of the devotees. It was with this intention that I had during the eighth congregation held at Goa told the devotees, not to offer to me individual worship but consider that worship, as the worship of the Divine Power, that manifests through my medium and has transformed and shaped the devotee's mediums by according them the different Awasthas. It is such worship that will spear for your devotion and faith in that Guru Shakti. In my scheme of things devotion towards our Guru, alone is real offering to the Guru.

I have never felt elated when devotees kept my photograph in their homes and worshiped it with devotion. Nor have I felt elated when large numbers of devotees have been inviting me to visit their homes and have been receiving me with overflowing hospitality, I being their Guru. This is because when devotees first approached me with their problem, griefs and distress, they got a solution for them through my guidance. It was only after receiving such satisfaction that the devotees realised the powers vested in me and as a token of that realisation they took to worshipping my photograph at their homes. Had they not achieved material happiness and pleasure through my blessings, would they have even then worshiped my photograph is a question which ipso facto arises. I have often posed this question to myself. Just as devotees approached me first and keep on approaching even now in the expectation of fulfilment of their desires through my blessings and grace I too had

and still have certain expectations which I expect the devotees to fulfill. The devotees on many occasions and in the course of the various congregations have spoken in my praise in words poignant with devotion and sentiments. I have heard these words with appreciation but I am fully aware of the fact that my present birth in this world is not basically for what I have done for my devotees. I firmly behold that the causality of my birth has been to serve others as per my Guru's command and the purpose underlying this service is that the births of my devotees too should similarly be devoted to the cause of service. I am therefore not elated by the measure of material pleasures that the devotees have gained or the particular crisis through which the devotees have come out safely due to my blessings. The individual medium that is blessed and which takes birth for the work ordained by Divinity has the ability and power to render Godhood even to a stone. Therefore, instead of praising me, for the material pleasures that I have accorded them, if the devotees were to take stock of the extent to which they have progressed in the Guru Marg, I would have received real satisfaction from the duties that I have performed towards elevating my devotees. This is so because before approaching me, the body, speech and mind of the devotees were almost fully given to the Shadvikaras and Passions of the mental state. As the body mediums of the devotees had not then developed, their life was afflicted by many undesirable effects. After receiving Guru blessings, if they had taken stock as to which are the afflictions whose severity has been reduced and to what extent good and pious thoughts have taken their place because of Guru blessings, the devotees would have well realised that the transformation that has taken place within them would never have materialised in the absence of Guru blessings even till the end of their mortal life.

There is yet another lesson to be drawn to which I desire to draw the attention of the devotees. Similar work of social and human welfare, carried out by accomplished persons as per their Guru's

command is unfortunately seen to have come to an end after their departure from this world. It is my earnest desire that these Divine Instruments of Guru's blessings acquired by me should become effective during my life time itself, so that after me the system of Siddha Siddhant Paddhati would not go into oblivion. Therefore during the course of the last year, I got these Instruments fully established and on the Guru-Poornima Day, integrated them in chosen and appropriate Sevakas so that with them those Instruments will become functional traditionally. I feel sorry that, today devotees look with a very short sighted and narrow outlook to those Sevakas who perform the work of guidance as ordained by me through these Instruments. Even when I am confident in my mind, that these Sevakas are Accomplished and are fully capable of removing the ills and griefs of those who seek guidance, the devotees inspite of their having spent number of years with the Sai Adhyatmic Samiti, still cling to the traditional personified Guru Worship. They continue to labour under the false conviction and faith, that it is my blessings alone, that can ward off their griefs and distress. The devotees must get rid at their earliest of such personified faith and conviction and replace it by the very broad concept, that those who are appointed as Sevakas at various Centres have not been so appointed because it was their desire. Their placement at different Centres should be understood as a token of Guru's command. This will serve two purposes at the same time. Thus while on the one hand, the griefs, ills and distresses of the devotees will get expiated in the same way as before, through the Sevakas, who have been appointed as per Guru's command on the other hand it will save so much of my invaluable energy which would otherwise get consumed in the removal of the griefs of the devotees arising out of mundane matters. The energy so saved can then be utilized by me for enabling the devotees to achieve the ultimate aim in their life.

It is seen that, to attain the ultimate ideal, various Dikshas are being accorded many times and at various different places, by a number of inept gurus about whom we often hear. Some of the devotees adopt them too. But they forget that attainment of the ultimate ideal in one's life is a subject, which is not that easy to achieve without much sacrifice. It is even beyond the one, who has an intense urge to grant it. It is only when the Guru medium which functions, to bless the devotees, completely surrenders at the feet of his Master, with his body, speech and mind, as well as with all his material belongings in terms of his money and material things, for the welfare of the devotees, that the devotees will experience the appropriate fruit of those blessings in terms of their welfare. In the absence of such a sacrifice on the part of the Guru, the devotees cannot go any further on the Guru Marg beyond someone expressing in high sounding words the Philosophical or Metaphysical aspects of this subject and the rest listening to them, as if being hypnotised by those talks. The devotees can hardly realise any substance in their life through such talk. For after listening to the discourses they just come to where they began. A sense of complacency, on their part that all is well with them because they are on the Guru Marg, being an illusion, will lead them nowhere. The devotees cannot therefore attain any upliftment beyond those high sounding talks.

I behold nothing else of a greater value, satisfaction and peace, than the achievement of my avowed aim of selfless service to my devotees, which has materialised in this very present birth of mine due to my Great Master's grace. Till this day my devotees may have had experiences, which they might consider as their cherished treasure. It may be that some may have had adverse experiences too. I earnestly request the devotees, to take what they feel has been a welcome gift to them and forget all that they feel has been unwholesome. Right from my childhood to this day in my life, my body medium which is the same as any one of the devotees, having

been made out of the Five Tatvas, has been totally surrendered at the feet of my Great Master. Naturally therefore, through my Atmik Shakti and the congenial feelings of my soul, I have been all the while showering on all of my devotees Guru blessings by that unseen hand. Such grace is beyond any parallel. It is even beyond the shield of protective thoughts borne and actions undertaken, by one's own parents. However since the body mediums of the devotees could not cross the boundaries of enticements of material pleasures, the devotees have been unable to realise the Divinity of those Guru blessings. I have till todate never pleaded to my Revered Master for anything beyond his blessings. Will it ever be proper for me that I would approach my devotees for the fulfilment of my own personal expectations? In fact it is erroneous on the part of the devotees to think in those terms. For one thing, my Life itself has been of total surrender. What does then remain for me to ask of my devotees? Moreover such an eventuality has not arisen, and will never arise, because the blessings showered on me by my Master surpass every cherishable, material, immaterial, external and internal Wealth. It is Divine wealth, the like of which cannot be seen anywhere on this Earth. It need not ask anything of others but can accord everything that others want. That is it's uniqueness.

I have explained in the foregoing pages the Sadhana that I was required to carry out as per my Master's command and it's established aim and objective. I earnestly request my devotees to consider this Mission not in terms of my personal Mission but as the Mission to be carried out by all of us. If the devotees sincerely strive to attain the fortune of working in the Mission, as per each one's ability and knowledge, sincerely and devotedly, then alone will I get that sense of fulfillment which I had cherished all through my life and the attainment of the ultimate ideal which I had pledged for, when I embarked upon the work of this Mission.

AWADHAN, DHYANA, AND CHINTAN AWASTHA :-

In the Sadhana Marg there are three important Awasthas. These three Awasthas are Awadhana, Dhyana, and Chintana.

The stage of Awadhana :-

It is hard and difficult to attain this stage in the Guru Marg. Because on taking birth the appendage of Karma of the one who is born begins to chase him. It is with the intention of relieving oneself from these Karmic bondages, that he adopts the Guru Path. At such times, instead of holding high expectations of material pleasures, one must try to create within him a sincere urge as to when in his search will he meet a true Guru. Instead of merely wasting one's precious life in the mad rush after mundane pleasures, one must aspire to give his life a distinct and desired shape and form. It is the true and Siddha Guru who moulds the life of his devotees in such desired form and shape. He is not like those unaccomplished gurus, who like a shepherd, only collect and keep their flock. A shepherd only keeps his flock, conversely the Guru not only keeps the group of his devotees, but guides them on the right and virtuous Path. He serves as a beacon light to his devotees, ever glowing to show the right path, lest they be laid astray. A truly Siddha Guru is one who always has an earnest urge within him, to constantly impress upon his devotees that their lives should not be fettered away in search of material pleasure but should be harnessed altruistically in service of others. It is with this pious intention that he constantly leads his devotee on the Right Path. But it is necessary that such a Siddha Guru must harness all that he has, his body, speech, mind, his wealth, in fact his entire life for the welfare of his devotees. He should refrain from telling to his devotees the cause and effect relationships of their Karma that have brought them the particular ills and griefs in their life. Even a roadside astrologer may skillfully discuss this phenomenon of ills and griefs. Instead the Guru should expiate those Karma relations of his devotee and create in him a

sense of full security, confidence and a firm determination. But at such times the devotee is dwelling at the level of ignorance. The Guru then has to perform the important duty of imparting to the devotee Knowledge in depth. He must be able to impress on the devotee and make him understand, that true meaning of life does not lie in living it merely in the pursuit of material pleasures. With such a realisation, the devotee's approach to life begins to gradually get transformed. It is imperative that it must get so transformed. Because life in this world is momentary and whatever one has to acquire in this life must accord perpetual benefits in his future births too. Mere attachment to life is not enough. One derives knowledge about his present birth as he grows in it, but at the same time he also develops an attachment to it. It is necessary to think, as one progresses in the Guru Marg, how the attachment to life will diminish and the true benefits of the Guru Path which are everlasting will be on the increase. One should try to inculcate a sense of righteousness in performing one's bounden duties towards all others, with a sense of detachment towards worldly matters. For life in this world is only a temporary abode for the soul. If the mind gets too much involved and develops great attachment to the pleasures of life, it will ultimately become almost impossible to draw away from it. The material sufferance at this time when a sense of defeat has overpowered the mind is beyond description. One should therefore realize that his relationship with the world around him is of being in it but not of it. To think, speak and bring about in one's action such behaviour is the stage of Awadhana. In other words, it ordains a conscious and deliberate effort on the part of a devotee to be ever alert and attentive about his speech and behaviour. While performing one's rightful and bounden duties, one's outlook towards this world should be that, this world being only a temporary abode, his subject should only reside in it, as long as it is ordained, but not involve itself in it. He then attains a stage where the purpose of performing actions does not lie in satiating one's wants but in shedding off the Karma by righteous and lawful conduct. This

naturally leads to a beginning of the next birth, in this present birth itself. It is the beginning of one's birth in the higher terrestrial planes of the other higher worlds. At such times from the Aumkar Sadhana that is performed, only the "A" Tatva gets established. This "A" Tatva Signifies Utpatti. The soul at this time takes it's birth, and when it takes to the Guru Marg, the soul acquires the "A" stage of the Aumkar. It is therefore very necessary to be one hundred percent Attentive while performing Aumkar Sadhana and keep up the stage of Awadhan.

THE STAGE OF DHYANA :-

The devotees have performed many Karmas in many of their previous births and therefore, as an outcome of it they have acquired the present birth. They have however no recollections of these previous births and therefore, they are committing the same sins and errors, time and again and thereby accelerating the recurrence of worldly temptations. Birth once again is then inevitable. This wheel of life thus moves perpetually. But it is also true that in one of the previous births, they have positively performed some pious acts. As an acquittance of such pious acts, those acts lead them to the Guru Marg in their present birth. But at that time they do not remember their Guru of the previous births. To bring this about, a crisis occurs in their present life and at that time, in search of happiness which is missing in their lives they meet the Guru. In fact a crisis in life does not signify grief or distress. It occurs to awaken us to bring us back on the Right Path from which we have deviated. It is a gratuitous Act done by one's own Karma. At that time, lest such karmas be repeated by them, Shri Guru expiates by 'Vimochan' the defects in their Lineage and purifies their karma, and fills their places by Dikshas. In reality, the Guru has an ardent desire to remove all the defects in Linage and in the Karma of his devotees and reform the devotee's life to make it faultless. He also intensely desires to provide for their future births. Unfortunately the devotees do not accord to the Dikshas, the high value which they deserve

because they are taken up by the intense desire of achieving that enjoyment in life, which they see others around them enjoying in this world. Full realization of the true significance of the Dikshas and Vimochan which the Guru has accorded them, alone will lead to an understanding of it's immense value. One does not get birth in this world in quick succession. To repeat a birth requires hundreds of years. Wise persons have therefore repeatedly advised not to unnecessarily waste one's precious life. While the devotees live their life, they should live it, not only for their own personal living, but should see that their life should be useful to others too. In fact after taking birth, life appears to be as if it were lost in the woods. It is Guru's blessings that converts it into a paradise. This is the religious merit of the Guru. The question as to what material benefits the Guru has given, arises in the mind of the devotees because they are fully under the sway of their Karma. When this phase of the Karma sway ends, the stage in which religious righteousness is supreme, begins, and then it dawns, that life has an equally important function for the benefit of others, as it is for one's own self. Therefore instead of taking repeated births and that too for being reigned over by Karma, one should adhere to the pledge that by the grace of the Guru, all his births now and in future shall be devoted to the sole aim of religious righteousness. An earnest longing should be cultivated for the supreme function of welfare towards others. This life's ultimate Mission is more important, than merely aiming at the fulfillment of the primary needs of food, shelter and clothing. It should not be of much consequence if at times the fulfillment of some of these daily needs of living is forgotten. Life is more precious than it's mere gross living. This stage indicated by the letter 'U' in Aumkar sadhana that the devotee performs, is attained in the Dhyana Awastha. Having attained it there is nothing more left to be asked for of the Guru. Guru's blessings have transformed the devotee's life into a meaningful one which was earlier bereft of it, and would have otherwise become a waste. The devotees should therefore take it as obligatory on them to offer this birth of their's to

the Revered Guru as a sacrificial offering in token of their reverence towards him. This Guru Daxina in other words means that we have to be ever alert. The Linage of a family in which one takes birth, does not now remain confined only to that Family Linage, or the Clan, Creed and Race to which that family belongs. It has now with Guru's blessings, become a part and parcel of the Guru Tatva. In future therefore, one has to aspire for a birth not in terms of progeny but in terms of a Divine Wealth. For the Guru has blessed the devotees to be such Divine Wealth, which has no end or limit even after having born repeatedly. It is in this infinite form of Divine Wealth, that The guru has blessed his devotees to be born in future.

THE STAGE OF CHINTANA :-

It is difficult to understand and realize what this signifies, even to a highly knowledgeable person. To take birth in this world is to become fortunate. In the Tribhuvan there is no birth superior to that, which is taken in this world. These three Lokas are named and described as Ihalok, Paralok and Swargalok. The birth taken in this world is superior to other Lokas because the Jiva can achieve its progress only on taking birth in this world. In the other Lokas, life is only animation or living. In these other Spheres, though the Jiva is born, its evolution can take place only on this Earth. The scientific explanation for this is, that a physical body is necessary for the Jiva to be born. This body medium is made of the Five Natural Elements and it is only on this Earth that the Five Elements exist. The Jiva and its residing place, namely the body, together make the total living life. That is life in its true sense. When the Jiva takes birth, only the body medium is born afresh, with the residing spirit being in a stage of Jiva, Jivatma or Atma. Such Life has been experienced by the Jiva in the past births, but the body being new it is unable to get benefits of the past experiences of the Jiva. Naturally therefore, on taking birth the body has its temptations, while the individual spirit or the soul, is anxious to find, how it will

achieve the real benefits of Life through the support of the body. In other words, there exists a continuous Dwaita between them. If it fails to meet the Guru, then Life is only full of anxiety, as to how it will attain Salvation. Life then instead of enjoying the Sweet Nectar of Guru blessings, gets consumed and is turned to ashes after it has lived its physical span. It is therefore necessary, that in the Guru Marg such Dwaita must be removed and a realization and knowledge of the ultimate Adwaita must dawn to the body and soul. The doctrine contends that, only the Ultimate Principle has actual existence and that all phenomenal existence is an illusion. Since life is momentary one must pose a question to oneself as to "which is that pleasure and happiness for which there is within him an intense urge"? In such introspection, if the urge for salvation is genuine and sincere, it is the Guru that feeds the devotee with morsels of pleasure instead of perpetuating temptations. A devotee must be aware of his ultimate duty to seek for Guru's blessings, so as to bring about a happy ending to his transient life in this world. However, it is the ignorance of the devotee that makes him indifferent towards his ultimate aim of Life and the simple way of Guru blessing to attain it. If with a persistent indifference and a nonchalant attitude towards life, one 'reaps as he sows' none else but he himself is to be blamed. On taking birth, the relations as well as those who have interests in the child, try in every possible way to come closer to him. But in the end when one departs from this world, he has necessarily to desert all of them because in the other worlds there is none whom the soul can call as his own. It is because of this that in one of his hymns Shri Pant Maharaj has given a valuable piece of advice to be borne in mind and thought over, that, 'one comes into this world all alone and departs all alone, and therefore accepting the Guru Path is the only solution to salvation. Guru Marg is the only one that is Eternal'. In the other worlds, the soul does not have a body medium. It is the physical body alone which tries to know itself and others. At such times therefore in the other worlds, only the soul and his Karma exist. If good and pious Karma have been performed in the life in this

world, they go with the Soul to the other worlds. The Karma performed to appease material desires remains behind on this Earth. Since this Karma exists on this Earth in the form of unfulfilled desires, birth is inevitable. But when Karmic Actions of good deeds are carried by the soul to the other worlds, then there will be true Rebirth. A realisation and first hand experience of this analysis is the 'Chintana Awastha'. Since in many past births we have failed to express our gratitude towards births taken at different times, 'Chintana' is necessary. Without deep meditation it will not be possible for anyone to realise the correct implications of the unending chain of births and the non-duality between the 'Jiva' and the body. In the word Chintana there is the letter Chi. and other letters are Tana. Chi. means Chiranjiva (immortal) and Tana means the acquisition of the Karan Deha. It is with this blessing of immortality given by the Guru, that the soul commences its journey to the other worlds. With these blessings, the life of the devotee is freed from all anxiety and does not meet the common fate of being reduced to worthless powdered ash. The devotee's thought and behaviour exhibit wisdom earned by him in Contemplation and Meditation. His Contemplation is the function of the soul which is signified by Daya, Kshama, and Shanti. It is the soul of the one whose thought and actions exhibit the above trio that transforms itself into the 'Parmatma'. The famous and worthy saint, Shri Pant Maharaj, describes this phenomenon in all humility, thus, "inspite of his yet being in ignorance and without having to his credit any 'Sadhana' or service, the Almighty has provided him this invaluable treasure, and inspite of all his deficiencies, the Guru has with his grace taken him to the soul's very own preserved corner in its heavenly abode". This is how true Guru blessings transform the life of an ardent devotee. Such is the contemplation and meditation which should remain in the devotee's life for ever. His modest prayer to God Almighty should be "Oh God, take mercy on me, for I cannot remove the defects in me. Forgive me and pardon me oh thou, that is Eternal". In this Sadhana therefore when all the stages namely those of Awadhana, Dhyana

and the Chintana get merged to make a Trio the Sadhak fully realises that which is the Sat, that which is the Chit and that which is Anand. He becomes Satchitanand. With this attainment, there remains no give and take, no barter and no exchange in the life of the Sadhak, for he has had in that stage all in this universe which is worth having. On the contrary, it is as if, Almighty God that asks the devotee 'what is your unfailing, eternal and absolute treasure?'

SHRI MAHAKARAN DIKSHA :-

The Guru through his kind grace, accords to his devotees the Mahakaran Diksha. This Mahakaran Diksha is a Prerana. It is a realistic stage and not an imaginary one, as many times it is taken to be. The urge of working towards social welfare is of the soul and is supported by the Almighty in the form of Prerana. In the functioning of Social Welfare it is of no use building imaginative models of that work. Because imagination or concept formation, is the cause and effect function, linked with Intelligence. Assuming for a while, that Intelligence does offer the Prerana, it is important to note that, right from its inception, Intelligence bears the Karmic aspects and therefore intelligence gets its momentum as per one's Karma. Such a momentum therefore, cannot be truly called Prerana. Momentum breaks the inertia of an object by an external push. It is thus relative and comes from the Intelligence as a physical force. Prerana on the contrary, is internal within the subject and being absolute, it does not depend on any external stimuli. Prerana therefore conjoins within it, visible consciousness. It is called Chaitanya. It is a changeless aspect of pure consciousness. It is defined as the Universal intelligence of spirit i.e. Satchitanand. Prerana therefore manifests itself within the soul.

Now, even if the Prerana gets invoked and takes a Form, a period of some centuries has to elapse before it takes a distinct shape. During this period the assistance of many pious and saintly sages, gets utilized to concretise and establish the Prerana that has

emerged. In this way God's Prerana created for the welfare of this world, continues to carry out its objective, endlessly and eternally, even if its conversion into a proven and established state, may need the time span spread over centuries. It will also demand an earnest longing on the part of many of the Incarnees of God to materialise it and a sacrifice of dedicated lives, on the part of many 'Siddha Gurus'.

