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## ||AUM SRI SAI NATHAYE NAMHA|| ||AUM SRI SADGURUNATH DADAYE NAMHA|| SRI SAI NIKETAN - 17th ANNIVERSARY

### To The Devotees

Vandaniya Dada Ji said that there is a difference between the excitement to establish a center and the zeal to run the center. It is due to that very zeal in all of you, that we are celebrating this auspicious day. I humbly pray at the feet of Param Pujya Baba and Vandaniya Dada Ji, that this zeal and love may always remain in your hearts, so that, the entire world may benefit from this cause.

Pujya Vibhutis said that we should always be prepared. There should be no compulsion of any sort, on any one, but our preparedness must be maintained. What is the extent of our preparedness today? We do not know what contribution we have made to the Marg during the last 17 years, but Vandaniya Dada Ji has full faith in us and there is no doubt that, he will give full credit for the progress of the work to the devotees. This tradition has been continuing from the last so many generations. Even when Lord Krishna lifted the Mount Govardhan on his small finger he asked everyone to provide support with their sticks to lift the mountain. All the villagers provided the support, but actually Mount Govardhan was lifted on Lord Krishna's finger. Similarly,

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even today, the work for the cause is being done by Vandaniya Dada Ji, Param Pujya Baba and Punya Vibhutis, we are only providing support with our straight sticks, that is, we have to be honest in our discipline or conduct, thoughts and words. Only by this honest discipline or conduct, thoughts and deeds will they shower their gratitude.

Are we all ready to be one (involve ourselves whole heartedly) with this cause? How has the Aumkar Sadhana that we have been performing since last so many years, benefitted us? Can we assess this benefit or progress? We are putting in so much of our time for this cause, what are the resultant expectations for our efforts?

There are two types of energies working in our body, namely Physical energy and the energy of the Soul or Causal energy. Our movements and thoughts processes are due to the Physical energy that is why, even when you think you feel tired you have actually expended Physical energy.

The Soul or Causal energy enables enlightenment, absorption of divinity and contentment. The absorption of blessings and Karma is also enabled through the medium of the Soul energy.

**The composition of Panch Mahabhutatvas or the five elements is as under:-**

<b>Physical Energy</b>	<b>Soul or Causal Energy</b>
Earth, Water and Air (50%)	Air (50%), Fire or Agni, Ether
Movements , Thoughts	Absorption, Contentment

What does one do to acquire the Soul or Causal energy – Worship of God Devik upasna, Vedic Upasana and Sat Karma (Good Karma), good deeds and performing your Karma with full concentration or synchronization/oneness of body, speech and mind. Contentment keeps increasing as the Soul energy increases. That is why, we find many people around us, who do not believe in God and do not worship God, yet they are contented and happy. It is because, they unknowingly get the blessings of others, because of their good deeds or because they help others. Also their Soul energy keeps on increasing, because they perform most of their work with the oneness of body speech and mind. Due to this increase in Soul energy there is no obstruction in the absorption of the effects of their Karmas and hence they do not find any difficulty in leading their lives and they attain contentment.

Normally a person today lives his life with 75% Physical energy and 25 % Soul or Causal energy. If the proportion of these energies is 50% each, the person can be happy and contented. When a person comes to our center, he is initially given a prayer and also asked to perform a service. Through the medium of the blessings received by the person, the Gurushakti (Guru's energy) is absorbed in the body and the deficient Soul energy is increased, thereby as and when the Gurushakti is absorbed the person achieves greater bliss and contentment.