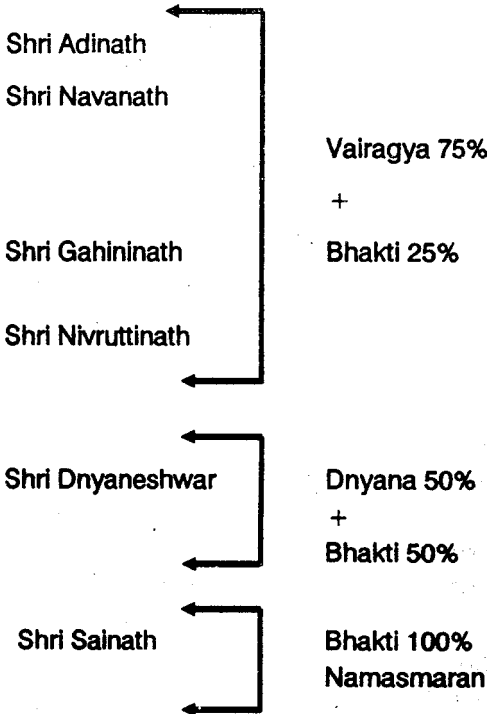
Today, it is this God's Prerana, that has been accorded to us by our Guru as the "Mahakaran Diksha". This tradition has its origin in the 'Navanath Cult' and has been handed down to the 'Nine Nathas' by 'Adinath' who is the first Divine Element of that Cult. He gave the Initiation to the Nine Narayanas and turned each one of them into a Nath. The word 'Nath' here means a protector, a saviour of the downtrodden. The Nathas thus converted the orphaned world into one which now enjoys the protection of the Nathas. They imparted protection and Universal Knowledge to the world. One of the Nine Nathas named Gahininath Initiated his disciple, NivruttiNath for carrying further the work of World emancipation. Upto this period the chief Aphoristic Rule of the Nath Cult for one's salvation, comprised of seventy five percent Renunciation of Worldly Pleasures or alternately right dispassion and indifference to the unreal and the transitory, and the remaining twentyfive percent was comprised of Worship, Faith and Religious Devotion. Saint Dnyaneshwar the disciple of Nivruttinath laid stress on the Primordial Prerana, to mean, a search into what is God's desire? In order that this should be well understood by the world he wrote the pious and celebrated "Pasayadan". It is the expression as to what God's Prerana desires to accord to the world. He presented to the World a novel method of worship, comprising of Fifty Percent of Universal Knowledge and Fifty Percent of Devotion. The knowledge which is expressed in words will be effective only if it has the backing and support of Divine Power. Then alone can it do some definite and constructive work.

It is with this in mind, that Saint Dnyaneshwar expounded to the world the Doctrine of Dnyana and Ishwar.

As per the same tradition, Revered Shri Sainath Maharaj has for the benefit of posterity, given a concrete form to the Primordial Divine Prerana and instituted that power on this Earth. The Shaktipeeth Prayer that has been drafted for the devotees by me, as ordained and inspired by Shri Sainath, is exactly the like of 'Pasayadan' of Saint Dnyaneshwar. Through this prayer the Primordial Divine Prerana has been rendered in Word Form so as to accord Peace, Happiness and Contentment to the World. This is the unparalleled, Eternal and Divine Gift, which has been given to the devotees. That blessing, which without being asked for has descended on the devotees, without their knowledge is the treasure of the Guru's blessings. This disposition is none other than God's Divine Prerana. In order that the devotees should acquire these Guru blessings, simply by 'Namasmaraan', with full devotion and not requiring any arduous efforts on their part, the devotees have been given Three Pratimas, namely the Karan, the Mahakaran and the Saishaka. Thus the God's Prerana which descended on this World about 2500 years back has been brought into a concrete form through Guru blessings and has been provenly established for heralding the dawn of a New Era of Humanity and Human welfare.

(Contd.....)

(Shri Mahakaran Diksha) (Prerana)



The benefit which the devotees have obtained from the 'Diksha' through Guru blessings are in fact extremely difficult to achieve for the Sadhakas. To achieve these, needs, as laid down by traditional practices, the adoption of very severe methods and techniques. Even inspite of such severities it is difficult to emphatically say that the devotees would attain the desired Awastha, and such possibility is very remote. But today the Great Master by his gratitude, has very kindly moulded and shaped the lives of devotees through these

'Dikshas'. It is true that the devotees have acquired these 'Dikshas' without being required to perform any elaborate 'Sadhana' or services. It is then, an all the more important duty of the devotees to study them closely by acquiring more of Knowledge. When this duty is fulfilled with a deliberative thought, then alone can it be said that the devotees have provided for their posterity, Peace, Happiness and Contentment through Guru blessings.

The 'Diksha' received, have given to the devotees' lives, a properly defined outline. Now, having received the benefit from the 'Diksha' the one and only duty that rests with the devotees, is to preserve that cherished gift, and maintain their own, as well as of their future generation's behaviour, as per the Guru Marg. While bestowing the benefits of the 'Diksha' the Guru has provided for peace, happiness and contentment in an ample measure for the devotees, as well as their future generations. Earlier, to attain the same the devotees were performing. 'Kulachar, Kuladharm Vratavaikalyas, fasts, Japajyapya, NavasSayas, Shradhapaksha etc. But inspite of performing these rites as per traditions and customs, the desired peace and happiness could not be attained, because the performance of these rites had been only in the nature of repeating what the forefathers in their families did in their life time. It amounted to only a blind imitation of customs and traditions. For the liberation of the souls of the departed persons, even when the devotees may have performed obligatory ceremonies at the three Holy places namely Prayag, Kashi and Gaya, specially meant for rendering such offerings to the departed ones, the devotees have not succeeded in that purpose. Similarly, as per the traditions in their families the devotees may have performed Kuladharm, Kulachar, Homhavan, Charity in honour of the Kuldevadevatas of their Family. But the devotees have not succeeded in attaining the blessings of their Kuldevadavatas. Since the expected peace and happiness was not forthcoming, the devotees themselves set in search of Guru's blessings and ultimately met the Guru. As per the system laid down in

the Samiti for it's work, the Vanshavimochan, Karmavimochan, Rinavimochan, etc. were carried out for the welfare of the families of the devotees and thereby in the current birth attained by the devotees, the relationships of the departed ones in their families that were functioning as defects on account of their unfulfilled desires, were also expiated and removed.

The 'Diksha' stage acquired by the devotees today, is not merely for progressing in their material lives. It is to be utilized for the fulfillment of their bounden duties towards their families and at the same time and along with it, to attain the ultimate spiritual ideal of life. Such is the two fold duty which now rests with the devotees. By the Guru blessings so bestowed, the devotees have liberated the souls of the dead and departed in their families and have also been gifted with the blessings of their Kuldevadevatas. Moreover, the JanmaKarma Rinanubandha because of which the life acquired in the current birth was impeding the progress of the devotee's Sadhana, has also been expiated. Such is the state which gives the devotees, the means of achieving life's ultimate spiritual aim, in this very birth that has been so graciously awarded by our Great Master.

In this connection it has been indicated to the devotees in the course of my discourses, that the devotees have hereafter to perform the duty in the remaining part of their lives, of striving to achieve the ultimate aim of life. But many devotees did not understand the correct implication of attaining the Ultimate Aim. Not knowing this as soon as they were granted the Karan Diksha, they wrongly took it to mean, that they have now to spend more of their time in acquiring Guru blessings, even by ignoring the fulfillment of their bounden duties in their life. In fact attaining 'Diksha' itself means attainment of Guru's blessing. The Guru has never put on his devotees the obligation of spending more of their time in the service of the Guru. The only duty expected to be performed is to preserve with devotion, the blessings accorded to them. While performing this duty, the devotees must realise, that it is their bounden duty to

render some service and benevolence to the society, in which they have been fortunate to take birth. They should pose to themselves the question thus. "Do others around me in my society have, or do they not have, a share, howsoever small in the peace and happiness obtained by me, in the form of material attainments in my present life?" When one thinks over such a question, many further issues emerge as questions by themselves. Some of these questions are "Need I follow the religious Path?" "Should I give in Charity?" Further "Should I give in charity money, clothes, food, knowledge, land and other things?"

Now, out of these as for the first part, which deals with our duty in performing religious rites and of alms giving, the Guru's blessing have already freed the devotees from these obligations. The intention of the Guru in freeing the devotees from this duty by his blessings was that, thus far, they were on this path, only as a matter of blind faith and blind imitation of others. In fact the life that one has attained, should be instrumental in giving peace and happiness to others too. Life is meant for fulfilment of this duty. But devotees have failed to take advantage from such performance of duty which unknowingly brings forth social welfare. They never even thought of this act of gratitude to others.

Now, consider the other part that is of giving in charity money, clothings, food, knowledge or learning etc. This path too is a way of fulfilling one's duties in life and of attaining life's ultimate ideal. But in our daily life which of these duties do we sincerely perform? When it is a matter of giving food in charity, we give to the beggar who comes at our door, the left over food of the previous day, and we take pride in saying, that we are giving food in charity. In fact, even the beggar who comes to our door at the mid-noon hour to appease his hunger, too has an intense desire to eat tasty and fresh food. But unfortunately he has acquired a life in which, as per his Karma, it has come to his lot only to beg. We never look with sympathy towards such persons. We regularly take our food twice

every day. At that time when tasty and fresh food is served to us, one should ask a question to himself "Do not others too have their share in the food which I am eating, by the Grace of the Guru? and can I perform that duty of giving others their share, with my body, speech and mind?" Similar questions should be posed to oneself regarding giving money, knowledge and learning in charity to others. It is one's duty to constantly pose these questions to oneself and to maintain for ever one's thoughts and behaviour accordingly. This in other words amounts to the fullest utilization of one's life.

In their present lives the devotees have acquired 'Diksha' without being required to perform any particular rite or service. It is therefore all the more compelling on the devotees, not to disrespect it, by thinking of exploiting it, for the attainment of material pleasures in a greater measure. One should keep constant realisation of his duty to understand, how he can get personal experience from the happiness, peace and contentment, that he has achieved in his life. To maintain such realisation of duty and along with it take the benefits from the acquired peace, happiness and contentment, is in the true sense, life's fullest achievement leading to God Realisation.

Even when such an easy way for the utmost fulfilment of life has been indicated to the devotees, it is beyond their comprehension, as to what desirable actions they should perform for their own welfare, as well as for the welfare of their children. The Revered Guru then has to indicate some definite Path. This is done by him so that it should not only benefit the devotees in their present lives but also to ensure that such a guidance embraces within it, the welfare of many of the future generations of the devotees.

Till today we have not been able to attain the desired peace, happiness and contentment, inspite of our adopting various paths for that purpose. We have at times even spent quite a good amount of money for it but this spending has been of no avail. But today, the devotees have been fortunate to receive Guru blessings. As a

result they have not only benefited in terms of pleasures of material life but also those blessings are potent enough to enable them to work for the attainment of the ultimate in their lives. Therefore, while they are benefitting from the life which has been remoulded for the devotees by the Guru, if the devotees keep an individualistic self centered outlook, they will never be able to repay or recompense Guru blessings. In fact the mortals can never repay in any of their births the obligations of Guru blessings. Even so, the thought of participating in some of the activities or services for social welfare which are being undertaken by service organisation rarely occurs in their mind. On the contrary, without obtaining information about such organisations and the work of social welfare which these organisations are carrying out, they out of their ignorance only criticise them and chide at them. When by the blessings of Shri Sadguru they acquire the duty of getting the benefit of peace, happiness and contentment, they forget that by that very grace it becomes obligatory on them to assist in some form, the work of service to others. The devotees have seen earlier that the Guru has relieved them from the religious rites that they were performing earlier, sheerly out of traditions and as a blind faith. By expiating their various obligations they have also been relieved of their bondages. Now, as the devotees are not spending on religious rites they are saving that money. They should not thereby infer, that the Guru has given his blessings to them to augment their pecuniary accumulations. On the contrary, Shri Guru has relieved the devotees from the customary obligations of performing religious rites, that they were pursuing blindly and ignorantly, so that the money so saved will be put to better use. This share of Guru's Blessings should be utilized for activities of social good and the devotees will benefit by this good turn and this alone will give them full realisation of what the total fulfilment of life as per 'Diksha' implies.

SHRI SAI SWADHYAYA MANDAL :-

Having learnt about one's bounden and desirable duties in life through the foregoing detailed analysis, one may ask if the Guru has planned for a different and new mode of social service. As ordained by Revered Shri Sainath Maharaj, Shri Sai Swadhyaya Mandal has been established. It is necessary for all the devotees to be acquainted with this newly established Institution, its function and role.

The Sai Adhyatmic Samiti has been functioning over the past many years in giving guidance to those who approach it with their problems and difficulties. This work has been undertaken by the Samiti not merely with the limited objective of acquainting people with religion and God. Every one who is born on this Earth has his religion, as well his God as propounded by that religion. Unfortunately, today the outlook towards life for the majority of people has become self-centred and narrow. Most people define 'Life' as that which is lived for enjoyment in terms of consumption of food, clothing and comforts. Today people think of Religion and God, only for attainment of such material pleasures. None applies himself to think as to what has been the purpose of his birth and in accordance with that purpose what are his obligations and duties in Life. The result is that, he fails to understand 'Life'. One must recognise and comprehend God, who has blessed him with this life. But man is constantly engrossed in knowing his Karmas and even in spite of all his efforts he does not get the full knowledge of that Karma. We often express that "We have taken birth on this earth". In fact, the acquisition of birth in its true sense has yet to be realised. Because, acquisition of birth will be attained only when the correct understanding of 'Life' emerges. Such a stage of understanding will emerge, only upon meeting one's Guru. In this world that which has been born ipso facto attains the stage of Utpatti and for it the stage of Laya is also inevitable. It can be said that true birth is that which

attains the stage of Sthiti. For this, a transformation is necessary and this cannot take place without Guru's blessings.

It must be well understood that behind the acquisition of life of everyone that is born, there is always a specific cause and purpose. It is for this realisation, that the Samiti with the blessings of Shri Sainath, has carried out the work of acquainting the devotees with that function. Every human being has his own expectations of peace, happiness and contentment. But no one thinks of the scientific reasoning and analysis as to why those expectations are not fulfilled. Since these expectations are not fulfilled people have been instrumental in creating instability in their own lives, as well as in society. As a result, instead of attaining Knowledge, so as to find the right path for being happy, man has taken to a wrong path through ignorance and continues to perpetuate in that ignorance. In such a state of human life, in order that humanity should be brought on the righteous path, Revered Shri SaiNath has been guiding it through his grace and blessings from time to time. These blessings manifest through the Siddha Sadhan established by God's Incarnees for human welfare since thousands of years. In order that ordinary beings should acquire them easily, God implements them through a personified Medium. That scheme has not originated through the thought and wish of the person who functions as a Medium. It is a scheme enunciated by the Almighty. Unfortunately, even when He provides for creating peace, happiness and contentment, in human life by his Majestic Plan, man deprives himself of it through his own ignorance.

Vansha Vimochan is one of the very important techniques of that Majestic Plan. It is an extremely important measure and the devotees have been benefitted from it. Destruction of wealth, progeny and learning are the three major defects in human life. For their expiation, worships, Navas Sayas etc. have proved to be inadequate. It is only when one is graced by Guru blessings, that he and thereby his future generations are freed from these defects.

If from among these defects in a given family, the defect of the diminution in learning manifests, some in that generation are able to take their education, while others are not. Subsequently this defect gets on the rise and in succeeding generations even when economic conditions of the family are favourable, education cannot be taken. Education for everyone is a must today and shall be so in future. These defects can be removed only if one is blessed by the Guru's grace. It is to fulfil this purpose, that the Sai Swadhaya Mandal has been founded. A register has been placed at every Centre of the Samiti. Every devotee should enter his name and the names of his family members in his own hand and should become a member of the Sai Swadhaya Mandal.

One earns his livelihood through service or profession, by the education that he has received earlier. However having earned enough means of livelihood happiness and peace is still found to be lacking in his life. The reason is that, knowledge gained has to be shared with others. In the absence of a sense of generosity, one is unable to benefit from such sharing of knowledge. It is the pious wish of Revered Shri Sainath, that in future whosoever in the devotees' families becomes learned and knowledgable, should utilize his knowledge for a good cause, by sharing it in making people in the world happier. 'Shri Sai Swadhya Mandal' has been established with this intention. No subscription has been collected for it's membership. Shri SaiNath has already blessed this Mandal and that is it's promoter's equity. The most graceful Sainath has already blessed the Mandal so that all devotees should become it's members.

Devotees have been approaching me and will continue to do so in search of peace and happiness, by removing their griefs and distresses. It may be the devotees' earnest desire that they should be freed from the griefs in Life and thereby they should get peace and happiness. But if knowledge which is gained through learning and education being the very foundation of true happiness is want-

ing, then whatever measure of happiness they may derive, contentment in life will be lacking. It is this self experience of contentment that makes one truly happy. Money by itself cannot provide contentment and it's experience in life. It is realised by knowing and by learning through the education that one receives. The devotees must in the interest of their future think of this very important postulate.

Generally, we consider that, taking higher education is to become knowledgable. But true knowledge is a very different state. Knowledge must manifest itself through the bodily mediums of thought, behaviour and speech. Some persons in this world are born with an unusual intellectual brilliance. Such extraordinary intelligence must be utilized for making others in the World knowlegable. Due to the accumulation of piety of their previous births, they are gifted with a unique opportunity to bear in them, that state of knowledge, which pervades in the functioning of the Universe. Not realising this such persons confine their education only to the University Education and think in narrow terms of earning their own livelihood by it. They thereby deprive themselves of performing the unique duty of giving knowledge to others in the World. Such persons then may be happy in materialistic terms but are denied a sense of contentment.

In the Guru Marg, those who are knowledgable, have not gained their knowledge in Schools and Universities. It is either inborn in them or is acquired by them, by following certain Sadhana in the Guru Marg. This Knowledge is True Knowledge. It is the transcendental truth. It does not owe it's existence to intellectual reasoning. It is Apaurusheya and is expressed through the speech medium of the Sages through their Prerana. Knowledge begins with the letter 'Shri' and ends with 'Shri'. The first Shri signifies the Goddess of Wealth, Laxmi, and the other Shri, signifies Saraswati, the goddess of learning and Knowledge. The first Shri that is money and wealth, can be acquired by anyone through physical efforts. But to attain

Knowledge (Saraswati) needs pious accumulations of previous births, early cultural influences and divine blessings. There are hardly few persons in the World today, who can take birth as per the pious accumulations of their previous births. It is difficult to survive in this World today without education. Since Knowledge depends on past accumulation of piety, persons who can really attain the state of Knowledge are very few. Majority are unhappy because they cannot take education for want of past accumulation of piety resulting in the existence of defects in their lives. Though this situation is pitiable there is no clear path before society that can transform the situation. Fortune tellers and others of that kind, take selfish advantage of this situation. They do not hesitate to advise observance of a Vrata, Nawas or Jap etc. to those who seek guidance from them. They do not hesitate to proclaim that, by observance of these rituals the son of the questioner will become the like of the Great Poet Kalidas. What happens in reality is, that instead of becoming "Kalidas", that is the Servant of Goddess Kali, this Son spends his whole life in being a servant to others. 75 percent of the people of this world today are facing the problem of a denial to educate themselves and acquire knowledge. Before taking upon the work of my Mission I had posed this problem to Shri 'Sainath' and had asked of him, if there was a way out for this situation. Shri 'Sainath' had then suggested, 'I will show the Path at an appropriate moment in the future'. That moment has taken thirty five years to emerge. Such is the mysterious phenomenon underlying the 'Guru Marg'.

Till todote, congregations have been regularly organised, as a part of the work of the Samiti, with the intention that devotees should gain Knowledge of life, the cause of it's origin and it's functional role. Human beings acquire birth but having been so born, to live and lead a meaningful life is an art and this is a gift which cannot be achieved without Guru blessings. This does not imply merely, efforts to be made in the search of a Guru and later, having met him,

holding him in high reverence. It includes more importantly, the faithful acceptance of duties as ordained by the Guru as his advice and guidance. This duty has to be performed faithfully by none other than the devotee himself. This education and training was imparted to the devotees in all the Seminars that have been organised by the Samiti so far. Along with this education, the service necessary for the proper development of the body medium, that is the Aumkar Sadhana and Namasmaraan was also taught to the participants.

In these seminars, the devotees had acquired the benefit of Divine Knowledge and thereby they have become knowledgeable about the life that they have acquired. Through the attainment of this knowledge they have been invested with the most respectable trust in their body, speech and mind that, the one and the only Seer residing within them is the Guru Energy. In order that this invaluable treasure should perpetuate in the life of the devotees and in their future generations, the 'Shri Sai Swadhyaya Mandal' has been established as it's living proof. Devotees have now to pray for the Divine Blessing being conferred on their families, so that every one who is born should from his very birth acquire that invaluable treasure of learning and should attain the coveted State of Knowledge. I solemnly plead at the feet of Shri Sainath, to let this torch of knowledge glow in every family forever and enable the devotees to keep this flame ever blazing. It is my earnest prayer that Shri Sainath should admit each one of my devotees as a member of the 'Shri Sai Swadhyaya Mandal'

To establish an institution, the usual mode adopted is to collect money by way of subscription. The special characteristic of the 'Shri Sai Swadhyaya Mandal' is that while each one of us has to become a member of that circle, the membership is not to be acquired by paying any membership fee. The subscription is to be paid by surrendering with utmost and infallible faith in the 'One' whom we have accepted by our body, speech and mind, as our Guru. With the grace of Shri Sainath and the faith that the devotees have placed

at his feet, the work that the Shri Sai Swadhyaya Mandal will carry out will be the work of social welfare in its true sense. An Institution that has been established on such extraordinary principles will work unflinchingly till Eternity. The motto of its Mission is "Je ka Ranjale Ganjale tyasi mhane jo apule" ("Those Steeped in Sorrow, Misery and Suffering, belong to me and are Mine"). It is my sincere prayer at the feet of Shri Sainath, to "Let the motto of Service to Others, forever reside in the minds of the devotees who have now been blessed with Knowledge, due to the proper development of their body, speech and mind and let them be inspired to act in accordance to it, for ever in their life".

By making all the devotees members of the 'Shri Sai Swadhyaya Mandal' Revered Shri SaiNath has stilled the loss of education and Knowledge which would have otherwise been inherited by their future generations. This defect has now been expiated. Now in future, in recompense of the Knowledge that we have gained, it should be given to others. It is only by such sharing of Knowledge that, we will be worthy of that blessing for us and for the members of our families. I pray at the feet of Shri SaiNath, "to inspire the devotees to participate in this mission of disseminating Knowledge in the world with devotion and a sense of involvement".

When in the beginning the devotees approached the Guru for guidance, seeking relief from their sorrows and sufferings it was necessary in the first instance, to acquaint them with the correct religious conduct and the right mode of worshipping Devadevatas. Now today the next step in the progress of this path, is to adopt with a total involvement the duty of doing work of welfare towards others. When the performance of such duty to the best of the ability of the devotees and knowledge gives rise within them a sense of realisation, that their future contentment lies in the fulfillment of their duties towards others, that realisation is true Mukti.

Having received the Karan Diksha, the devotees will now be able to achieve the fulfillment of the pious duties that they have taken upon them in the service of others, without being required to spend much of their time in thinking about the Sadhana and service connected with the particular welfare work. Their future generations too will benefit from the duties that they shall now perform. It is now not necessary for their future generations to undergo any special efforts, required to accumulate piety, by performing the Kuldharma, Kulachar, fasts Vrata Vaikalya, charity Pilgrimages ect. which were being done in their families so far, as a matter of tradition and custom.

This work of giving guidance in the interest and welfare of the devotees is being carried out since many years, and also with the view that no difficulty should be felt in future even by their children in maintaining their thought and conduct as per the guidance given. Today the advice in the form of the present Volume has been made available for our study and as a food for thought. This volume should be read by all members of every family together. The matters which are of interest and are beneficial to the boys and girls of the family, should also be well explained to them and a confidence should be built up in them, that their daily thought and conduct should be so maintained, that it will become conducive to the 'Dikshas' that have been given to the elders in the family. The grant of 'Dikshas' to the devotees, does not mean that even minor difficulties in their lives will not crop up hereafter. But it is true, that enough provision has been made in their lives that even these minor difficulties will be warded off through Guru's blessings. Therefore when such difficulties occur, they should be thought over with a sense of belonging. For no reason whatsoever such minor difficulties should be allowed to interfere in the regular 'Aumkar Sadhana'. Because this Sadhana has been given to the devotees for their benefit by integrating their body, speech and mind to the 'Sadhana'. If they create instability in their mind by allowing adverse thoughts to enter,

on account of minor problems and difficulties, then these will create obstacles in the attainment of the 'Saddhya Awastha', which is the ultimate to be achieved by the 'Dikshas' given to them. Earlier in the Guru Path, while taking the benefits of guidance devotees were unable to perform the indicated 'Sadhana' and service, with perfection. The reason was that the body, speech and mind in the life acquired, were related to the Janmakarma and Janmajanmantara, as well as to other Rinanubandhas. Now that these defects have been expiated through Guru's Blessings, devotees have been able to attain unknowingly the 'Sadhak' and the 'Siddha Awastha'. The prime stage in the Guru Marg, which is the 'Saddya Awastha' has now to be attained and to attain it, a very simple 'Sadhana' has been indicated. To lead this indicated 'Sadhana' to the stage of perfection, no prescription for observance of rituals or fasts or charity or religious performances or chanting of a Mantra has been given. The attainment of this stage of perfection is no doubt difficult but even so, performing the 'Aumkar Sadhana' regularly and with determination, just for half an hour everyday will enable the devotees to attain the coveted stage of perfection.

The daily 'Sadhana' performed by integrating the physical mediums of body, speech and mind, to the 'Sadhana', will transform the body speech and mind into their subtle forms of Tana Mana and Dhana. This explanation of the 'Saddhya Awastha' may give rise to a question as to what is the difference between the 'Kaya Wacha and Mana', on the one hand and 'Tana, Mana, Dhana' on the other? This implies that in the Guru Path for the achievement of the 'Saddya Awastha' it is necessary that the body, speech and mind must attain full maturity. When such maturity is attained the matured stage of body, speech and mind, refers to the trio in their subtle form, namely Tana Mana Dhana.

At the beginning of the 'Sadhana' the state of the body speech and mind of the devotees was such that it was incessantly working towards and was prone to mundane subjects. As a result the

devotees were never able to become one with the 'Sadhana'. But when the body, speech and mind attained the Tana,Mana,Dhana stage,the action of the coveted aim in our lives began taking shape in the form of the 'Parameshwar' unknowingly through the same body medium. For the preservation of this invaluable Initiation for one's own benefit in his present life, as well as for his future generations, no additional worships, fasts, penance, pilgrimages, obligatory ceremonies need be performed or adopted thereafter, for the removal of difficulties which may arise due to a given cause in his life. This is because after attaining the established stage of the Initiation, the indicated 'Sadhana' is by itself competent to enable a devotee to achieve that stage, provided the 'Sadhana' is performed regularly and with full faith and conviction. It is often said and belived that the test of having attained a high level in the spiritual path, is that the 'Sadhaka' in his dreams, sees 'Sakshatkar' which is a materialistic evidence of mysterious personified appearances or 'Chamatkar' that is some startling and amazing events or a 'Drishtant' that is the deliverence of a message by the supreme ability of Guru belssings etc. In the Guru Marg the devotee will never have any such experiences and it is futile to yearn for them because all these stages refer to the Pre-Sadhaka, Awastha. Since the devotees have now acquired the subsequent stages of 'Siddha' and of 'Saddhya Awasthas', it can be well taken as an axiom, that they have been fully blessed and this truism does not need any materialistic evidence. It is to be experienced inwardly and not to be seen externally in the form of any evidence or proof. Since the possibilities of reappearance of the stages which the devotees have already crossed is ruled out, they have to be cautious not to unnecessarily discuss the subject amongst themselves and create unnecessary doubts in their mind about the subsequent stages they have to strive for. Similarly, attainment of the stage of 'Diksha' means that, Guru Blessings have realised a specific form within them. Such is the State that they have been able to acquire easily. As per this Stage when their 'Tana Mana Dhana', have acquired the

Guru form it will be erroneous to exhibit a sentiment that one will have or presently has the trance of some 'Devadevata' or, some other Accomplished Person or an Incarnation or of any other evil spirit and further to create in the minds of others a sense of respect or awe about it.

The above elucidation should have fully acquainted the reader, of the 'Dikshas' and the duties and obligations as per those 'Dikshas'. Along with the Prayer to be recited on receiving the 'Karan Diksha' another prayer to be recited was given to the devotees. The devotees may or may not have received proper guidance about that prayer. Therefore it is given here once again. Earlier for attaining the blessings of the presiding 'Devadevatas' of their families, the devotees were performing special worships, Vrata Vaikalya, Japajyapya HomHavan etc. But all these were not performed as scientifically as they ought to have been and with full knowledge about them. They were merely in the form of a mechanical and imitative repetition, only because these were so performed by the forefathers as per the traditions of their family. But when the devotees by the grace of the Guru were accorded the benefit of the Upasana, Namasmaran, Anugraha and Guru Diksha, by these very Dikshas the devotees have acquired fully, happiness, peace and contentment, in their lives. Looking to the coming future generations, whether they will be able to pursue the path of special worships of Devadevatas which their families had taken to, prior to attaining Guru blessings is a doubtful proposition. Further if at all they do perform such worships imitatively, the possibility of their adopting the Conduct, Thought and Diet, that is conducive to such performances is still remote. Therefore while benefitting from the Karan Diksha acquired by the devotees, the responsibility of providing for the future generation has also to be undertaken by them. The prime intention in providing the prayer for recitation by the devotees was, that in future even if posterity does not undertake the performance of family rites, knowingly or unknowingly, there should be

no reason left for pain, distress or instability to crop up in their lives because of that lapse on their part. This is the provision made for the welfare of the devotees' families in future. The Prayer was given for recitation along with the prayer of Karan Diksha, as per Guru's command, so that the family worships and family rites which the devotees had adopted earlier, knowingly or unknowingly, merely because tradition demanded them, be got concluded in their own life time. Thereafter as per the command of the Great Master for the future generations sublime Guru devotion should alone be adequate, as the simple and serene Path for attaining the ultimate in their lives.

Since they are now reciting this Prayer given to them, it would be a grave error and misgiving on the part of the devotees to interpret the prayer to mean, that they have severed connection with their family Devadevatas. It is true that they have been extricated through Guru blessings, from the shackles of tradition in performing family worships and rites, by concluding those traditional obligations and have now been fully guaraded from the fear of not performing those rites as per traditions and customs. Even then they should not forget their duty to acquaint their own children with those family Devadevatas, due to whose blessings they have been fortunate in meeting their Guru Medium.

The devotees got acquainted with religious righteousness and with the ultimate aim of life only when they came into the Guru Path. Before they did so, the other elderly people in their families, were performing sincerely and devotedly worship of their family Deities for the protection and welfare of their families. If these elderly persons perform certain worships, Oti etc not as a part of the Diksha given to them but in reverence to those Deities due to whose blessings they have been fortunate in meeting their Guru, it will not prove detrimental to the Diksha. Assuming that it will be harmful no one should prevent them from doing that worship and come in the way of their faith and devotion. This worship performed by them will

now take a different form. Because, when earlier it was performed, only out of tradition and without much knowledge about it, now it will be performed with full knowledge about it. Those religious rites which had to be performed for years together earlier, now need to be considered only as annuals.

All mortals are governed by Karma. Naturally therefore everyone merges himself in an ever increasing measure with subjects of materialistic pleasure and the enjoyment of those pleasures is taken as the ultimate achievement of Life. Even when this is so God Almighty has acquainted through the Guru medium, his scheme for human welfare, which encompasses all the levels lying between a simple Sadhaka Awastha to the Avater Awastha. He has also provided in His scheme, the means of receiving benefit of the realisation of God Form to a given degree depending upon the proportion of the bodily development attained by the devotee through right guidance. Such is the benevolent work carried out by the God Almighty in this world right from it's very beginning and will continue to do so till it's end, for the benefit of the human race and in this work everyone too has to take up his own share howsoever small it may be. Even if supposing that one is not able to participate in it actively, there should be no obstacle in performing the duty of looking to that activity with a sympathetic attitude. Needs in this world cannot be fulfilled unless a price is paid for the things which are required to satisfy those needs. Though in their worldly life people do put in efforts to help each other, even then that help is generally not selfless and absolute. The attitude of every one in this world in helping others is that of keeping them under obligation and therefore when this obligation is not repaid it creates grief in the mind of one who obliges. Infact the true religion of Man is Humanism as per which the soul residing in all bodies is the same. Taking this thought into consideration all humans in the world need to collectively think over their griefs and these should be removed by a collective effort and with a sense of belonging. Ills, the removal of

which is beyond the ability of human beings are being taken care of by God Almighty. In such situations the Incarnations of God Almighty, who take birth on this Earth for carrying out a Mission, have to perform enormous work of a remarkable nature. However, since each individual in this world forms an insignificantly small part of the world his attitude towards the Mission of the Incarnations gets confined to considering it as work related only to those who are grief stricken. Those that are well placed in their life are engrossed in a selfish search of their own individual happiness from that work. In order to provide for happiness to the world, God Almighty has not only to take numerous births from the Sadhak Awastha to the Mahakarn Awastha, but also has through such Incarnees to sacrifice all the material pleasures in this world. When one meets such a Siddha Satpurush he only begs for the fulfilment of his desires of material pleasures. At such time one should ponder for a while over the following specific thought. "The Siddha Satpurush to whom I am begging for grant of material pleasures, has in many of his past births sacrificed each birth so attained by him, in blazing his life path with Radiant Celestial Light and revealing the God Form in reality before his devotees. Should I then beg of such an Incarnee only material pleasures? After all even when I ask for such material pleasures of him, these being shortlived, can I enjoy them for ever? Instead have I not something to ask of him which is much higher and Divine in character and which will be forever with me and with my future generations? Just an emergence of such a thought is enough to make one fit to receive the blessings of the Siddha Purush whom he has approached and who is wielding the main string of God's Great Work of Incarnation.

THE IMPORTANCE OF GURU POORNIMA :-

The Occasion of 'Guru Poornima' is celebrated every year. There is no certainty of another birth which will succeed the present one. And even if it is attained whether and in which one of them one will again meet the Guru is extremely difficult to understand. Having

met the Guru it is beyond doubt that the devotee attains, with Guru blessing, the ultimate aim of his life. Granting that he repents, for the period of life in this birth, that has been wasted before his meeting the Guru, it is unfortunate that no one takes care of avoiding such an eventuality in his future births. In one's lifetime many religious ceremonies repeatedly occur year after year but one fails to cognise the significance of those auspicious days. Every year those holy days are celebrated but having so done they are quickly forgotten because in any case they will be repeated every year. The religious ceremonies occur every year. But when will the life in which these are to be celebrated repeat itself? If one were to put this question to himself then the next question which automatically follows is "Have I in my present birth celebrated the festivals like Diwali and Dasara in their true sense?" Like these festivals, Guru Poornima too occurs every year. This is a festival celebrated in token of redeeming the obligations which have been made by the Guru. On this day the worship of Guru is performed. But this worship is performed only through the monetary medium. How can money repay pious obligations? The obligations to one's Guru Rina because of which he has received enlightenment, name and fame and has been able to attain the ultimate ideal of his life is beyond repayment. It can get repaid only in an infinitesimally small measure if one were to devote a small portion of his life span in the service of others and for their welfare".

In the past fifty years of my life I have been celebrating Diwali and Dasara on the Guru Poornima Day itself. These occasions were not celebrated by me as is commonly done by incurring ostensible expenditure in buying clothes, jewellery etc. for the family members. On each of these occasions I posed the following question to myself "while the festival of the Dasara is being celebrated by me have I made further progress year after year in crossing the landmarks of progress in the path of my Life? Or am I still on the same landmark where I began the previous year?" Similarly in the case of the festival of Diwali which is being celebrated by me every year "Have I been

able to show the Light of Enlightenment to the world in which I am living?" The questions arise within me because my Guru has blessed me in order that I should be able to live my life by such introspection. This is to me 'Guru Poornima Day'. But to get this experience what have I given to my Guru by way of Guru Daxina during the past fifty years?" For this, one has to surrender at the feet of the Guru with his Tana, Mana, and Dhana. Here the Word 'Dhana' does not signify Money. We have to offer at our Guru's feet all that, whose value cannot be expressed in terms of money. It is necessary, similarly to surrender, at the feet of the Guru our entire mental faculty. There is a following saying in Marathi which aptly signifies this: Its meaning runs thus "Wherever and on whatever my mind dwells, I perceive the Holy Feet of my Guru. If this mind is totally surrendered at the feet of the Guru then the one and the only thought which will dwell in my mind is the Guru blessing".

I may humbly add that " Throughout my life I have placed utmost faith only in One Guru. I recited all the while only his Holy Name. Whatever pain and pleasure came in the pursuit of my life, those too have been by his Grace. It was his Grace alone which gave Prerana to the work undertaken by me and which is now before you. I accepted his commands, considering them as his Grace. At the beginning of my Mission for two and a half years, I lived only on the food which I received as 'Madhukari'. Others may have considered this as painful but I experienced the highest sense of contentment in those years in comparison to the happiness and pleasure that I received in later years. While seeking Madhukari, I sought for it in His name, because the highest of self respect lies in begging in the name of God Almighty.

Over the past fifty years I have been celebrating the occasion of Guru Poornima every year. I considered Guru Poornima festival as the highest and holiest of all the festivals. People put Diwali and Dasara festivals in precedence over Guru Poornima. This is so because these are occasions on which they get sweets to eat, new

clothes to put on and new jewellery to wear. I too celebrated Diwali and Dasera festivals but did so after receiving blessings of my Guru on the Guru Poonima Day. The day on which my most Revered Master made his name immortal in all the three Worlds, is the Dasera Day. I have prayed at the feet of my Master Shri Sainath, on the Dasera Day, every year, "bless me so that I can make the World happier. Over many long centuries the World is perpetuating in blind faith. Make it cross it's landmark on the Path of Progress. I shall seek for this prayer for the whole of my life at your feet, due to which society will wake up and willfully immerse itself in the remembrance of your Holy Name". I celebrated Diwali every year by praying thus "God, give us Knowledge and Enlightenment. Let the society which is today blindfolded, receive vision. Let the world bathe in the Light of Knowledge".. Although Fifty years have elapsed in this prayer, I still do not consider that Dasera and Diwali have been celebrated in their true sense. One can then well imagine how far would be the true celebration of Guru Poonima.

Hereafter the Guru Poonima is not to be merely celebrated in the commonly understood sense. It has to be celebrated with the conscious understanding that the Dasera and Diwali which follow the Guru Poonima have to be celebrated by the devotees in the interest of the welfare of the world. The devotees have to consider this seriously and then alone will it mean that the Guru Poonima has been celebrated in it's real essence. Centuries have been spent in praising Guru blessings through songs and through words, written and spoken. But Guru grace is not attained by mere praise. This life is not for one's ownself. Only one quarter of it is for one's ownself the remaining three quarters is meant for others. I have been praying at the feet of Shri SaiNath to let my devotees learn through Enlightenment that three quarter of one's life be harnessed for the benefit of others. The reason is that we have not yet been able to know the origin and evolution of this Universe that has manifested unilaterally through God's own volition. Scientists have done re-

search on the evolution of animal life on this Earth and the evolution of human life thereafter. But yet, not much about it's origin can be said with certainty. The theory of Karma found it's place in the Hindu Religion. The Christians do not believe in the Doctrine of rebirth. The Muslims, Jains, Buddhists have placed their own arguments about the origin and evolution of the Universe. Still none of them have been able to convincingly put forth those arguments, nor have they been proved and established. The observance of God-worship and religious tenets found their origin in the early Ages and the Intelligentsia in the society have built around it a cob-web of Mysticism. But the common individual in the society has yet to find what exactly is to be done for that which one has to attain. By the pursuit of which path will it be attained? Or is it to be merely accepted that one should be contented in keeping blind faith in various forms of God? These questions have till today not found satisfactory answer by a scientific method and analysis. With the blessings of Shri SaiNath, the responsibility of creating an Age of Humanism as a simple but practical answer to such a dilemma has to be now shouldered by all the devotees. The World in future must be convinced with a very simple and easy work mechanism, as to what should be done to achieve this aim of Humanism. For this purpose a scientific way which will be acceptable to all religions and will be objected to by none has to be searched. It will be futile to waste time over the controversy as to which religion is superior. Such a technique as will achieve social welfare in a realistic way must be placed before the society. That technique will have to be found out, which will be acceptable and assimilable to the traditionally set opinions of the earlier ages, as well as to the thinking and logical process of the modern age.

If we consider the Theory of Karma, the search for the origin of Karma becomes the prime question. Till today, fatalism and the fruits of Karma have been discussed as a philosophy. However even after ages having been spent over the controversy, it has not

been possible to determine when and where Karma began. From this Philosophy, such umpteen loopholes have been put forth to support particular arguments, that at times due to such escapism, doubts arise if these have really come out of intellectual application and therefore give rise to the question "Is Man really gifted with constructive intelligence"? The question is, "will and if so when, research in the origin of Karma attain it's chosen aim? Or is it that in that process we ourselves will come to an end?"

It is true that everyone must keep his conduct as ordained by his religion. But those Institutions which give guidance about the nature of that conduct themselves do not think beyond the self interest of those who preach them. On the other side is placed the society. In the society even if one were to decide to maintain righteous conduct, the pitfall is that, many do not have even the minimum of profeciency in their mother tongue through which one's religious tenets and the code of conduct of the relevant society are explained. Assuming for a moment, that one knows his mother tongue fairly well, the confusion created by not understanding correctly the religious tenets expressed through one's mother tongue is still worse. Then one begins to wonder as to the utility of the prolific writings on the philosophy of religion that have been produced in this society since ancient times. Has it been created to give rise to controversies and argumentations amongst each other? It would not be much of an exaggeration to say that, even those whom we name as aboriginals of the Ancient times, were comparatively well refined in their mental attitudes as against those who today consider themselves as culturally refined. This means that human life even today is so ignorant, that it cannot be called culturally refined. It is the curse of this ignorance which plagues us even today. Today's social condition is such that, if one is a theist, the other is a non-theist and the third accepts both of them as per his convenience relating to the particular occasion that demands either of them. In such a situation these controversies appear to be perpetual so long as the social

structure continues to be what it is today. Granting that a Structural social transformation will alone put an end to these controversies, the question whether that end signifies, that all will be well after such a radical social change, is still a moot one. For in today's society there are peculiar groups of people. Some do not think about life as a whole with any sympathy and application, while others who think about the present life, do so only in terms of their anxiety for liberation from their mundane existence. They are so engrossed in search of the liberation of their souls or in attaining final beatitude, that they are never concerned regarding their bounden duties in life.