If contentment is achieved as explained above then what is the cause of grief or misery in this life? The grief is caused by the defects of our pervious births and the defects of the previous seven generations of our family. The family, rich or poor in which we are born, the progress in our lives and the extent of fulfillment is governed by our Karmas of the pervious lives. 50% of our pious Karmas are expended for betterment of this life and we have to compensate for this expended Karma through our own efforts in this life. This compensation/ fulfillment is incremented in a continuous cycle. As and when, the capacity to absorb, through the medium of the Soul energy increases, the ease of doing Karma is increased. Hence even if the Karmas of the previous lives cause grief, the Soul energy gives us the capability to face the adverse situation, due to which we remain happy even under adverse circumstances. The defects of the previous generations are passed on to us, for example if we get wealth left by the previous generations and this wealth is accumulated by injustice to someone else , then the defects created in accumulating that wealth are passed on to us along with the inherited wealth. The defects thus inherited keep causing grief till such time we do not overcome those defects. Such defects of the Karmas can cause loss of progeny, wealth and knowledge /education to the members of that family. One more defect that can arise is due to the defect of our Vastu (property we live in) this is known as Vastu Dosh.

In order to remove the root cause such defects and to increase our contentment or peace of mind, our forefathers established the following means or paths (Marg) :-

- 1. Vedic Marg:** In this method the Shakti of the five elements (Panchmahabhut Shakti) is invoked by reciting hymns and making oblations (making offerings to God) and thus eliminating the defects and achieving contentment. For this Marg there are very few well

versed in Sanskrit who can recite the hymns in the correct manner. More over it is necessary that the speech of the person reciting has attained perfection or speech is siddh. More over the rituals and rules /discipline (Yam Niyam) written have to be strictly followed. **(Yams are broad based social and universal virtues which are in the form of moral and social obligations for an individual. These are five, as follows:- Ahimsa-non-violence, SATYA: 'To speak of, write about, and believe in a thing as it really is' constitutes truth. ASTEYA -Non – Stealing. BRAHMCHARYA (Celibacy), APARIGRAHA (Non Greed). Niyams are also five and are means of personal discipline. These are five, as follows:- SHAUCH (Cleanliness), SANTOSH (Contentment), TAPA (Austerity), SWADHYAYA (Study of good literature, etc), ISHWAR PRANIDHAN (Surrender to God))**. Hence despite the existence of such a practice it is difficult to find anyone who can practice this.

- 2. Devdevik Marg:** In this Marg the Shakti (energy) is obtained from the Pratimas( icons/idols) of the Gods. Hence after establishing the Shakti in the Pratimas the Shakti is absorbed by regular service or worship. There are two important aspects in this. First the Shakti has to be continuously re-energized, that means some people have to perform selfless service only then will the Shakti be invoked and others can benefit from it. Second aspect is that each of these Gods or Dev Devtas has been energized with any one of the three elements of Utpatti, Stithi and Laya (Creation, Preservation and Perfection). Our bodies also have one of the three elements as a major element and the other two are secondary elements. We can only derive benefit by performing the service to the Devta in consonance with our major element. This knowledge can only be given by an enlightened person and the person giving the mantra has to energize the mantra (Chant), only then will the receiver of the mantra benefit from the mantra. In order to practice in this marg it is essential that one follows the Yam Niyams, food habits, ethical behavior, thoughts and service methodology as written in the Holy Scriptures. If after following all the Yam Niyams the Shakti is invoked but not absorbed by our medium then it will keep on striking us and our family and will have an adverse effect on the family members. They will always remain in a state of anger. There are so many people in

the society, who in spite of religiously performing the Devdevik upasana, are never at peace, never contented and are always in a state of anger. This Marg exists today also but there are very few enlightened persons who have knowledge of the Marg and due to changing environment it is very difficult to implement this Marg.

**3. Bhakti Marg/Gurumarg:** In this Marg the Shakti is invoked through the Gurumarg and the devotee/Bhakt is told/taught to absorb the Shakti. In this Marg, as and when we continue to perform the service in accordance with the directions of the Guru, our medium keeps on progressively improving and we keep absorbing the Shakti accordingly.

In times to come it is going to be difficult to perform service in accordance with the Vedic and Devdevik marg. Under these changing circumstances a fresh look was given to the nature of defects /obstructions arising in the present life and with the intuitions of God and the guidance of Datt, Nath and Vibhutis of the Sufi Panths (Marg), through the medium of Vandaniya Dada Ji , Gurumarg was established with the aim of providing happiness, peace , contentment and making their lives meaningful.