As per the subject discussed earlier, Most Revered Shri SaiNath Maharaj carried out the functions of an Incarnation, so that society may dwell in peace and happiness in this world. During his Incarnation, he enunciated only two basic principles. These are that "God is all pervading and that it is the righteous duty of human beings to love all". If these two principles are carefully and sincerely studied and thought over and if one were to maintain his conduct as per those principles, it would then be not necessary to further think of any religion or philosophy. Everyone born on this Earth will receive inspiration and awakening through these two great Mantras, so that with the grace of Revered Shri SaiNath, the duties will take place in his life which are obligatory on him because of his birth. Till this day worshipers and the Sadhakas have been engrossed in the controversy that this or that Mantra is superior. Because of this, they have not been able to guide properly, those who desired to take to the true and righteous path. On the contrary, arising out of such controversy, each one of them only added one more Mantra which was superior according to them, thus adding to the confusion in the lives of people who were already groping in the dark. Every Mantra begins with the letter 'Aum'. If this Aumkar itself is not provenly established, the rest of the Mantra that follows the letter Aum will be ineffective. Therefore with the Grace of Shri SaiNath, I first established the Aumkar. Because the essence of the creation of this

Universe lies in the Aumkar. The Aum i.e. Sound and Light, being Immortal and Eternal was in existence even when the Universe was not yet created and so it is even today.

The birth acquired today is a rarity. In this birth, on account of emerging difficulties and ills, we have been fortunate in meeting the Guru. Therefore, the benefits that are being received on account of the meeting of the Guru and the performance of the Sadhana as per his guidance, should not be fettered away for removal of worldly difficulties. Many devotees accept the Dikshas and perform the Sadhana with the sole objective of solving their problems, difficulties ills etc., even though the main aim of such Sadhana is to attain Godhood. But since the devotee is performing the Sadhana with the intention of achieving material pleasures, he is a loser at both ends in the sense that, he neither attains Godhood nor does he fully share the happiness expected by him. In fact if the concentration is placed solely on the Sadhana, pleasures will come to him without his seeking them.

On taking birth one's relationships are not confined only to his own self but also are for others around him in the world. The devotees should therefore cast away the erroneous and narrow attitude of selfishly thinking of their own interests. The attitude to be developed is to think that "If I harm my own interest, it will simultaneously harm the future interest of the others who hold a social relationship with my life" This is the responsibility which the devotees have to consciously take up in future. Earlier, they were coming to the Centres for guidance for removing their griefs and ills and were carrying out the particular service indicated for that purpose. They accepted the Sadhana with this intention. Hereafter however, whether they attain the desired pleasure or not, the approach should be that "by the Sadhana that I perform, if others gain, but I do not, even then I must be fully conscious of performing the Sadhana with devotion and sincerity". The purpose of the Aumkar Sadhana that has been given to us is not merely the attainment of the Divine

Principle. This Universe is not our creation. It is the creation of God. We are born only as one of its innumerable, fine and minute particles. Similarly numerous individuals have also been so born. Therefore, the Sadhana should be performed by keeping in mind not only the sole interest of realising the Divine Energy. It should be performed with a more broader outlook and aim of seeking an answer to the question posed to oneself, as to why others are not in a position to experience that realisation. If the Sadhana is performed with this pledge it will be more fruitful.

A look in the past will bring forth a question namely, as to with what purpose have we mortals utilized our lives in olden days? In that early period people spent their lives in great pleasure with plenty to eat and good clothes to put on. Life was very prosperous in the materialistic sense. To utilize their leisure, they accepted the path of worship and religious conduct. Man also adopted the path of Scientific research and of knowledge. Over the past few centuries, due to advance of Science, human life has undoubtedly become dynamic in material terms. But are we really treading on the path of true progress? For though Science merely adds more and more of means of material pleasure, the discipline to tend one's life to a happy combination of enjoyment of pleasures coupled with Humanism, is declining fast, taking humanity to physical and moral bankruptcy. A day may perhaps arrive when this advancement of the Sciences will make man confront with perversity or face even total annihilation. In fact the intention of early scientific research was to take Mankind to the path of knowledge and bring everyone in this world peace, happiness and contentment. But today every one is vieing for progress and Science encompasses the entire world. This competition is going on incessantly and none has any sympathy for human life. Much before the human being is born, Science is establishing his destruction and end. No one devotes any serious attention to how important and significant it is to be born. The true essence of progress in human life lies in the harmonious functioning

of thought, conduct and speech. Such harmonious and proportional blend alone will bring happiness. Today however, the thought process is too much on the increase. There is only thought and more thought. Man is given so much to a mechanical application of his intellect, that even the thought process does not show much of originality. Man is becoming ever increasingly mechanical and the human element in his life is constantly on the decline. Intellectual thought process of the brain has deserted its inspirational source feeder, namely the intuitive mental thought process. Therefore it appears as if human mind has lost its existence. Actions signifying the manifestations of the mental thought process in terms of Compassion, Mercy, Contentment, Peace are today to be rarely seen in the materialistic human behaviour.

If body, speech and mind function with a proportional and a harmonious blend, peace, happiness and contentment can be derived in human life. But with the help of scientific tools, only the intellect has been analysed ad-nauseam. This has resulted in such a lopsided development of the mental state, that there is hardly any mental stability to be seen in people belonging to various age groups ranging from childhood to old age. Concentration and peace of mind has become a rarity. Now every one including the ignorant and the knowledgeable are trying in their own way to find out how peace would prevail on this Earth. Now, granting that the final aim of everyone is common, namely attainment of peace and quietude, the measures proposed to be adopted are based on diverse philosophies, ethical codes, traditions and customs. We have been totally eclipsed by these in this twentieth century. Therefore merely saying that 'let there be peace' is of no avail. Peace cannot be experienced as long as one looks to others as if they are on a lower level and as long as Social conduct is steeped in a variety of codes of ethical conduct, customs and traditions. What is the solution then? The solution lies in the precious words of Shri Sainath. "Whatever religion we may belong to, whatever be the philosophies

or ethical conducts, of which we may be the followers, instead of perpetuating an obstinate and orthodox propoganda of that religion, ethics or philosophy, we must look to each other in the spirit of universal brotherhood". If we fail to extend this brotherhood and treat each other with love as our brethren, we will not only fail to establish peace and happiness in this world but what is more disastrous is that the doom of this world in the vast sea of ignorance is certain and not far.

God Almighty has been taking many incarnations from time to time for the good and welfare of the humanity from the very beginning of this Universe. Accepting in reverence one of them, does not amount to a disrespect to others. The thought which we must nurse in this twentieth century is that God is one. He is Eternal and pervades the entire Universe. He is incarnating time and again in the interest of human welfare. The essential common thread of all these incarnations is that they are governed by the power of Utpatti, Sthiti and Laya. There is just no other fourth power that has incarnated. Now even when one has great respect and regard for those incarnations that have taken place long back in the infinity of time, it is necessary for one who aspires to be God's devotee, to think of that Modern Divine Incarnation, who has thought deeply over the present state of the World.

All that has been said above regarding the shortcomings and ignorance of the devotees, has been said, in all humility with a sympathetic outlook and with the earnest intention of improving their lot. I have no intention to impress on the devotees that I have become more knowledgable and learned due to the blessing of my Great Master who has showered them on me over many of my past births. I have been all my life praying to the Supreme Power for only one thing. It is "Oh Almighty, You have showered on me infinite blessings and through those you have given me an opportunity to work for the welfare of the world. Get that function performed at my hand selflessly and with absolute faith in You. But let not egoism

take it's sway over me. Accord to me, the smallest of the small forms, like that of a simple child. Let me with that childlike simplicity, drink deep the Blissful Joy of the service I have rendered in my life" "I have spent the past fifty years of my life in selfless service to the devotees. It has been acknowledged from time to time by that Supreme Divinity. You devotees too have cooperated with me in being a part and parcel of my life and giving me an opportunity in establishing those blessings which God has bestowed on me in removing your difficulties and ills and giving you guidance to help solve your problems. It may be that by this I have earned name and fame but I must express my sincere thanks to all the devotees who have given me a share of their griefs and distress as well as a share in their happiness for my own welfare".

I present you the above lines that have been written through the Prerana received from the grace of my Great Master Shri SaiNath, as a token of that gratitude. It is a provision for the wellbeing of your future life and births. The expressions like Nirakaran, Nivaran, Acharan that are strewn all over in these writings are not mere words. Each one of these modes that has been indicated through these words is a Siddha Sadhan of the Guru Marg and I have placed them as a token of sacrificial offerings at the feet of the Great and Holy spirits in the Siddha Sadhana Marg of which I am a sincere follower. Therefore these Siddha Nirakaranas which are universally proven will naturally benefit all and the means to be adopted are easy and simple, involving only a tolerant code of conduct. These Techniques will not only benefit the devotees in their current birth but will do so in many more of their future births. I express this sincere wish of mine with devotion at the feet of the great Incarnations in this Marg.

This volume which is given as a token of the Guru blessings, should be read and explained in your families to all, including your children and the elders in your families. The good intention underlying is that, those who are still young will attain the proper develop-

ment of their life and those who are old will get the satisfaction of having learnt something about Spiritual Knowledge and Life in their present birth itself. It is my good fortune that I was to write with my Guru's blessings, this volume which is a token of those Guru blessings. This token of Guru blessing which is the saviour for all of us, children and elders alike, I offer at the Revered Feet of those great and established Divine Incarnations with devotion and respect of my own and of all my devotees.

Having spent full twenty five years in the service of and in association with all my devotees, I have only one last request to make to my devotees. This Mission which I have installed as per the command of my Guru, was not the subject of my own wish, nor was it my intention to earn name and fame from it. This is a venerable temple of my Great Guru's blessings, who has ever responded to my call and urge and has provenly established all those techniques as per my desire, right from my Sadhak Awastha to the 'Siddha' Awastha. Now it is the righteous duty of all devotees to preserve the sanctity of this temple, and give it's due benefit to all in this World. Do not hesitate to point out if the 'Sevakas' at various Centres including myself, whose position at each Centre has been preordained by God Almighty, at any time deviate from the right path and right conduct of the work. This is all that I wish to ask of all my devotees. All of us are under a great obligation of the great and pious Divine Incarnations, by whose blessings the work of this Mission is being carried out and through whose blessings the devotees have benefitted with peace, happiness and contentment, in material form and have also benefitted spiritually. Let us pray at their feet thus :-

"We Guru devotees, pray at the feet of the Great pious Masters that, since times immemorial through Incarnations taken from time to time, you have enlightened us so that, we may have Knowledge of the true purpose of our present birth. That we should earn peace, happiness and contentment, in our present lives and to let good and

pious deeds take place at our hands, has been your precious teaching, since the very beginning of human life on this Earth. But since in our present life, we have forgotten to carry out our rightful duties, the condition of this World has become precarious and obscure. It is impossible to bring about the desired change in this condition of the World without your blessings. Even then you have most graciously indicated to us the easiest way out of this impasse. Let by your grace, the observance of these duties take place at our hands unfailingly and let us derive the benefits of peace and happiness in our lives. Let us also benefit from the Humanism which is the chosen wish of God Almighty. This is our solemn prayer at your feet.

We shall for ever remain grateful to most revered Shri SaiNath, for the grace that he has accorded to us for human welfare. We pray with utmost sentiment to Shri SaiNath, to all the Navanath Vibhutis and to all Devadevatas that, from now on let not the mistake of ignoring their teachings be repeated at our hands. Bless us and our future generations with this good conscience".



Epilogue

I pray at the feet of Shri Sainath. "My shoulders are not broad enough to bear the burden of your blessings and gratitude. It is essential for everyone who is born to blend himself with the eternal God Form and everyone is striving towards that end. But the riddle, whether the effort is the instrument of such a merger or whether the intense desire of such merger is the instrument, remains unsolved even to this day. Notwithstanding this riddle I am conscious that the happiness gained by me in this current life is the fruit of your grace alone. Let me not ever deter from this awareness. This is my earnest prayer at your feet"

The world is eternal and God too is eternally permeating in this world through his Incarnations. But to see him is not easily attainable because everyone is deceiving himself. Even then on account of the gift of our pious accumulations, we are blessed with the association of Great Saints. The subject of upliftment and elevation of the Soul is being discussed throughout the ages. After all what does this ultimately mean? To see the Soul is as difficult as to see the Sun, because the Soul is a part and parcel of that immortal God Element. Just as the Moon is not self illuminating but it emanates light because of the Sun, in the same way it is due to the celestial light of the Soul that the body receives it's essential vitality, activity, spirit and it's life force. Just as we do not constantly keep on looking at the Sun but make good use of the Energy received from it's light, in the same way this body force which is full of vitality and action must be put to good use and not just squandered away, merely in an aimless wandering to be ultimately reduced to dust. It must emanate virtues, like the inherent quality of the sandal wood, that ceaselessly effuses it's beautiful scent to all without exception. This is the real food for thought, for contemplation. This is the upliftment and elevation of the Soul. The search as to which is life's true path and by what lessons and morals of life, one should lead his life, should be set out at the beginning of life itself. One can

surrender himself to God through any given medium. Here, the controversy, whether for such a surrender the Path of Devotion or the Path of Knowledge is the superior medium is futile. A deliberative thought will bring out one and only one answer to the debate and that answer is that, one's utmost faith in God is superior. Because, even if either Devotion or Knowledge may be superior in their own right, to materialise either of them, it is necessary that, one must have an intense longing and love for them. That is the true experience of Sakshatkar. To have a Sakshatkar is by itself a hallucination. For, is there anything in this World in which God does not exist? When even with His very presence within us we fail to realise Him, will He whose work system itself is formless take form as per our wish to give us Sakshatkar? It is not the aim of Sadhana to seek God as a form. The inculcation of an utmost faith in the one who is formless but whose manifested play is unfathomable, should be made the ultimate aim of Sadhana. Sadhana should be taken as the tool or an instrument to achieve that aim. Not finally being able to realise God's existence is the surest indication of one's progress on the path of Sadhana. Because when we strive for the attainment of a chosen ideal, the achievement of that chosen ideal or aim brings the efforts to a halt. Therefore if at all by chance such an ideal of God-Realisation is achieved in one's present birth, then efforts to provide for future births will cease. This is the bondage of Maya. It represents universal consciousness as a duality. It is real but at the same time not unreal. It is a veil that obstructs the seeing of the Force of Nature. It is impossible to realise it's actual form. It is like viewing the horizon. As we try to reach it, it appears to recede farther. It appears to be so near, yet is so far. After passage of a period of time in that pursuit we are back to the point of start. Therefore one should be contented in observing the surroundings of the horizon that are in his sight and fix his sight on taking the benefit from that environment around him. We should be determined in life and keep ourselves steadfast to the aim of attaining life's ultimate ideal. Just as we do not sway even when the boat

sways due to the waves on the water, in the same way even if the waves of sorrow and sufferings sway the boat of life, our thoughts of God should remain steadfast. God is the rudder of the ship of life to take it over to the other bank. If control over the rudder is shaken how will the ship cross over? The firm assumption that if we have a certain stock of milk with us, by virtue of that stock we automatically possess butter is a misnomer. We cannot get the butter unless we curdle the milk. In the same way we cannot get the benefit of Spiritual Enlightenment unless in the acquired life, materialistic pursuits are galvanised by a coat of devotion.

It is through the intense hunger for devotion that one experiences the delightful sweetness of the Nectar of Sadhana. The desire to eat a thing because of its sight is greed. The desire to consume a thing at an appropriate time, even when it is not laid before us is appetite. That which is consumed to satisfy appetite is assimilable and digestible. This typical conduct of the body is well known. In the same way by seeing an image or an idol of God, if one is charged by a sense of devotion, it can be compared with greed. It is not an expression of a true sentiment towards God. Now, with the emergence of such a sentiment one will try to endure that devotion, with whatever techniques, established or otherwise he can harness. If unfortunately, he is unable to activate it to become evolutive, then how will one be able to attain measures to go beyond the boundaries of the ties of cycle of rebirth? Therefore, just as we restrict our food intake to a reasonable content, to avoid the ills of indigestion, one should take to devotional measures which lie within his capacities of assimilation, gradually but with continuity, and that too bit by bit. The thought that leads to such devotion is in other words Kripashirwad. To grant those things that satisfy our needs is not God's blessings, in their true sense. It is only the manifestation or a material proof of his powers. For what remains to be asked for, if one has received God's grace? So long as we have a feeling to solicit for something as a favour from God, it is clear that though we

have on us the grace of 'God' we are yet not capable to acquire that grace. One must be ever conscious of this shortcoming in him and should take to daily Sadhana to overcome that deficiency.

Ancient sciences have indicated that the human birth is the final and invaluable outcome of the Soul's journey through eightyfour lakhs of yonis or different stages or levels of existence. The completeness of an acquired human birth will be achieved, only when one progresses through these levels. But what is the correct implication of such completeness? Is it merely an utmost faith in the scientific base? Faith in science may denote that science in itself is complete. But that human birth, in whose search science was born, is still functioning in an incomplete stage. It is true that the achievement of the ultimate ideal of life is extremely difficult. Even so the means to achieve it should not be made equally difficult. Unfortunately, the guidance given in this respect by those who are immature in this Path has been exactly in the reverse direction and thereby the aim to be achieved has become unsurmountable and the means to it, extremely difficult. The Sadhana in human life is a means to provide activity to live that life in it's true sense. But if that activity remains passive, the attainment of life's aim itself will prove to be an obstacles. What then is the Standing of the Sadhana which we desire to employ? It means that one must have in the very beginning, a full understanding of what is included in the 'End' which we wish to attain with the instrumentality of Sadhana. Otherwise, life will amount to only it's being an animation devoid of any realisation. Short of such realisation, a mechanical repetition of the Sadhana as a mere routine will bring disappointment. When the Sadhana becomes effectively operative with reference to a given aim, it is in it's very nature to give rise to a spirit of optimism. But if it is not active in that operative sense, it is the nature of life to become pessimistic. Such experience of pessimism in life, creates obstacles in the achievement of that coveted sense of completeness in life. However we are apt to put the blame for this failure, either on God

or on our Past Karmas and extricate ourselves from it, as if it is none of our responsibility. That is, instead of attaining oneness or a merger with the original function of life, we merge ourselves with the surroundings of life whose existence is bodily felt by us. ✓

God or Godhood is not a human imagination. It is a reality. This can be experienced only by a real devotee. He is the one who lays stress on the objective. It is his firm faith that Knowledge is superior to his self or ego. Oftentimes it is said that "in the path of devotion there is no norm by which one can measure the degree of his progress on that path". However the fallacy in this argument is evident. Generally speaking everyone has already attained fifty percent of progress in the path of devotion. The reasoning for this is that, the God Element being formless, takes a shape in order that we should easily attain it. It is only because of the existence of such a shape being within us that we express in our daily conduct our respect and devotion towards it. Now, it would not be an incorrect assumption, to say that this state indicates fifty percent of attainment of Devotion. But the progress of the devotee beyond this stage cannot be attained without a firmer and an infallible Faith. Because, that God-Energy which has become Sakar (a shape within us) by its very embodiment, creates within us an accelerated sense of devotion and at that time we mistakenly offer our devotion by invoking that same form which has manifested within us. In fact an Akar out of the Nirakar is a state embodied by God Almighty only for the sake of his devotee and the devotee has acquired a state in which he has given a formal shape to that God Form. While formalising a pattern from that shape a devotee in the stage of embodiment, should not confine himself to taking repetitive experiences only of these two stages of Akar and Sakar. He must acquire a means to see the embodiment that has evolved out of the Formless, not through its Akar but through experience of its formless existence. Then alone will he progress further. In such a state the existence of God is experienced as limitless. For example when a boat is passing

midstream the shape of the river appears as being limited by its two banks. But when the same river meets the sea the limiting banks of the river disappear. We then see the limitless expanse of the sea all around and the limitless expanse of the sky, above. In the same way a devotee should not confine himself to repetitive experiences of the two embodiments described earlier i.e. Akar and Sakar, comparable to the two banks of a river. It should be his constant endeavour to see the Nirakar (The Formless God Element), comparable to the vast expanse of the sea and the sky, where the river meets the sea and the existence of the two banks merges into Infinity.

In the first stage, even when we are rendering our devotion by invocation to God, we are unable to merge ourselves in that God element, which has embodied into a form for us. However, God has all the same embraced himself within the devotee. As a consequence the devotee does not fully cognise the God within him but his realisation is confined only to realising his life, in terms of his Janmakarma Rinanubandhas. As per this realisation, the duties required to be performed on account of Karma and the obstacles that come in the way of the performance of those duties, become the principal subject of his thought. As a result the firm faith in the God Energy which has taken a form within him, does not grow. Therefore the progress made in the first stage cannot function steadily through the devotee's body medium. When the devotee gets this experience of non-performance from moment to moment, the bodily functions, which in fact should have been thought of as a matter of righteous duty, turn around to become mediums of enjoying material pleasures and the God Element that has taken form within him gets shaped to crystallise the attainment of material pleasures as the body's chief function. This God Element which has assumed a form within us and is utilized by us to strengthen our thoughts of crystallising the bodily functions, as pleasure seekers, is

misunderstood by us as God's blessings. Naturally then our effort in attaining an appropriate bodily development comes to a halt.

Really speaking, when we benefit from God's blessings there remains no incompleteness in the blessings. Blessings signify God's complete existence. Then while offering our devotion why should it become necessary to beseech for those blessings over and over again? The reason is that, though the God Energy exists in its completeness, a sense of its being incomplete, continues to exist within us. Such a realisation must be ever maintained by us. The completeness of the blessings is the next stage in the path of devotion. The devotion or action to be rendered in this second stage is to merge with that Formless God Energy, which has assumed a shape from out of its formlessness. When we so merge with the Formless Energy in this stage, we do not have the realisation as before of self, that is of a realisation of our Janmakarma and of Janmajanmantara. Instead we have the realisation only of the Formless, that is of God. The blessings being Divine are eternal and limitless. The distributive share of the river and its waters have a limit, but the sea is limitless and it never dries, even after drawing unlimited quantities of water from it. In the same way, drawing of blessings from the sea of Eternal Blessings, never subjects it to diminution. It is this that we experience in the Formless Stage.

In such a state the existence of the realisation of Janmajanmantara comes to an end and this can be called Mukti. This state is beyond description. Therefore instead of thinking in depth over it, it will be wise to think only of one's desirable duties towards God in the presently acquired birth.

The second stage is under the control of God Almighty and its benefit can be acquired by man easily. For its attainment however a constant contemplation over God Almighty is necessary. But the first stage is within the hands of the devotee and hence deserves more serious attention. It is often said that the cause of the bodily

bondages in the first stage is the result of the eightyfour lakhs of Yonis. But do the eightyfour lakhs of levels really have a numerical significance? Till it attains human birth the body medium, made out of the Panchabhutas has to traverse through eightyfour of transformations. Perfection of life in each of these transformations of life, completes passage through one such womb, through which life originates. In this way the five elements traverse through eighty such sources of it's birth and thereby attain human birth. Now this human form so attained is complete with the five Koshas namely the Annamaya, the Pranamaya, the Manomaya, the Vidnyanmaya, and the Anandmaya Kosha respectively. Earlier when the transience through the eighty levels of life was being undergone in each of these levels, the Annamaya Kosh was the principal Kosha. And while the physical body was developing in each of the successive transformations, it acquired within it, the completeness of all the five Koshas which have manifested in a human form. Therefore the eighty cells concerning those levels that have been transformed are in the present human birth related to the five Koshas. The collective function of the sixteen cells that are linked five each with each of the five Koshas namely the Panchamahabhut Tatwas, the Panchakarmendriyas, the Panchadyanendriyas and the Buddhi is called human life. In this human life the function of congenial thoughts as well as adverse thoughts is constantly going on. The reason for this lies in the imperfections or shortcomings, that have remained and have been carried over by the Koshas during their transience through the eighty levels. Occurrence of adverse thoughts is a natural phenomenon of the body medium and it was so functioning at all the eighty levels. Therefore, even today, it appears that adverse thoughts have a tendency to supervene. Since, to express thoughts is a stage, that is attained only in human birth, it becomes difficult to keep one's thoughts firm. In living the present life, the function of the Annamaya Kosh, the Pranamaya Kosh, and Manomaya Kosh is towards Vikaras, while that of the Manomaya Kosh the Vidnyanmaya Kosh, and the Anandmaya Kosh is towards creating Suvichara

(auspicious thoughts). Even when this is so what is generally observed is that the Manomaya Kosh alone is performing the singular function of thinking, which may not be necessarily Suvichar (auspicious thinking). Therefore in the first stage of devotion referred to above, which is within the reach and control of human beings, the residuals of short comings or defects in the elements during transience through the eighty levels have yet not become one with the human form. This creates obstacles in merging into the Formless State of that God Element, which has assumed a shape. Thus even after acquiring the fifty percent devotion referred to earlier, the delay in acquiring the remaining fifty percent of devotion is due to the fact that the minute residuals of the elements in the eighty levels of life have got merged in the Annamaya, Pranamaya and the Manomaya Koshas respectively. Therefore further to having airready attained fifty percent of devotion, one must by taking the benefit of that God Element which he has assumed in a given Form, endeavour to integrate with that God Form the residuals of the elements that have come down from the earlier eighty levels of life. Entry in the second stage of devotion will materialise only by the liberation of the residuals of the elements which have traversed through the eighty four life levels to ultimately take a human birth. Liberation cannot be confined only to the human body made up of the five elements and attained as a culmination of transit of the Soul through the eightyfour levels of life.

In the body medium, exchange of thought and conduct is constantly taking place. This does not therefore impart stability to them. Because of this, one feels dissatisfied and unhappy even about the pleasures that one has gained in his current life. This means that we are not really unhappy or grieved. But at every moment we are creating an illusory feeling or grief around us. We are creating in other words a void around us. It is this void that causes unhappiness in our lives. The thought process considers the means of imparting stability to the thought and conduct so as

to give them full scope to function. That very thought process determines the path to be adopted and avowedly followed. Such a path has been called the Guru Marg. But our understanding of the Guru Marg is something different. We accept the one who is before us in person along with his thoughts and proclamations as the Guru. It is in such an individualised approach, that we go wrong in adopting the Guru Marg.

We are in search of such a Guru Marg in order to give the direction of happiness to our Life. But having acquired it we do not think of that which is necessary for us to learn. Instead, we give that direction to our life in which the unrequired conduct of others and it's blind imitation is taken as the Guru Marg. Consequently we not only deny ourselves the peace, happiness and contentment, which we are in search of in the Guru Marg, but we also deny ourselves the experience of that happiness which we have already attained. In fact in the Guru Marg one has to address himself only one question and it is "which thought and conduct will be conducive for me, to experience the happiness and peace already achieved by me?" Striving through regular Sadhana and disciplining one's mind with constant exercise to bring about a sense of contentment in the happiness that one has gained can be rightly called Guru Diksha or Anugraha. To maintain such a chain of conducive thought and conduct, thereby giving it a sufficiently high degree of determination and concreteness is in other words Guru blessings. While such is the happy and simple relationship between the Guru and the disciple, unfortunately those who are ignorant of the responsibilities of Guruhood have made the Guru Marg appear extremely difficult. Such people have made a fetish of God and religion in Society. The true duty of a Siddha Guru is to make the disciple aware of his regular duties in his material life and to give him only the necessary advice about God and Religion. But when one takes pride in calling himself a Guru, without being conscious of his rightful duties as a Guru, he has perforce to take recourse to putting up of an outward show of

Guru Path and to impress upon the devotees that, this itself is the way of attaining spirituality. Infact all these pretentions are totally void of sentiments and duties. Because it is not at all necessary to learn by imitating others, what the right sentiments are and what are the duties that are required to be undertaken to express those sentiments. Both these are inherent in human nature. The application of this natural inherent human quality at the right place is called 'True Action' or Satkarma. The rendering of devotional songs, repeatative readings of religious books, or of a Holy Name, worship etc. are generally mistaken as religious duties. In fact these are not religious duties but have been in a way self-imposed unwillingly, at the instance of someone else. It is a common experience that it is not in the nature of thought and conduct to be bound by constraints. when this is so, daily conduct implies, giving enough scope to the pious feelings and sentiments that one holds about God Almighty. Can the daily conduct then be made spiritual, by putting it under the above mentioned constraints? This is a question which deserves serious consideration. That body medium through which the devotional sentiments adopt a form is called a Bhakta. But if through the same body medium thoughts either favourable or unfavourable begin to take form, then it will be experienced how difficult it is to receive a Sakshatkar of Bhakti. Therefore to draw morals from good and conducive thoughts and conduct and maintain our conduct accordingly is called Guru Bhakti. Today however we do not work for inculcating such a habit but attach greater importance to personalised worship of one whom we have adopted as our Guru. Therefore, those thoughts and conduct which need to be merged in the Guru Form get debased. Naturally, we then ignore our daily duties and thereby make others in our families to suffer. We thus create a disrespect towards the Guru Marg.

To realise the correct relationship with one's life, of the Guru blessing which he has derived and to properly understand what are his duties in relation to those blessings, is true Paramarth. We have

often heard and read that present life is a precious preserve arising out of Janmajanmantara and the Janmakarma. These unnecessary philosophical quibblings, give rise to unwarranted thoughts in our mind and misguide us in forcibly changing the correct direction of our duties. But it should be remembered that once we get the conviction, that the bondage with the Guru medium, is the safe conduct and the same is firmly implanted in our mind, conversion of even the unfavourable bondages out of Janmajanmantara into favourable ones, can be easily attained. This simple method is called Vimochan. In common parlance Vimochan is taken to denote removal of unfavourable bondages through Pilgrimages, Worships of Gods, Charity, penance etc. It suggests, that by carrying out all these one creates within oneself a sense of doing rightful duties and to maintain one's conduct accordingly. Even then it is seen that, inspite of adopting these measures the desired happiness is not forthcoming. Therefore if we fail in our duty to follow the guidance given to us by the Guru to acquire blessings and grace and to make our conduct conducive to it, we will not realise the true significane of Guru's grace and blessings.

From the above it will be seen, that the path of spirituality and conduct are not different from what we consider as the mundane and materialistic path of life. The material life and the duties comprised within it have been acquired by us in order to fulfill the yet unfulfilled multifarious duties of our past lives. To act for the total fulfillment of such duties of the materialistic life itself, amounts to fulfillment of duties towards spirituality. To accord certainty and stability to such thoughts and conduct, it is essential to take to the Guru Marg. Not realising this we waste a valuable part of our life by inducting into our life, various worships of Devadevatas and similar other measures. In fact to fulfill our duties in our material life, that spiritual life whose association is necessary is very easy to attain by Guru's blessings and the same will not entail much involvement of time. It is with this judicious combination that one can bring up

in his mind the required true sentiments. On the contrary, by imposing on oneself the performance of unrequired duties over a considerable period of time, will be devoid of Devotion. Therefore everyone should be cautious in not merely imitating others and search God in it. He should realise God in his own intense Devotional Sentiment. With this he will attain the positive realisation that God and the devotee do not stand on different pedestals and the total realisation of the Devotional Sentiment is itself Sakshatkar. Otherwise the sentiments about God though being sentiments, will be devoid of God. This leads one to only one singular inference, that whatever one may read or hear about God or religion, so long as his thoughts and conduct do not become one with his sentiments, it will not be possible to attain the desired concentration of mind nor can the mind merge itself, in the absence of concentration, with God Form. If this is the truth, then one will well realise how spiritual duties adopted by oneself have been responsible in being deceptive in his life. The word Devotion does not relate to God alone. An intense urge for any given subject in life and it's ceaseless remembrance is also Devotion. In other words the actions through which Sentimental Thought and Conduct reach to their perfection, is Devotion. Otherwise it is nothing but a compulsion, which one has unwillingly imposed on oneself and on others.

Now, what does that devotional path to which we look with sincerity and urge, mean? Or does devotion mean performing certain actions through the body medium for that Spiritual Power which we hold in reverence and respect? Devotion is infact one of the facets of the natural functions of the body. But because the body has not formed a habit for it, it does not feel the urge for the Devotional Path. In the devotional action, the Sentiment really lies not in the Devotion but in the Body Medium. When the Sentiments within the Body Medium get expressed through Sentimental actions, the realisation of the totality of Devotion into a Form take place. Even if a considerably long time is taken for the full realisation of this

action, our faith in the Devotional Path should remain unmoved. To attain this perfection there is in fact no obstacle that occurs in the devotional action or in the body medium. The obstacles that arise, are due to the hearsay or gossips about the devotional path that we hear and see around us. For example many feel that certain Miracles or Siddhis of the lower orders, signify the perfection or a superior position in the devotional path. The devotional path is not based on miracles. But we do not understand this, because our mind and thought have not fully merged with the path of devotion. Therefore we are unable to see the personified God Form that emerges from Devotion. In the world around we often see and experience the influence of some astonishing acts, or of a trance or of some mystic subjects. We should resist from the temptation of creating within us one of these states and thereby giving rise to a false impression upon others, that we are placed on a higher pedestal or are superior beings as compared to them. Instead of this, we should maintain our thought and conduct as per the saying which states that "Vidya Vinayen Shobhate('Modesty makes knowledge handsome') and become popular and likable. This will give us true joy. When the darkness of ignorance is removed we see the light of the very essence of life. One must patiently maintain faith and control till the arrival of this moment. This is the means in the Guru Marg. At this time the more the doubts that arise in one's mind, the greater becomes his weakness in the Guru Marg. When the thoughts become one with the subject, weaknesses and shortcomings fade away. A fruit is sour when it is in its raw stage. But when it ripens that which was earlier sour itself becomes sweet. When the fruit ripens it separates itself from the tree. The tree does not take any benefit from a ripened fruit. In the same way having attained the joyous state, a sentiment that others too should be given a share in that joy and bliss within us represents a true and sublime Swanand.

In the world today everyone mainly feels the absence of peace, happiness and contentment. To achieve these precious values of life, conscious efforts at all levels from the individual to international cooperation are unceasingly going on. Even then, experience shows that this vital problem of life being yet unsolved continues to vex us. It is not necessary to take upon a fresh search for something which human life is in dire need of today. In fact it is a day to day need. Moreover it does not cost much to fulfill it. Even then, the tendency to experience this reality through a variety of ways is on the increase day by day. To say that the frictions in life and society are being exploited, as a competitive game will be no exaggeration.

For years together till today, the same subject and same philosophy is being read and heard, ad-nauseam. Even then, it is a pity that, an analysis or a philosophy which will be instrumental in uplifting and revitalising human life, is unfortunately not being revived. It is well known that constant repetition of the same philosophy may make our thoughts stand in contradiction to the basic philosophy and then it may take a longer time for us to realise and experience reality or it may be that we may not even get that experience. Notwithstanding this, we do not look with an open mind and knowledge towards the cause and effect relationship of that, with which we wish to renew our acquaintance and thereby attain peace happiness and contentment. We take the stand that mere imitation and conduct in accordance with it, is the way of attaining peace and happiness. What is more is that we also wish others to adopt this stand. Even if such a stand were to give a direction in adopting any of the varied paths that are propounded today, it would amount to being led away from the right objective to be attained. If lives which are given to such diverse thoughts and conduct, are collectively employed in the search of an easily attainable right path it will very well ward off the misgiving that, the Guru Marg is an extremely difficult Marg. It will also lead our faith in the Guru Path

to perfection. The perfection and complete fulfilment of this faith is 'Guru Prasad'. It is the response of the Greatest of the Great Gurus, Shri Sainath, to our prayer.

"Let welfare be to all"

Your's in Service

Dada Bhagwat

Guru Poornima,
Saturday, 11th July 1987.
Sai Shak 5



GLOSSARY

A very brief explanation of the Sanskrit and or Marathi words appearing in the translation has been attempted here. These words have been retained in original in the translation, for the reason that their exact English equivalents are not available or cannot be framed for fear of distortion of their correct implication and meaning. These explanations thus are only pointers for further thinking.

The following clues should prove useful for the pronunciation of the words.

\bar{a} :- letter a with a bar above it is pronounced as in Car, Tar, par, Far, etc. This is thus long a.

\bar{i} :- letter i with a bar above it is pronounced as in leap, beam, keen. This is thus long i

\bar{u} :- letter u with a bar above it is pronounced as in Boot, Foot, Look, Root, etc. This is thus long u.

$\underset{\cdot}{t}$:- letter t with a dot below is pronounced as in But, Cut, etc.

$\underset{\cdot}{th}$:- th with a dot below t is pronounced as th in Thumb or as in the Marathi word vithoba or the word Tha in Hindi.

$\underset{\cdot}{d}$:- d with a dot below is pronounced as d in Bold, Cold etc.

$\underset{\cdot}{dh}$:- dh with a dot below d is pronounced as dh in Adhere, Adhesive Godhood etc.

$\underset{\cdot}{n}$:- n with a dot below it is pronounced as the n in Band, Stand etc.

$\overset{\cdot}{n}$:- n with a dot above is pronounced as n in 'SHILONG' etc.

\acute{s} :- S with a slanting dash above it is pronounced as in Tuition, Caution etc.

$\underset{\cdot}{S}$:- S with a dot below it should be given a stronger accent on S as in Couition.

$\underset{\cdot}{r}$:- r with a dot below it is pronounced as the ru in 'Instrument'.

h:- h with a dot below it is pronounced as ah e.g. in Dahila flower.

The word 'text' in this glossary refers to the original book 'Guru Prasad' in Marathi and it's present Translation.

A

Abḥaṅg: Poetic Compositon in praise of God (especially Vīṭṭhal) set in a particular metre, known as Abḥaṅg. Literally means that which is not destructible (A + bhḥaṅg)

Abhīśeka: A holy bath given to an idol or similar other token representing a given God Element. This bath is given with Paṅchāmmrīt (see under P) along with recitation of Sūktās (see under S)

Āchār: Behaviour or Conduct. It is to be taken as conduct conducive to spiritual development and not only moral conduct.

Ācharana: To bring into effect Āchār.

Āchmana: Sipping of water at the time of worship. This is done with the help of a special spoon called Palī and a plate called Ṭāmḥan. The Palī is a type of spoon in which water is taken from a glass. It is then poured from the Palī in the hollow of the right palm and then sipped. The Ṭāmḥan is a kind of plate made of brass or coppor or silver with a small rim around it. After sipping water thrice as given above, water in a similar fashion is taken in the hollow of the right palm and poured in the Ṭāmḥan three time. This completes the Āchaman.

Ādhībhāūṭik: (Ādhī + Bhūṭa) Refers to Dōshās or defects arising from causes which are beyond the control of human beings.

Ādhīdaīvat: The chief Devadevatās adopted by a family for worship. A tutelary Deity of the family

Ādhīdaīvīk (Ādhī + Deva):- Refers to Dōshās or defects arising from Supernatural causes.

Ādhīvyādhī: Physical distress including illness, diseases, injuries, etc, as well as mental strain or distress.

Adhyātmik: (Adhī + Ātmik) Refers to Dōshās or defects arising from causes intrinsic to a person. Also means spiritual studies etc.

Ādnyā: A command given by a Divine Śaktī or a Sīddhā Gūrū. It is therefore to be distinguished from a command given by legal or other authorities or an order.

Advaīta: (Dvī = two. Dvaīta = Dualism) Nondualism. Only the ultimate has real existence, the rest is Māyā. It does not exist in reality. Advait therefore signifies non-dualism. The Devatā and the devotee or the worshipper become truly one.

Agnīdevatā: The Deity representing the Element of Fire or Energy.

Ahamkāra: Ego, Selfishness.

Āharmimānsā: A critical investigation and estimation of Diet. (Āhār = Diet, Mīmāṃsā = Estimation).

Ākār: Shape or Form. A Nīrgūna Śaktī appearing by assuming a formal shape exhibiting a qualitative form.

Ākāś Ṭaṭwa: - Ākāś = Sky, Ṭaṭwa = Element, It is one of the Pañchamahābhūtās. It's quality is Vacuum.

Ākāś Wānī: Ākāś = Sky, Wānī = Speech or word. It is the Heavenly word. Akshat: Grains of rice. These are purified by mixing in it Haldī and Kūṃkūṃ. These are supposed to be a pious offering in worship. The significance has been explained in the text.

Amavasyā: The New Moon day (see under C).

Amrit: (A + Mrīta = Death) That which is Deathless. It refers to the Nectar whose taste and the bliss which it accords is beyond discription. The Nectar of Immortality. It is also called Ambrosia.

Ānand: Spiritual bliss, Joy.

Ānandamaya Kośā: One of the Five Kośās (sheaths or the innermost wrapper or vesture of the body.) It refers to the sheath representing the state of sensual pleasure or celestial joy or bliss.

Ananta (Ana + Anta) Infinity. Another name of Shri Vīśnū. Here it refers to Shri Visnu resting on the Śeśa the serpent.

Ananta Chatūrdaśī: The fourteenth day of the brighter fortnight of Bhādrapada. (see under Chaitra) On this day a special worship of Shri Anant is performed.

Aṅnamaya Kośā: One of the Five Kośās. The wrapper or vesture of the body. It refers to the Food Sheath (Aṅṅa = Food) that sustains the gross body.

Aṅṅapūrnā: Name of Goddess who fulfills all desires of food and showers bliss on her devotees. The Deity that is supposed to preside over articles of food. She is a form of Shri Dūrgā Devī.

Aṅṅashūddhī: Aṅṅa = Food. Shūddhī = Purification. It refers to purification of food.

Anūdātā: The Aumkār uttered in a low tone after the Ūdātā swar.

Anūgraḥa: A favourable disposition. It refers to such disposition by the Gūrū through his Word, Touch, Form, Glance or the sublime taste of things he gives a devotee to eat.

Anūgraḥa Dīkṣā: - Anūgraḥa (see above) Dīkṣā = Initiation.

Anūsthān: (Anū + sthānā) A substratum. Implying a special worship performed with a Saṅkalpa (see under S), when the idol or the symbol is separately worshipped.

Apān Vāyū: One of the Pañchaprānās. This Vāyū goes out of the body from below.

Apaūrūṣeyā: Not coming through human intelligence. Refers to the Vedas which are not the result of human intelligence. The Rīshīs (see under R) directly received their revelation as coming from Divinity.

In this sense they are not written down (A script was perhaps not known in the Vedic period) but have been passed down from generation to generation through the speech medium.

Ārādhanā: Worship.

Āṛṭi: Singing of devotional songs. The root of the word being Āṛṭa. It implies invoking the Deities by the devotee with a sense of deep devotion to accept the worship performed by him and to bless him.

Āśadh: (see under Chaṭra.)

Āsana: The Seat used by the worshipper to sit upon during worship.

Āśirwād: Blessings. Benediction. (See Kṛipā)

Astra: Weapon or Missile.

Astrology: A science which claims to foretell the favourable or unfavourable influences of the planets and constellations upon human affairs. It's claim as a science is a matter of controversy.

Astronomy: The science which deals with heavenly bodies.

Aświn: (see under Chaṭra).

Ātmā: The soul.

Ātmik Śakti: The power of the Soul.

Attara: Scents.