In order to remove the obstructions and defects, this Marg established processes of Vansh Vimochan (removal of defects due to previous generations) Karma Vimochan (Removal Of defects due to Karma and Rinmochan (Removal of defects due to non fulfillment of obligations owed to others). As and when these defects were removed the Dikshas, that is, appropriate Guru Shakti was invoked. Five Dikshas, that is, Upasana Diksha, Namasamran Diksha, Anugrah Diksha, Guru Diksha and Karan Diksha were established and merged into Mahakaran state and thereafter enlightened consciousness was invoked in the devotees. All these Vimochans and Dikshas have been merged with Aumkar Sadhana and Aartis which can be practiced by the devotees without any sort of inhibitions. This simple and easy to practice path has been established by Our Guru Vandaniya Dada ji under the guidance of Param Pujya Sai Baba, Punya Vibhutis and Navnaths .

For a normal person even a life time is not sufficient to establish/perfect one single Vimochan. This task was made possible as it was what the God planned and this was implemented through the

medium of Vandaniya Dada Ji who had a focused and unflinching conviction in achieving welfare of humanity.

Vandaniya Dada Ji did not have to perform any service to please any of the Devtas and Vibhutis and neither did he have to make visits to Shirdi in order to please Sai Baba. In order to establish this Marg the Vibhutis were invoked or came to the fore in accordance with the type of requirements or needs. The penance undertaken by Vandaniya Dada Ji was not directed to please the Gods but to absorb the Shakti and to make it sublime, so that, a common person could benefit from the Shakti. Vandaniya Dada Ji and his family went through a lot of hardships while performing this task; he however never mentioned the hardships faced by him.

Initially Vandaniya Dada ji was guided by his father, later he received blessings by his Guru Teli Maharaj Ji. When he was 12 years old he received Aumkar in Bhairav Nath Ji's temple. At that time if he wanted only his family to progress and benefit, he could have easily achieved it, but he was looking for means to make the life of a common man happy and contented. He was then guided by Sri Sai Nath Maharaj ji and he (Dada Ji) performed service in accordance with his guidance. The Shakti of Dev Devtas is influenced by Nath Panth hence Nath Panth was also included in the marg. The Siddhis (established Shakti) of Nath Panth was enabled by Datt Panth hence Upasana (worship) of Datt Panth was done. Dada Ji stayed in Audumbar for two and half years, he survived on alms taken from five houses and after extremely arduous penance he established the Sadhan (instrument or means) for Parlok (The other world or next world). Sufi Panth was then amalgamated in this marg, so that, Datt and Nath Panth energy could be energized. Under the guiding principles of Sufi Panth – “Blessed be the one who gives and also blessed be the one who does not give” Kaamkaaj (Guidance to people in distress) was commenced. Anyone devoting some portion of his life to this marg will definitely be blessed and also the person who is unable to contribute will also be blessed. Later Sri Pant Maharaj provided the Shabda Brahma (Divine energy to speech) to this marg.

At four PM, on the auspicious occasion of Dussehra, in the year 1956, Vandaniya Dada Ji established Sai Adhyatmik Samiti Wearing a Dhoti and after applying Kumkum (holy red powder), he said that this work is not meant to be undertaken by one single person but this is a collective task to be undertaken by

the Samiti. For the next 21 years he did Kaamkaaj and selected a few Sevaks (devotees) for this cause. Millions of people benefitted from the Kaamkaaj. All these people came to get relief from their obstructions and grief, a few of them remained in the marg and Vandaniya Dada Ji made use of their medium to further the cause of this Marg. In 1965 on the auspicious day of Ganesh Chaturthi suffered the first a stroke when he was invoking the Utpatti Shakti (Creation Energy). The effect of the Shakti lasted on Vandaniya Dada Ji for 70 to 80 days, after which he was once again on his feet. During the