Aūdūmbara: The Ūdūmbara tree. A sacred tree considered as the resting place of Gūrū Dattātraya.

Aūm: The Sacred syllable. (A + Ū + M) The first word. The Divine expression of sound. The origin of speech. It is the eternal word. Cf, Amen, Āmin etc.,

Aūmkār Sādhanā: Performing the Aūmkār as per the Dikṣā and the guidance given by the Gūrū.

Aūpchār: Observance of the essential explicit metaphorical or figurative details in the worship of the Deīties.

Avadhāna: Awareness.

Avatār: An Incarnation.

B

Bālakṛīśnā: Another name for Lord Kṛīśnā. This name and its symbol represents the image of Lord Kṛīśnā in his childhood.

Beeja: The first syllable or the mystical letter forming the essential part of a Maṅtrā. It means the seed word. A Maṅtrā usually begins with a seed word (e.g. Aūṃ, Vaṃ, Shaṃ, Haṃ etc.) representing certain Divine Power through these words, though by themselves these words may not convey any particular meaning.

Becjākśarā: A syllable denoting the seed of the Maṅtrā.

Bele Leaf: A leaf of the Bilwa Tree. Its Botanical name is Aggle Marmelos.

Bhādrapad: (See under Chāitra).

Bhāiravanāth: One of the incarnations of Lord Śivā. Revered Dādā received the Aūṃkār directly from this Śaktī in its temple near Sātārā in Western Maharashtra.

Bhaktī: Devotion.

Bhaktī Mārg: Path leading to spiritual attainment through sincere devotion, where the devotee (Bhaktā) and the God Element become one and the Dvaita between them ends.

Bhaktī Mārg Pradeep: A book containing different varieties of devotional songs, stotras, Mantras etc., compiled by Shri Pangarkar.

Bhōōṭ-Preṭa: Evil Spirits. A lower variety of techniques to win these over and later employ them for doing harm to others. It ultimately does great harm to the practioner himself.

Bḥupālī: Songs sung in praise of Gods especially early in the morning.

Brahmā: It means the Universe. The word is generally used together with Viśnū and Maheś. These are names of Gods comprising the Trīgūnātmak Śaktī (see under T) i. e. the Power of Trinity implying Uṭpatī (creation) Sthī (stabilization) and Laya (Perfection). These Gods represent these Śaktīs in that order.

Brahmā Mūhūrta: A specific time of the very early hours of the morning. Supposed to be highly conducive to worship and Sādḥnā.

Brahma Raṇḍhrā: Raṇḍhrā means a hole or an opening. It is supposed to be at the top centre of the skull. Where the Brahma Śaktī is said to dwell.

Brahma Śaktī: See above under Brahma.

Brahma Sthāna: The place in the human body where Brahma Śaktī is supposed to reside. It is at the top centre of the Skull.

Brahmawānī: the Divine Sound. or speech.

Brāḥmīn: A cast as per the Hindu Cast system. It is supposed to be the highest of the casts. The meaning in which the word is used in the text is a person who has had his Thread Ceremony performed at the hands of an authorised priest giving him initiation in the Gāyatrī mantra. Thus in the text it does not refer to it's usual connotation of a particular cast.

Būddhī: (root of the word = Būdhā = to know) Intelligence, Comprehension, perception.

C

CHAĪTRA: The Hindu Calender is basically a Lunar (as per the Moon) Calender. The Almanac is known as the Pañchāṅg (Pañch = Five, Aṅg = Aspects or parts) The twelve zodiac Signs serially are Mesh (Aries) Vṛiṣabha (Taurus) Miṭhūna (Gemini) Karka (Cancer) Sīṃhā (Leo) Kaṇyā (Virgo) Tūlā (Libra) Vṛiṣchīka (Scorpio) Dhanū (Sagittarius) Makara (Capricorn) Kumbha (Acquarius) Meena (Pisces). The Lunar month that begins when the Sun is in the Zodiac sign Pisces, is the first month of the Hindu calender and is known as Chaītra. The second Lunar Month with Sun in Vṛiṣabha is called Vaiśākha. The third Lunar Month with the sun in Miṭhūn is called Jyeṣṭha. Successively with the Sun in each succeeding sign, the Lunar Months are called Āsādhā, Srāvana, Bhādrapad, Aśwīn, Kārtika, Mārgashīrsa Pāūśa and Fālgūna. In a certain year it may so happen for instance, that while the Sun is in Aries, the Lunar Month Vaiśākha starts. But in that Lunar Month of Vaiśākha, before the Sun passes into the next sign of Vṛiṣabha the next Lunar Month commences. Since the Sun is still in Aries that Lunar Month will also have to be called Vaiśākha. This is the second vaiśākha and is adjusted as an extra month (Adhikmās) This phenomenon occurs approximately once in three years. The Lunar Month begins in each sign on the first day after a New Moon Day (Amāvasyā) and the next month commences once again on the first day after the New Moon day in the next sign.

The Five Aṅgās of the Pañchāṅga are the Tīthī (Day), Wār (Days as per English calender) such as Monday Tuesday and so on, Nakṣatra (constellation), yoga and Karaṇ. The Pañchāṅga gives further details of the exact time of sunrise and sunset on each day. It also gives the time when the Sun and other planets pass into their next zodiac sign. The Lunar Month is further divided into two fortnights. The first fortnight that is fifteen days, runs from the first day after New Moon (Amāvasyā) to the Full Moon (Poornimā) This is also called the brighter Fortnight (Śūkla Pakṣa). The second Fortnight com-

mences from the first day after the Full Moon day and ends with the succeeding New, Moon day. This fortnight is called the (Kṛīśna Pakśha). The first day of each fortnight is Pratīpadā and thereafter each subsequent day is Dvīṭīyā, Trīṭīyā, Chatūrthī, Pañchamī, Śaśthī, Saptamī, Aśtamī, Navamī, Daśamī, Ekādaśī, Dwādāśhī, Trayōdaśī Chatūrdaśī, and the fifteenth day is Amāvasyā or Poornīmā depending on the fortnight to which it relates. This brief explanation should suffice to locate the different months such as Chāitṛa Paūśh Māgh etc, as well as the different days such as Pratīpadā, Pañchamī, Aśtamī, Ekādaśī, Amāvasyā, Poornīmā etc, given in the text.

Chakravhūha: A circular array of troops. Abhīmanyū during his mother's pregnancy, it is said, heard Loṛd Kṛīśnā explaining to her the war strategy laid down as a maze for the enemy. He could not however hear the strategy of coming out of the maze once having entered it. Hence during actual battle of Mahābhārata he was killed, after having successfully entered the enemy's maze.

Chamatkār: Mysterious and magical manifestations or spectacles of certain powers happening with the help of a person's attainments of certain powers at lower levels. These do not always have desirable effects as they are connected with the lower levels of attainments.

Chātūrmās: (chātūr = four. Mās = Month). Referring to the four months of Jyēśtha Āśāḍh, Srāvan and Bhādrapad of the Hindu calender. These four months are considered to be of special significance for various Vratas.

Chīdanāṇḁa: (Chī + Ānaṇḁ) of pure celestial joy felt in the Chīṭṭa.

Chīṭṭaṇa: Meditation.

Chīṭṭa: The mind. The Thought, Thinking. Attention which the mind does

Clareaudiance: The faculty of hearing sounds unheard by others.

Clarevoyance: The faculty of mentally seeing the happenings or things existing out of the sight.

D

Dakṣhina: An offering to Deity or the Gūrū at the time of his worship. It is a token to represent the sentiment of the devotee's surrender to his Deity or Gūrū.

Dakṣhināyana: The Sun's progress South of the equator, the half year from June to December in which the Sun moves from North to the South. The Winter Solstice.

Darśhan: To visit a temple of a Deity to bow before it's idol and receive it's blessings. The word 'Darshan' also connotes any particular Philosophy. e.g. Sankhyā Philosophy, Advait Philosophy, etc.

Darbhasana: - Darbha = grass + Āsana = Seat. Darbha is particular kind of grass growing in river beds. The seat or Āsana used by the worshipper for sitting is made of such grass.

Dasrā or Daserā: (Dashharā) A festival in honour of the Deity Durgā held on the tenth day of Aświn (see Chaitra). It is also said that on this day the Pāṇḍavās took out their weapons hidden under the Śhamī tree for the war against the Kaūravās. On this day Rāvana the Demon is also said to have been slain by Rāma. This day signifies crossing of boundaries or the victory of Good over Evil.

Dattātraya: Name given to the son of sage Atri and Anasūyā considered as an incarnation of Brahmā, Viśhnū and Maheśh.

Datta Parth or Cult: A typical way of life, behaviour or Conduct and penance adopted by the followers or upāsakās of Gūrū Dattātraya.

Dayā: Compassion. This word is usually conjoined with the other two words namely Kśhamā and Shāntī.

Deha: The gross body.

Dehik Śhaktī: The power or strength of the gross body.

Deva: A Deity. God.

Devādīk Medium: The Medium of Gods and Goddesses

Devādīk Rinānūbaṅḍha: Ties of Rīnā (obligations) owed to the Gods and Goddesses. These may be both favourable and unfavourable

Devatā: Goddess.

Devadevatās: Gods and Goddesses.

Devatārchan: Archan = Worship and Prayer. Thus worship and Prayer of Deities.

Deva Yūg: According to Hindu Mythology, time measurement is done by nine different standards. These are (1) As per the life span of Brahmādeo (2) As per Dīvyā i.e. the number of days making one year of the Devās. One solar year is equivalent to one day of the Devās. 365 such days makes an year for the Devas. (3) Pītryā i.e. one lunar month makes a day for the Pītārās (4) As per Maṅvaṅtarā Accounting system (5) As per the time period taken by the planet Gūrū (Jupiter) to transit from one to the next Zodiac sign (6) As per the transit of the Sun through all the twelve Zodiac signs (7) As per Sāyan i. e. one day from the Sunrise to the next Sunrise (8) As per the time taken by the Moon to complete one day of Tīthī. (9) As per the rising times of various Constellations. The time taken by the Sun from the beginning of Aśhwīnī Nakśhatra (Constellation) and passing through all the twenty seven Nakśhatrās to come back to the Aśhwīnī Nakśhatra is equivalent to one solar year. This period is supposed to make one day of the Devās. This period is taken by most of the Astronomers in India to be of 365 days, 15, hours, 31 minutes and 15 seconds. The figures arrived at by multiplying 432000 by 4,3,2 and 1 respectively makes one Yūg. These are known as Krūta, Tretā, Dwāpār and Kai Yūg, in that order. 71 such Yūgās makes one Maṅvaṅtarā and 14 such Maṅvaṅtarās makes one Kalpa. The Deva Yūg is thus a Yūg when the Devās prevailed and

carried out their Mission as explained in the text. From the beginning of Kalī Yūg the last of the four Yugās given above, the 'Shaka' named after Yūdhishtīrā began. This was of a period of 3044 years. Thereafter in Ujjain, commenced the Shaka named after Vikram. It was of 135 years, Thereafter in Paithan commenced the Shaka named after Śhālīvahan. It has completed 1874 years upto now. These Śhakās are named as above to commorate the useful work done by those luminories during their times. The Sāī śhaka referred to in the text is to be taken in this sense. Naming a Śhaka after Śhrī Sāīnāth will perpetuate his name and Mission and will be ever remembered in future. Eight such years have passed so far after the Sāī Adhyātmiḱ Samiṭī named the Sāī Śhak.

Dhana: Wealth.

Dhanatrayōdaśhī: The day previous to the Dīvālī Festival. This is the thirteenth day of the first fortnight of the month of Kārtika (see under Chaitra)

Dhāranā: The act of holding or bearing or supporting or preserving etc. In Yogā it refers to a steady abstraction of mind.

Dhwani: Sound

Dhyānā: Concentration of mind on a thought, idea, or a subject.

Dīkshā: Initiation into a given path. Initiation can be rightly accorded only by an accomplished authority, who has for that purpose earlier observed the prescribed penance and austerities, as ordained by his Gūrū. On initiation, the person initiated has to strictly observe the same rules of penance. Thus Dīkshā implies the Gūrū initiating a person as a devotee and admitting him within the fold of a religious Cult. Initiation thus passes on traditionally from the Gūrū to the disciple. Dīkshā thus accords a certain status to the disciple but at the same time puts responsibilities on him to observe meticulously the tenets of the Cult in which he is initiated. In the Gūrū Mārg propounded in the text initiation in the Mārg puts the responsibility

on a Gūrū devotee only of righteous thought and conduct but at the same time fulfilling the rightful duties by the devotee towards his family and society. It is thus not mere penance and austerity but requires the devotee to utilize his life to achieve it's ultimate aim of liberation through performance of his bounden duties towards family and society.

Dnyān: Knowledge-Wisdom.

Dnyāneśhwarā: A saint of Maharashtra and a celebrity in his own right. The momentous work which he did was to write the 'Gītā' in Marāṭhī for the understanding of the common man. His vision and writings against the cast-ridden society in which the high cast Brahmins deprecated the low cast Kśhūdrās were highly objected to by the Vedic Brahmins who considered the performance of different religious rites as their privilege. Saint Dnyāneśhwarā refuting these arguments paved the way towards the upliftment of the downtrodden Kśhūdrās.

Dīvālī: The festival of lights and lamps. Celebrated on the fourteenth and fifteenth (Amāvasyā) day of Aśhwīn and on the first and second day of Kārtikā.

Dvaitā:- Duality (see under Advaitā)

E

Ekādaśī:- Eleventh day after Full Moon or New Moon (see under Chaitra).

F

Fālgūn: (see under Chaitra).

G

Gahināth: One of the Navanāthās (see under Navanāth.)

Ganapati: Son of Śhivā and Pārvatī. He is the God of wisdom and knowledge and removes obstacles. Hence he is worshipped at the commencement of every important undertaking.

Ganapati Atharvaśhīrshā: Hymns in praise of Śhri Ganapati. This is found in the Atharvavedā.

Gandha: Sandal paste. It also refers to fragrance.

Gayā: A holy place in the state of Orissa. This place is particularly important for offering to the Ma-nes (the spirits of the dead) at obsequial ceremonies or Śhrāddhā.

Gāyātrī Mantra: Name of a very sacred verse repeated by every Brāhmīn at his Saṅdhyā in the morning and evening devotion. Great sins are said to be expiated by a pious repetition of this Mantra. This Mantra is given in the early boyhood at the time of the Thread Ceremony to signify that initiation into this Mantra makes the boy a true Brāhmīn.

Gōmūtra: Cow's urine.

Gōrakshanāth: One of the Navanāthās. (See under Navanāthās)

Gōtra: A clan. A group of families associated with a Rīshī and following his teachings and the particular conduct and behaviour. These families perform special worship, traditionally coming down in the family of the Kūldevatās of that clan. This group of families is known as Gōtra.

Goūrihar: Gaūrī (The Maiden form of Pārvatī) Hara (Śhivā) These are worshipped by the bride at the time of her marriage ceremony

Gūnā: Quality. e.g. Satvā Rajō and Tamō Gūnās.

Gūrū: A venerable and highly respectable spiritual teacher: a preceptor. (a) Spiritual Teacher. One who is a Siddha and has an authority accorded to him by his Gūrū in the tradition of the particular discipline or way of life for spiritual attainments. (b) The text brings

out the phenomenon of faked or false Gūrūs. These are not Siddhās and usually misuse this pious path by misguiding and misleading people by according them Dīkshās which infact they are not entitled to accord. They do this to serve their own selfish and pecuniary ends. The word Guru used in this sense should be read in the context of this meaning wherever it is so used. (c) The word Gūrū occurs in the text very often. The reader should not find it difficult to see that "the Gūrū" refers in most cases to the Author himself or his Gūrū or Master or Sadgūrū (sat = True) Śhrī Sāināth unless it is used in a different context in which case it is specifically pointed out.

Gūrū Ādnyā: Ādnyā (Command or order) by a Gūrū. The guidance given by the Gūrū. The word of a Gūrū being Divine is to be accepted as a command. It is thus not an order in the legal sense.

Gūrū blessings: Blessings accorded by the Gūrū.

Gūrū Daivat: The Gūrū adopted by a family as it's tutelary Deity for worship.

Gūrū Dakshinā: Offerings to the Gūrū in the form of money or articles at the time of his worship on special occasions such as Gūrū Pournimā.

Gūrū Dīkshā: Initiation into the Gūrū Mārg.

Gūrū's Feet: The holy feet of the Gūrū. The most sacred place. When one bows and touches the feet of his Gūrū it symbolizes the devotee's total surrender to the Gūrū.

Gūrū's grace: The blessings accorded by the Gūrū. It is a loving and fervant attitude of the Gūrū towards his devotees.

Gūrūkūlās. These are in the nature of schools of specific disciplines and philosophies, established by Ancient Rīṣīs. The ancient practice was that the disciples resided at the Āśhrams established in the quietitude of forests and carried out their daily practices and rituals and studied disciplines of particular thoughts and philosophies

under the guidance of the Rīṣīs. These could be compared to the Residential Universities of the present.

Gūrū Mārg: the path or way of life with all it's attached Sādhanā and typical conduct and behaviour. In this path the Gūrū is revered as the supreme Being. An incarnation of the Divine Śhaktī. He knows the interests of his devotees and directs them on the righteous path.

Gūrū Mārgī: One who has adopted the Gūrū Mārga with an avowed objective of adhering to the Sādhanā and conduct ordained by his Gūrū.

Gūrū Poonīmā: The full moon day falling in the month of Āśhaḍhā. On this day devotees perform worship of their Gūrū and offer him Dakśhina in token of their reverence towards their Gūrū.

Gūrū Prasād: The Title of the present volume, Prasād is the reciprocation given by the Almighty to the worship and prayer by the devotee. In the present context it refers to the inspiration received by the Author of the present volume from the blessings of Śhri Sāināth to write the volume for the welfare of the world.

Gūrū Sākśhātkār: Conscious realisation of actual Gūrū Form. Sākśhāt = Actual + Ākār = Form. A vision in which the Gūrū in a physical form appears before the devotee.

Gūrū Śhaktī: The Divine power of the Gūrū.

Gūrū Wānī: The speech power of the Gūrū.

Gūrū Worship: The worship or Poojā of the Gūrū. Worshipping the Gūrū considering him as God Almighty. The Gūrū is supreme for the devotee as an incarnee. There can therefore be nothing beyond the Gūrū. The text has clarified the point that Gūrū worship should be considered not as worship of the Gūrū as a person but of the Divine Power vesting in him.

H

Haldī (Turmeric) **Kūṃkūm**: Both are used in a powdered form in worship. **Kūṃkūm** is a red coloured substance made from a special kind of soil in a pulverised form. Both are widely used in worship all over India. They represent the accomplishments of **Rīddhī** (prosperity or affluence) and **Siddhī** (Accomplishments). These are applied to the idol during worship in reverence so that the **Devadevatās** be pleased to accord to the devotee prosperity and wellbeing.

Hanūmān (root **Hanūmat**) The powerful monkey chief. He is the son of **Anjanā** by the God of wind or **Marūt** and herice called **Mārūtī**. He is represented as a monkey of extra-ordinary strength and prowess which he manifested on several occasions on behalf of **Rāma**, whom he regarded as the idol of his heart. He played a very important part in the great war at **Lankā**.

Harīkīrtan: extolling the name, fame and glory of God through narration interposed by songs sung in his honour.

Harītālīkā: The third day of the bright half of **Bhādrapadā**. (see under **Chaitra**) Maidens perform the worship of **Śhivā** and **Pārvatī** on this day so that they would be bestowed with a happy married life in future.

Hatha Yogā: A system of knowledge based on Anatomy and physiology. A Practical study based on these. It has instrumentations in it such as the **Āsanās** which are proclaimed to be a builtin device within the body as preventives for diseases. This system also claims to have within it a study of the Nervous system. **Prāṇāyām** in **Hatha Yog** is an example. These have to be done only under guidance of an accomplished **Hatha Yogī** or else the effects on the human body of incorrect practices may cause harm to the body.

Hīranyagarbha Awasthā: Vedant describes this term thus:

Out of the simple elements of Ether, Air, Fire, Water and Earth is made the subtle body (Līṅgaśārīrā) consisting of manas, intellect, as well as the five sense-organs, the five organs of action and the five vital forces. The subtle body is of two kinds superior and inferior. The superior one is the subtle body of Hīrānyagarbhā. It is called the Mahat-tattvā, that is the cosmic intellect. Hīranyagarbhā is the first individual to be born and is different from the Trinity (Brahmā, Viśhnū and Maheśh). He is the first embodied being. He is called a person (pūrūṣā). He is the first progenitor of beings.

Home Havan: Sacrificial offerings in propitiation of the Devadevatās.

Hridayaśṭhān: The place where the heart is located in the human body. It is the central point in the front part of the chest just below where the ribs meet.

I

Īhalokā: This world or life.

Īshwarā: The supreme God. One who rules. The all powerful.

Īt̄erejana: Another, the other, the rest of the people whom one knows.

Īt̄erejana Rīnānūbaṅghā: The ties which one had both favourable and unfavourable with persons known to him in the family other than his parents in his previous births.

J

Janmabhōōmī: The place of one's birth.

Janmajanmāntarā: Janma = birth, Anter = Distance or space. It thus refers to a series of many births taken in each such life by the Jīvā. It is the transience from one birth to another. The Dōśhās or defects as well as favourable influences in each of these births are carried over in each successive birth. The expiation of all these influences

and converting them into favourable influences by the Gūrū, makes the Nara to transform himself into Nārāyanā.

Jaṅmakarma: The Karma (actions) in a given birth which is instrumental in giving another birth.

Jaṅmakarma Rinānūbaṅḍha: The relationships, bondages or linkages of the Karmas of previous births which function as bondages in the current birth.

Japā-Jyāpyā: Muttering prayers or the name of Devadevatās repetitively in an undertone to complete a specified count of the Name.

Jāran-Māran: Jāran = To entice or bewitch a person through means such as Mantrā Tantra Vidyā. Māran = To harass a person leading even to his death through Mantra Tantra. The Mantra Tantra Vidyā is exploited towards attainment of lower and unwholesome means. Such exploitation of the means do not find a place in the spiritual path. They are usually resorted to by sourceress to satisfy their selfish and pecuriary gains. It is therefore best to keep away from such temptations.

Jīvā: Living, existing. The principle of life. The vital breath.

Jīvātmā: The individual Soul enshrined in the human body. This is converse to the Paramātman which is the supreme Soul.

K

Kafa: Phlegm. One of the three humours of the body (The other two being Vāt and Pīṭṭa) A watery foam or froth in general.

Kaliyūg: (see under Devayūg).

Kāmkāj: The work of giving guidance to devotees for their personal and family problems. As a part of this work Nirākāranās are told to the person. This work is carried out as a part of the work of the Mission by the Niyukta Sevakās at various Centres of the Mission.

Kaṅthasthān: One of the plexuses located in the Throat (Kaṅtha) Sthān (Place)

Kāran: A cause or reason. A cause. That which is invariably antecedent to some product and is otherwise not constituted. Or the antecedent on which the effect is invariably and unconditionally consequent. Such a cause may be intimate or inherent, non-intimate or non-inherent or instrumental. Thus the Jaṅmakāran is the cause of birth.

Kāran Dehā: Causal body (For details see text)

Kāran Dikṣhā: Causal Initiation. Initiation with a specific objective or cause of creating by the Gūrū an awakening in the mind of the devotee regarding the true purpose of his present birth and life.

Kāran Pratimā: Kāran (see above). Pratimā: A symbol. An image.

Kāranīk: Pertaining to a Kāran or of Kāran.

Kārakā: Doer. Performer. Maker etc.

Karma: Actions of past births. Also of the present birth which may become Karma for future births.

Karmabhōomī: The place of one's work, profession, service, etc. which are in the nature of Karma.

Karmavimōchan: Expiation of Karma.

Kārtika: (see under Chāitra).

Kārya-Kāran: Kārya is the effect while Kāran is the cause. These thus establish a cause and effect relationship with each other.

Kāyā: The gross body. The sthōḷ Dehā.

Kavacha: An armour. An amulet, a charm, a mystic syllable. It is considered as a protector like an armour. Verses written to appeal to Devadevatās to bestow on the devotees protection are also

known as Kavacha. Daily recitation of these it is said grants devotees such protection.

Kīrtan: Narration of the glory of Gods in the form of prose as well as poetry.

Kōśhās: wrappers or vestures. Here it refers to the vestures of the body in the form of the five Kōśhās.

Krīpā: Piety, tenderness, compassion. Generally understood as being shown by Gods and Goddesses and the Gūrū.

Krīpāśhīrwād: (Krīpā + Āśhīrwād). Krīpā (See above) Āśhīrwād = blessings or benediction

Krīyā: The act, function, doing, execution, performance.

Kśhamā: Forgiveness, Compassion.

Kśūdrā Sīdḍhī: Kśūdrā means of low level or baser. Sīdḍhī is accomplishment. Such Sīdḍhīs are attained which are of a low level. They do not have a spiritual content. Such sīdḍhīs are supposed to be harmful not only to the one on whom they are tried but at times may prove harmful to the accomplished person as well. It is therefore advisable to keep away from them.

Kūlāchār: Kūl = family tree or line. Āchār = Ācharan, behaviour or conduct. While Kūlādharma implies the various rites and religious duties as ordained for the particular Kūla, Kūlāchār refers to the behaviour and conduct to be observed by the members of the family so as to become competent to bear the blessings bestowed by the Deities on account of the regular performance of Kūlādharma.

Kūladevatā: The tutelary goddess of a family.

Kūlādharma: The obligation to perform the ordained annual rites and worships by a family.

Kūlaswāmī: The chief Presiding God of a family.

Kūlaswāminī: The tutelary Goddess of the Kūla (family Lineage). The Presiding Deity of a family.

Kūlopāsana: Carrying out the rites or worship as ordained for a family.

Kūṇḍalīnī Śhaktī: The serpent power, the creative force of the Universe. This is supposed to reside at the lowest base of the spinal cord. It is Divine conscious energy. Yogic practices prescribe an Ācharaṇ to awaken and activate this Kūṇḍalīnī Śhaktī. None can say exactly it's nature and the method of awakening it. It has only to be learnt at the hands of a Śiddha Gūrū. Any effort on one's own is likely to lead to disastrous consequences.

L

Lahari: Waves.

Laṭsthāna: The region of the forehead. At the centre of which just above the nose is located a plexus or a nerve centre.

Laxmī: The Goddess of wealth and prosperity.

Laya: In the text this word is taken to mean Perfection. It also denotes the time interval between two beats of a series.

Līṅga: A mark, sign, token or an emblem. It is also taken to mean the genital organ of Śiva, worshipped in the form of a Phallus. In Vedant Philosophy it is the subtle frame or body. The indestructible original form of the gross or visible body (Līṅgā Dehā)

M

Māḍhūkārī: Collecting alms by begging from door to door as a bee collects honey by moving from flower to flower. It is limited to alms obtained from five different homes. It is ordained and obligatory to beg for alms by one who is initiated in the Datta or the Nāth Pantha. The implication is to remove the unnecessary longings for food and

be satisfied in what the Madhukar (the seeker of food) gets only in five homes. This is a kind of penance.

Madhya: Central point.

Madhyamā Wānī: Uttering sound in a low tone.

Māgha: (See under Chaitra).

Mahākāran Dīkshā: The great causal Initiation. The Kāran Dīkshā brings upon the devotee initiated, a realization of the true cause of his birth in this life. The Mahākāran is a step further in bringing upon the devotee to realize the great work of social good that he has to perform in his life with the grace of the Gūrū.

Mahārūdra Swāhākār: Mahā = great Rūdra = Name of God supposed to be a manifestation of Śīva. Swāhākār = Offerings to the God in Hōmā i.e. sacred fire. The repetition of the Rūdra chapter once is called an Āvartana (a cycle). Repetition of the same eleven times = Ekādaśnī (eleven times) and successive repetitions eleven times of Ekādaśnī is known as Laghūrūdrā (Lagū = Small), Mahārūdra (Mahā = great) and AtīRūdra (Atī = greater than the great) in that order.

Mahēsh: Another name of Śhrī Śaṅkar.

Mana (Pronunciation of both 'a' is as in 'but' 'cut' etc) = Mind.

Maṅgalācharana: The opening lines of a religious verse or poem or aphorism which is always in praise of God and hence are considered as auspicious. It is an auspicious introduction in the form of a prayer to an undertaking or a religious composition.

Maṅgalāgaurī: Goddess Pārvatī and God Śīva are worshipped by married women for five years in succession after marriage. This worship is known as Maṅgalāgaurī.

Manōmaya Kōshā: A vesture or covering comprising the mind. This is one of the five Kōshās encased in the body.

Mantra: A hymn or a sacred prayer to any Deity. It is either loudly recited, or recited in a low tone or chanted in a continuous even tone which sounds as a drone.

Mantra Pūshpāñjali: Propitiary offering of flowers at the conclusion of worship after chanting a Mantra particularly meant for that purpose. Pūshpā = flower. Anjali = offering through the hollow of both the palms together.

Māraṇ: To kill with the help of the acquired lower variety of Siddhī.

Mārūtī: Another name of Śhrī Hanūmān. Mārūt = Air or wind. Therefore son of Air. (Vāyū)

Mārūtī Stōtra: Sacred verse chanted to worship Mārūtī or Hanūmān.

Master: The Lord or the Gūrū. In the text this word is used to denote Śhrī Sāināth.

Mātrū Pitrū Rīnānūbaṇḍhā: Mātrū = Mother, Pitrū = Father Rīnānūbaṇḍhā = Ties or linkages. This refers to such ties of the previous births.

MātrūTraī: Mātrū = Mother. Traī = three. Three generations on the mother's side i.e. the mother, the grandmother and the greatgrandmother.

Mission: In the text it refers to the great work of social good and wellbeing undertaken by the Sāī Adhyātmīk Samīti.

Mōksha: Liberation from the cycle of rebirths. Final emancipation from recurring births.

Mūkti: To be freed or liberated from the bonds of worldly existence.

Mūktāwasthā: Awasthā = State. To be in a state of Mūkti.

N

Nābhī: The naval. It is one of the five important plexuses or nerve centres of the body.

Nābhīsthāna: Nābhī see above. Sthān = place or location. The place where the Naval is located.

Nāda: Resonance (of sound) echoing, resounding, continuing sound prolonged by vibration.

Nāgbalī: A special worship for expiation of Karma.

Naivedyā: Offering of Food to the God or Goddess on completion of worship.

Nāmakaran: Naming ceremony of new born child.

Nāmasmaran Dīkshā: Nāma = (Holy name,) Smaran (to remember by continuous chanting) Dīkshā = (initiation). It is thus Initiation given: by the Gūrū into remembering the holy name.

Nara: A human being.

Nara Pashū: Nara = a human being. Pashū = beast. Thus a human being who behaves like a beast.

Narasimha Saraswatī: Supposed to be the first human incarnation of of Śhrī Daṭṭatraya. Followers of the Daṭṭa Panth worship him with great devotion in the belief that he is Śhrī Daṭṭatraya in incarnation.

Nārāyan: The Supreme being. The originator of the Universe the Paramātmā.

Nārāyan Nāgbalī: A special religious rite for expiation of Karma to acquire the fulfilment of certain desires.

Narsōbāwādī: A place near Kolhapur in western Maharashtra. This was the seat of Shri Narasimhasaraswatī the human incarnate of Śhrī Daṭṭatraya. A famous temple is erected here with the holy footsteps of Śhrī Narasimhasaraswatī.

Nāth Pantha: Alternatively Nāth Cult, or Nāth Sampradāya, This is a particular Cult following a typical system of religious worship and Gūrū devotion. The word Nāth is differently interpreted. Nāth (na = no, Atha = beginning) is taken as that which has no beginning

or end. Nāth also means the Master or God Almighty. Nath is further interpreted as Nā which means the one who gives a manifestation of the way towards liberation of the soul (Mōkśha) and means one who stalls the path of ignorance. As per the Paūrāṇik (from the Epics) description of this cult, the Nava Nāthās are said to have been originated from the direct incarnation of Nava Nārāyanās. The Nine Nāthās are Śhrī Matsyendranāth, Śhrī Gorakshanāth, Śhrī Jālīnder-nāth, Śhrī Kāñifnāth, Śhrī Charpatināth Śhrī Nāgnātha. Śhrī Bhar-tarināth, Śhrī Revannāth Śhrī Gahīnīnāth. The Ethos of the Nāth Philosophy and system is that the Gūrū is supreme. He is the manifestation of Divine Power. It is he who removes ignorance and imparts knowledge and wisdom to his disciple. This knowledge is given by the Gūrū through his word or his venerated celestial glance, or through a Mantra. The disciple is duly initiated in the Nāth Pantha. Total surrender at the feet of the Gūrū and observance of the ordained Sādhanā makes the disciple all knowledgeable, a seer. One who belongs to the Nātha Pantha is called a Nāth Panthī.

Natural Elements: These are the Ether (Ākāśh) Air (Vāyū) Fire (Tej or Agni) Water (Āpa) and Prīthvī (Earth). These make the gross body (Sthūla Deha). The body acts through the Tanmātrās namely Shab-da (Word) Sparśha (touch) Rūpa (Form) Rasa (Taste) and Gaṇḍha (odour).

Navachandī: A highly elaborate rite performed in honour of the Śhaktī Devatā, Goddess Dūrgā.

Navagraha Stōtra: A composition describing the nature and powers of the Nine planets and praying for their benediction to ward off calamities befalling on the individual praying them.

Navanārāyanās: At the end of the Dwāpāryūg and invoked the Nava (Nine) Nārāyana. These are Kavī, Hari, Anṭarīkśha, Prabūddhī, Pīp-palāyan, Avīrhōtra, Chamas, Drūmil and Karabhañjan. Śhrī vīshnū requested them to incarnate on the Earth and commence their cults. These in their incarnations became famous as Navnāthās. All these

Nathas propagated the Guru Marg and devotion on the Earth. They also included Dnyanadeo (Shri Vishnu Avatar) Tulsidas (Shri Valmiki) Kabir (Avatar of Shukamuni) Jaideva (Avatar of Vyas Muni) Narahari (Avatar of Jambuvanta) Pundalik (Avatar of Balaram) Nivrutti (Avatar of Shri Shankar) Sopan (Avatar of Brahmadeo) Muktabai (Avatar of Adimaya).

The Navanathas: The Navanarayanans incarnated on this Earth and were named as follows:-Kavi Narayan as Machhindranath, Antariksha Narayan as Jalandar Nath, Avirhotra Narayana as Nagnath, Chamas Narayana as Revannath, Hari Narayan as Gorakshanath, Pippalayan Narayan as Charapati Nath, Drumil Narayan as Bhartari Nath, Prabuddha Narayan as Kanif Nath, Karabhanjana Narayan as Gahini nath.

Navaratri: Nava = Nine Ratri = Nights. special annual worship of the Kulaswamini continuously over nine days accompanied by penance and austerity as ordained by the religious scriptures.

Navas Sayas: Navas is a prayer to God pleading that if a given desire of his is fulfilled by the grace of God he will in return perform certain given sacrificial rites. Sayas = efforts.

Neti-Neti: Not thus, Not thus.

Ninad: Echo or Resonance.

Nirakar: A formless state.

Nirakaran: Specific instructions for following the given conduct for the expiation of defects which are obstructing the peace and prosperity of a devotee. These are from the Siddha Siddhant Pad-dhati and are given to the devotee as guidance when he approaches the Samiti to seek relief from his distress.

Niranjan: This is a special contrivance for lighting a lamp at the time of worship. There is a small hollow space in this contrivance in which

ghee is put and a small wick is placed in it and is lighted. It looks like a tiny lamp.

Nirmalya: Flowers which fade after they are offered to the idols of Gods and Goddesses. These are supposed to be pious and hence are carefully collected and later immersed in flowing water. (for details see text)

Nityanand: Nitya = permanent, eternal. Anand = Celestial Joy or bliss.

Nivaran: Is the condition of the devotee when his doshas (defects) have been expiated through Nirakaran. After this he has to observe a given conduct to prevent the recurrence of those defects in his life. It is in the nature of a protective measure.

Nivrutti Nath: Father of Saint Dnyaneshwar. After his initiation in the Nath Panth by Shri Gahininath he initiated his son Dnyaneshwar in the Nath Panth.

Niyukta Sevak: Niyukta = appointed. Sevak = one who is given to service of others. These are duly appointed at various centres of the Samiti to carry out the work of guidance.

Nyas: Trust, or to entrust. This refers in the text to the infusion of the Aumkar Shakti in the various parts of the body by the touch of both the palms while chanting the Aumkar. This is similar to the self healing method.

O

Oti: This is a particular observance by the lady of the house in honour and worship of the Kuldevata. The details of it's observance have been described in the text. The word Oti is derived from the word Avata, which means a cavity. Here the significance is that the Devata is to be worshipped with the Oti to pray that she be pleased to bless the family and grant it progeny. Later through usage the worship of

the Devata along with the Oti came to be adopted to pray for her grace for the family peace, prosperity, knowledge and contentment.

P

Pañchadnyendriās: The five sense organs of the gross body i.e. The Eyes, Ears, Tongue, skin and the Nose.

Pañchakarmendriyās: Five organs or working senses of the human body for action, namely the power of speech (vāk), the power of procreation (Upastha) the power of excretion (paya) the power to grasp (Pani) and the power of movement (pād). These are executed through the organs of voice, sex, anus, hands and feet.

Pañchamahābhūtās: Pañch = Five. Mahā = great, Bhūtās = To be. These are the five Natural Elements, namely Ākāśh (Ether) Vāyū (Air) Tej (Fire or Agni) Āpa (water) and Pṛīthvī (Earth)

Pañchamī: The fifth day after each full Moon or New Moon day.

Pañchāmmṛitā: The Nectar of Gods. At the time of worship the idol is sprinkled with Pañchāmmṛit which is made by mixing milk, curds, ghee, honey, and sugar. These are all natural vegetative products and hence are taken as auspicious material for a holy bath (see Abhiśheka).

Pañchaprāṅkōśha: Pañch = Five, Prāna = vital air, Kōśhā = Vesture or wrapper or Sheaths of the body. The Prānās or vital air circulate in the body and are five in number. These are known as Prān, Vyānā, Udāna, Apān, Samān. Prān (Prā = before or first + ana = breath) is a vital air of the inner body. It has an inward movement and it's seat is in the heart. Udāna (Udā = upwards, Ana = breath) This vital air has an upward movement and it's seat is in the throat.

Vyāna (vī = apart, or outside). This vital air has it's movement throughout the body. Apāna (Apa = away + ana = breath) This vital air has it's movement downward. It's seat is the anus. Samāna =

(Sam = together + ana = breath) This vital air separates things. It's seat is in the naval.

Pañchaūpachār: Worship with five formal acts. That is offering Gaṇḍha, Akshat, Flowers Nīraṅjan and Naīvedyā.

Paṇṭ Mahārāj: A celebrity from Balekūṇḍrī a place near Belgaum in the state of Karnatak. A follower of the Daṭṭa Paṇṭh. Has composed many songs extolling his Gūrū and also Shri Daṭṭātraya. Sublime love and devotion towards the Gūrū forms the core of his philosophy depicted in the songs composed by him.

Paraḥbrahmā: The Supreme spirit.

Paralokā: The next (or the future world.) The abode of the Devās.

Paramārṭh: The highest or the most sublime truth, true spiritual knowledge, knowledge about Brahman or the Supreme Spirit.

Paramārṭhik: Relating to Parmārṭh.

Parmārṭhik Awaṣṭhā: A State of being in the knowledge of the Supreme Spirit. (Also see Prapanchik Awastha).

Parāwānī: The word is generally used together with Pashyāntī, Maḍhyamā, and Vaiḷḷharī, These are considered as types of Vānī (speech) Parā signifies the Divine Vānī. Pashyāntī signifies that sound within oneself which is not heard but only observes or sees by itself the surroundings. Maḍhyamā signifies a sound in a very low tone as is employed in Japa. Vaiḷḷharī is sound which is uttered as speech and is louder than Maḍhyamā.

Parvati: Goddess. The spouse of Śhrī Shaṅkara.

Pasāyadān: A prayer. This is a narration made by Dnyāneśhwar at the end of his Marathi rendering of the Bhagwatgeetā known as Bhāvārṭha deepikā.

Pashyāntī Wānī: See under Parā Wānī.

Paūsh: See under Chaitra.

Pavamāna Sūkṭa: Sūkṭa = sacred composition. Pavamān relates to the sacred fire. It is perpetually maintained by a householder, which he receives from his father and transmits to his next generation, and from which fires for sacrificial offerings are lighted. Sūkṭa = is the sacred compositions in praise of such fire.

Pīṇḍā: A ball or lump of rice offered to the Manes at obsequial ceremonies of Shrāddhās. In comparison to Brahmaṇḍ it is taken in the sense of a microcosm.

Pīpal: The Pīpal tree.

Pīśachha: The devil spirit, malevolent being, a goblin.

Pitrū Pakṣha: The fortnight commencing from the fifteenth day (Purnimā) of Bhādrapada and ending on the New Moon day (Sarvapitrī Amāvasyā) during which Pīṇḍadān and Shrāddhās or obsequial ceremonies for the Manes of the family are performed.

Pitrū Trai: Three generations on the Father's side, i.e. the father, grandfather and the greatgrand father.

Pitta: Bile. One of the three humours of the Body the other two being Vāt and Kafa.

Planchette: A small heart-shaped board supported by two castors and pencil, which when person's fingers rest lightly on board is said to trace letters etc. The person invokes the spirits of the deceased to ask them questions and it is said that the letters written by the pencil gives the answers. The dangers of doing this experiment have been explained in the text.

Pōōjan: Worship.

Pōṭhi: A volume which is devoted to depicting the life story and the pious deeds of a mythological God or Goddess or a Saint. Devotees carry out repetitive readings of this by which it is believed that Pūnya is accumulated.

Pōthī Pāth: Ceremonious reading of a Pōthī.

Pradakśhīnā: Circumambulation from left to right, so that the right side is always turned towards the person or the object circumambulated. A reverential salutation made by walking in this manner.

Prakāśh: Light.

Pranvāyū: (See under Pañchaprān).

Prāpañchik Awasthā: A Stage in one's life when he has to perform the manifold rightful and bounden duties towards his family. These are never to be neglected under the excuse of attaining spiritual development.

Pratīmā: An image, a likeness, statue, figure, an idol, Reflection. A symbol or a token to represent the Tatwa worshipped.

Pravachan: An eloquent exposition by way of a sermon expounding the details of a spiritual subject with the help of stories etc.

Preranā: Inspiration.

Pṛīṭhvī Taṭwa: One of the five natural elements. (see under Pañchamahābhūtās).

Pūṇya: Holy, Sacred, Good, meritorious, virtuous, propitious, Refers to such deeds.

Pūṇya Sañchaya: Accumulation of Pūṇya.

Pūrānās: Certain ancient sacred well known works. These are eighteen in number. They are supposed to have been composed by Vyās and contain the whole body of Hindu Mythology..

Pūrnabrahmā: Brahmā in it's completeness or totality.

Pūruśh Sūkta: The 90th hymn of the 10th Mandal of the Rigveda. It is regarded as a very sacred hymn.

Pūtrakāmeśthī: A sacrifice performed to obtain a male issue.

R

Rajōgūnā: The second of the three **Gūṇas** or constituent qualities of all material substances, the other two being **Sajvā** and **Tamas**. **Rājas** is supposed to be the cause of the great activity seen in creatures.

Raktachandan: Red Sandal. It does not give fragrance of pure Sandal.

Rāma: God **Rāma**.

Rasa: Taste, flavour. One of the five **Ṭaṇmātrās**. These flavours are **Katū** (bitter) **Āmla** (sour) **Maḍhūr** (sweet) **Lavan** (salty) **Ṭīkṭa** (Pungent) and **Kaśhāya** (Astringent).

Rīdḍhī Sīdḍhī: The Goddesses which shower **Rīdḍhī** (growth) success, prosperity, affluence and **sīdḍhī** (Accomplishment).

Rīna: Literally an obligation. The text refers to these as what one owes to the forefathers, (**Pitrū Rīna**), to the Gods and Goddess (**Devā Rīna**), to others around in one's previous births (**Itarejan**). These are both favourable and unfavourable.

Rīnamōchan: Expiation of **Rīna**.

Rīnānūbaḍḍha: Bondages or ties.

Rīśhī: A seer, A sage, A highly knowledgeable divine person.

Rīśhī Yūg: An era during which the ancient sages carried out their Mission as described in the text, (see under **Deva Yūg**).

Rūchā: Light, Lusture, brightness, splendour, Generally of **vedic** hymns.

Rūdra: A group of **Gods**, eleven in number, supposed to be incarnations of **Śīvā** who is the head of the group.

Rūdra Sūkṭa: Hymn composed in praise of **God Rūdra**.

Rūpa: Form, figure, appearance. Quality of colour, A visible object or thing. One of the five **Ṭaṇmātrās**.

S

Sā,Re,Gā,Mā,Pā: These are the notes of an octave of the Hindusthani classical music.

Sādesātī: A concept from Astrology. It is a period of seven and a half years. It commences when the planet Saturn happens to occupy in an individual's horoscope a house preceding the house occupied by the Moon and continues during the transit of the planet Saturn from the house occupied by the Moon as well as the succeeding house. Thus if in a given horoscope the Moon is located in the sign of Meśh (Aries) the Sādesātī period covers the transit of Saturn through the signs of Meena (pisces) Meśh (Aries) and Vriśhabha (Taurus). Since Saturn takes roughly a period of two and a half years for its transit through one Zodiac Sign the three signs together require a total period of seven and half years. Sāde = half, Sātī = seven. It is believed that during this period the individual experiences grief, distress and crises. The text has critically examined this point.

Sādhanā: The observance of an ordained practice and conduct to attain the final aim of spiritual development.

Sadgūrū: A noble and worthy Gūrū.

Sādhanā Mārg: A typical way of life (or path) to attain final beatitude through Sādhanā.

Sādhak: Aspirant.

Sādhak-Siddha-Sādhyā Awasthā: Sādhak = Aspirant. This is the first initial stage or Dikśhā connoting the beginning in the Gūrū Mārg. Siddha: Accomplished stage. Sādhyā: The final objective in the Mārg to be achieved through the first two stages.

Sahaṣrachandī: A typical Yadna or sacrificial offering in honour of Dūrgā Devi. Sahaṣra = one thousand.

Sahaṣrakamaladala: Sahaṣra = one thousand, Kamal = Lotus flower. Dala = Petal. Hence the Thousand Petaled Lotus. This refers to one of the plexuses of the body at the centre of skull.

Sāī Adhyātmīk Samīti: Adhyātmīc = Adjective of Adhyātma (spiritual knowledge) The details of the Samīti (society) have been described in the text.

Sāī Śhaka Pratīmā: Śhaka (see under Devayūg) Pratīmā = an image, symbol or token. It refers to the Pratīmā given to devotees symbolising the commencement of Śhrī Sāī Shaka and his blessings.

Sākār: The form taken by the formless divine element.

Sākśhātkār: Perception of a Divine Element in it's qualitative form.

Samādhi: Profound or abstract meditation. Concentration of mind on one object. Perfect absorption of thought into the one object of meditation i.e. the supreme spirit (see text) the 8th and last stage of Yōgā as per Pātañjali's Yōgā Sūtrā.

Samān Vāya: (see under Pañchapāṅkośhās)

Sanjhar: A stage of Trance.

Sanjhyā Vidhi: Worship of Devī Gāyātrī performed every day in the morning and evening to be performed as a rule by the one who has taken the Gāyātrī Mantrā as an initiation at the time of his thread ceremony in his boyhood. (The word sanjhyā literally means the joining time of end of the night and beginning of the day with sunrise and conversly with sunset. That is dawn and dusk.) Hence the worship of Gāyātrī is to be performed at such Sanjhi (joining) Kāla (Time).

Sanjalpa: Will, Volition, Mental resolve, Determination, A solemn vow to perform an observance.

Sankara: Aother name of God Śivā.

San̄thā: Knowledge given by a Gūrū through his speech to a devotee about the manner and mode in which a given practice is to be carried out. It can thus be only through the spoken and not written words.

San̄thā Pad̄dhatī: San̄thā (See above) Pad̄dhatī = method. Hence the method of giving San̄thā.

Sanyās: Complete renunciation of the world and it's attachments.

Sarva Pīṭrī Amāvasyā: The New Moon day with which the month of B̄hadrapada ends. On this day obsequial offerings are made to the dead departed of one's family.

Sat, Chit, Ānand: True and Chaste beauty. Chit = The supreme spirit. Anand = existence or entity of knowledge or joy. An epithet of Supreme spirit. Bliss, Celestial joy.

Satkarma: Virtuous deeds Sat = Essential.

Satvā, Rajō, Ṭama, Gūnās: Satvā = The Quality of goodness of purity regarded as the highest of the three Gūnās (Quality). Rajō: The second of the three Gūnās, supposed to be the cause of great activity seen in beings. Ṭama = Darkness or ignorance as one of the three constituents of everything in the Universe.

Satyanārāyanā: The Deity presiding over satyā (Truth). One of the incarnations of Śhrī Vīśhnū. The worship of this Deity is common and current in Hindu families all over India.

Sevak: A worshipper. A votary. In the text it implies a devotee who is duly nominated by the Gūrū to work at the centres of the Sam̄jī.

Sidd̄ha Gūrū: An accomplished Gūrū.

Sidd̄ha Pūṛsh: An accomplished person.

Sidd̄ha Sidd̄hant̄ Pad̄dhatī: This is the core of the Nāṭha Pan̄ṭha Philosophy. The system (Pad̄dhatī) is proven and established (Sidd̄ha) by the Ancient Rīśhīs and has come down traditionally from a Gūrū to the disciple continuously as a doctrine (sidd̄hant̄).

Śiddhi: Accomplishment.

Śhābarī Vidyā: Knowledge given through a typical ancient language not in existence or known today. The Navanāthās used it to nullify the actions of the Śhaktās (see Text.)

Śhabda: Word.

Śhabda Brahmā: Spiritual knowledge coming in words. Knowledge of the supreme spirit implied in the words of a song.

Śhadvikār: Śhad (six) Vikār (malaise) as opposed to Vichār (Thought). The six vikārās are Kāma (desire) Krōdhā (Anger) Lōbhā (Attachment) Mada (Intoxication, lust, passion) Mōha (Allurement) Matsara (Hatred).

Śhākṭa: Worshipper of Śhaktī.

Śhākṭa Paṇth: An order in which the followers worship Śhaktī Devatā. The misuse of such power and it's consequences have been described in the text.

Śhaktī Devatā: Goddess representing Śhaktī (Divine Power).

Śhaktī Peeth. A seat in which Śhaktī or Divine Power of Devadevatās has been invoked and invested.

Śhanī Mahātmyā: Hymn extolling the greatness of Śhanīdevā.

Śhanṭī: Beatitude, Quietitude.

Śhāstra: A Science. In the text it refers to the science of Religion.

Śhatachaṇḍī: A Special rite or Yādnya in honour of Goddess Dūrgā.

Śhōdashōpchar: Worshipping an idol with all it's paraphernalia. The idol is worshipped with sixteen (Śhōdash) different offerings.

Śhraddha Paksha: Obsequial ceremony (see under Pitrū Paksha).

Śhrāvan: (See under Chaitra).

Shreefal: A coconut. Considered to be a very auspicious fruit. Almost always included in worship and various other rites. It is perhaps because each and every part of the Coconut tree and the fruit serve a useful purpose for human beings. It therefore serves as a symbol of total sacrifice.

Śhrī: A Word to address an elderly person. It also represents the first word taught in an Indian language. It represents Goddess Saraswatī.

ŚhrīPād Śhrī Vallabh: An incarnation of Gūrū Dattātraya.

Śhrī Paṅta Mahārāj: (See under P).

Śhrī Sāināth: Also known as Śhrī Saibābā. A saint of Shirdi known all over India. He first appeared at Śhirdī in Ahmadnagar District in Western Maharashtra. At that time in 1872 he was only sixteen. He spent his life in Śhirdi in a Masjid which he named 'Dwārkāmāī', where he used to meet his devotees as well as other people who came to him to seek solace for their ills, griefs and distress. He spent a part of his day in a temple of Śhrī Khaṇḍōbā close by to Dwārkāmāī. He had a method peculiarly his own of giving moral and spiritual advice to people. However majority flocked around him as they believed in his supernatural powers of healing and of resolving a variety of problems, personal and domestic of the people who came to him. Humanism, piety and a firm faith in his Guru were his watchwords. He treated everyone who came to him with love and affection without distinction of cast or creed, rich or poor. He was at the same time critical of those who came to him with a doubtful mind as to his powers. He did not spare them and was very outspoken to them.

Revered Dada once made a very significant remark in this connection. It is "People do not know even 25% of what Shri Sainath was. People looked to him only as one who in his powers resolved the problems faced by everyone in his mundane life. Hardly has anyone given thought to the spiritual teachings of Saibaba. What he had in this respect is beyond comprehension of a commoner. The present

book 'Gūrū Prasad' written by Revered Dādā is all Bābā's inspiration and is an ample testimony of the great spiritual powers acquired by Revered Sāibābā. It was on 15th October 1918, that Sāibābā breathed his last. He continues to dwell in the hearts of his sincere and honest devotees even to this day, for he said "My shrine will bless my devotees and fulfill their needs". But one more remark is very thought provoking. He said "I give people what they want in the hope that they begin to want what I want to give them" It is a clear hint that desires and aspirations of material things are insignificant as they are shortlived. Parmārṭh or spiritual upliftment is the ultimate in life.

Śhrī Sāi Swaḍhyāyā Maṇḍal: Swāḍhyāyā: (Swa = Self, Aḍhyāyā = Study) The establishment aims and objectives of this body under the Mission are explained in the text.

Śhrī Sūkṭa: Hymns extolling the piousness of Goddess Saraswatī.

Space, Time Limit: Every object in this Universe whether it be an atom or a celestial body has three dimensions namely length, breadth and height. Every such object exists in relation to each other in a certain position. Thus everything is either to the right or to the left or above or below some other object. Thus they live within space. Nothing can exist beyond space. Space is therefore a form of existence of matter.

All phenomenon in the Universe take place in a definite sequence or order. Such an order has a given duration. This duration is time. Time therefore is also a form of existence of matter. Vedant also explains the idea in a similar manner.

Sparśha: Touch. One of the Five Ṭaṇmātrās.

Sṭhītapradnyā: One who is firm in judgement or wisdom. He is free from any hallucination. He who is fully contended.

Sṭhīti: Stage of Consolidation:

Ṣṭhūla Deha: The gross body.

Ṣṭōṭrā: Hymns in praise of Devadevatas.

Sūfī Panth or Cult: The word Suti is derived from the Arabic word Suf meaning wool. It is the name given to mysticism in islam. The word Sūfī thus is an expression of the mystic quest. The divine order resides in a hidden stage within all forms. The Sūfī believes that God is both immanent and transcendent. These opposites can be known only through the intellect or spirit by the mystic through intuition. The sūfis believed in the highest of sentiments which is pure and sublime love towards God and will lead to unision with God. The Gūrū or the teacher can alone teach and show the way towards mysticism.

Sūkśhma Būdḍhī: (Sūksma = subtle) Būdḍhī (Būḍh = to become aware, to know). Intelligence. Power of forming concepts and ideas. It is the faculty of mind to understand, know and realize right knowledge.

Sūkśhmā Deha: The subtle body.

Sūkśhma Mana: The subtle mind. According to Vedant the mind is of two types or performs two functions namely the function of knowledge and the function of activity. Sukshma Mana refers to the function of knowledge.

Sūr: A musical note continuously rendered by human voice or by an instrument such as the Tanpura.

Sūwāsīnī: A married woman whose husband is alive.

Swāhākār: Sacrificial offerings in a Yadnya.

Swāṇḍ (Swa + Anand) Celestial joy or bliss of self knowledge.

Swar: A musical note.

Swarī: That which is composed in a musical note.

Swastik: (Sū = good Asti = being = Swasti) It is a figure denoting auspiciousness. It is drawn with fine powder of white stone (Raṅgōlī) or with rice grains. The figure can be described as an equal armed cross of which each arm is continued rectangularly, all clockwise. Also known as Fyfof.

T

Tal: Rhythmic beats.

Tamhan: A plate with a walled rim. Usually made of copper brass or silver. This is used in pōōja or worship. (see Āchman)

Ṭamō Gūna: One of three Gūnas the other two being Saṭva and Raja. Ṭamō = Darkness or ignorance.

Ṭana, Mana, Ḍhana: These are the matured states of Kāyā (gross body) Wāchā (speech) Mana (Mind) respectively.

Ṭaṇmātrās: (Ṭaṭ + Mātrā = to measure) The subtle elements. These are the essentials of Śhabda (Sound) Śparśha (Touch) Rūpa (form) Rasa (flavour) Gaṇḍha (odour). These are the subtle objects of the Īndriyās (sense powers) The most subtle form of matter having no magnitude it's perception is only through material objects.

Ṭaṇṭra: Technique. It refers to the mode and manner of carrying out certain religious ceremonies. The emphasis in this system is more on the details of performing the rite. One who does this is a Tāṇṭrika.

Taṭhāstū: (Ṭaṭ + Astū) A form of uttering blessings. Meaning "be it so"

Tej Ṭaṭwa: The element of Fire.

Ṭirṭhayātrā: Ṭirṭha = a holy place, Yātrā = Travel. Pilgrimage.

Ṭriḃhūwan: The three worlds or Lōkās. These are Swarga (the abode of the Devadevatas) The Earth (The present world) and Pātāla (Hell).

Ṭrīgūnātmaḥ Śhaktiḥ: Tri = three Gūna = Quality. Śhakti = Power. the Divine Power having the three Gunas Saṭva, Raja, Ṭama. It manifested for the creation of the Universe.

Ṭrīpīṇḍī: Obsequial ceremonies performed for the liberation of the departed from a family. These are supposed to be performed at three different holy places as per the convention in that respect. The places are Kāśhi, Gayā and Prayāg.

Tulsi Leaf: A leaf of the Ṭulsi Plant, supposed to be pious and having medicinal properties. It is invariably used during worship. The Botanical name of the plant is Oscimum Sanctum.

U

Uchhār: To utter, Utterance, Speak.

Udaka: Presenting libations of water to the Manes (departed souls).

Udān Vāyū: One of the five pranas in the body. This is supposed to flow upwards (Uda).

Udātta: Sound uttered loud enough to be audible. This word is generally coupled with two other words namely Anudatta and Swarīṭ. Anūdātta = that sound which is not loud enough to be audible. Swarīṭ = Word uttered as composed in a Swar (musical note). The word then gets expressed in a sonorous long drawn drone in the particular Swar (Note).

Upāsana: Worship. Upa (near) Āsana (seat) Literally means sitting by the side of God. As a Dīkṣhā it has a specific meaning as explained in the text.

Upāsana Dīkṣhā: This is the first of four initiations in the Gūru Mārg. It is the observance of a given conduct as ordained by the Gūru. It is connected with Vaṅśhavīmōchana. (see text).

Upāsyaḍaivat: Upāsyaḍevatā, Upāsyaḍeo.: A particular God or Goddess other than the Kūlaswāmī and Kūlaswāmīnī adopted by a

person and his family for special worship over a specified period of time for the total development in spiritual terms of the persons and his family. Such a worship becomes effective only when it is indicated by an accomplished Gūrū.

Ūdyāpana: A particular rite, the performance of which indicates a formal conclusion of a special worship or penance. Such worship or penance may have been indicated to a person as a regular observance for a specified period of time.

Ūpchār: As against Āupchār. The typical mode and manner to be observed for carrying out worship.

Ūtpattī: Creation. S̄thitī = Stabilization and Laya = Perfection.

Ūttarāyan: The progress of the Sun to the North of the equator. The period of time of the summer solstice. It is from the 22nd December to 21st June every year.

Ūttarpōjā: The worship denoting formal completion of the main worship of a Deity. This is done by offering flowers with a prayer to the Deity to accept the worship performed and bless the worshipper.

V

Vāchā: The faculty of speech.

Vaidīk: Of the Vedas. Refers to the Brāhmīns who recite the vedas.

Vaikharī Wānī: Speech in a loud tone.

Vājapeya Yadnya: Name of particular sacrifice. Vajasan = Name of Vīśhnū.

Valaya: A circular aura.

Vaṅśhavīmōchan: (Root of the word = mūcha) Vaṅśha = Family Lineage.

Vīmōchan = Expiation. The details of this rite are explained in the text.

Vaśhīkaran: An act of influencing the 'will' of a subject and win him over with the help of Śiddhīs of lower order or Black Magic.

Vāstū: A house or abode or a dwelling place.

Vāstū Devatā: The Deity that presides over the family's dwelling place as a protector.

Vāstū Pōōjā: A regular worship of the Vāstū Devatā.

Vāstū Praśtīsthana: A rite performed in a new house before residing in it. This refers to the installation of the Devatā in the house so that it will protect and bless the dwellers in the house and accord them prosperity.

Vāta: Wind, as one of the three humours of the body.

Vāstū Śhaṅt: A sacrifice to be performed after every twelve years spent in living in a dwelling place. This is in the nature of the purification of the dwelling place.

Vāyū Taṭwa: The element of Air. One of the five panchamahabhutas.

Vedant: Hindu Philosophy founded on the Vedas.

Ved-Vaidika: Ved = The scriptures of the Hindus. Originally there were only three Vedas namely Rīgveda, Yajurvedā and Sāmvedā. Subsequently a fourth namely Atharvā Veda was added to them. Each of the Vedas has two distinct parts namely the Mantra of the Saṃhītā and the Brāhmanā. The orthodox view is that the vedas are Apāūrūśheya (see under Apaurusheya).

Vībhūti: An exalted person. An incarnation. It also means the Sacred Ash.

Vīchar: Thought. The act of thinking.

Vīdnyānmayā Kōśha: One of the five Sheaths or vestures of the body. It is a vesture of enlightenment through knowledge and consciousness.

Vīṣṇū: Name of God. He represents the state of stabilization after creation.

Vīṭṭhal: Name of God. A form of Vīṣṇū. Worshipped at his Seat in Pandharpur in Western Maharashtra.

Vyaṅkatesh Sṭōṭra: A hymn composed in praise of Shri Vīṣṇū. It is supposed to spread a protective sheath around the worshipper and relieve him from distress and crises.

Vyān Vāyū: One of the five Pṛānās in the body. (see under Panchapṛānās).

W

Wācha: The faculty or power to speak.

Wānī: Speech.

Y

Yadnya Yāg: It refers to sacrificial offerings. This is done by lighting the sacred fire with a special type of wood, and as a token of sacrifice, offerings of Ghee, Sessame, chanting of prescribed Manṭrās and the repetitive chanting of the name of the specific Devadevatās in whose honour the offerings are made is done.

Yadnyōpavīt: Yadnya = Sacrificial rite. Ūpavīt = Sacred Thread. Sacred thread worn at the time of the Sacred Thread ceremony and thereafter continuously. This is worn over the left shoulder and under the right arm.

Yantra: An amulet, a mystical or astronomical diagram used as an amulet.

Yōgā: The system of Philosophy established by Patañjali which is considered as the second division of the Sāṅkhyā Philosophy but is practically reckoned as a separate system. the chief aim of Yōgā Philosophy is to teach the means by which the human soul may be

completely united with the Supreme Spirit and thus secure absolute. Deep abstract meditation is laid down as the chief means of securing this end. Yam, Nīyam, Āsana Dhāranā Dhyāna Samādhī is the Path towards such a union.

Y

Yōga Sādhanā: Keeping the practice as laid down in yōgā (see above)

Yōnī: Womb. The female generative organ. Thus in a wider sense is a form of existence, such as Manūshyā (human) Yōnī, Pakśhī (Birds) Yōnī, Pāśhū (Animal) Yōnī etc. In the Pūrānās these are described as being 84 lakhs in number hence Chaūryāṅśī Lakśha Yōnīs.

Z

Zodiac Signs: (see under Chāitra).

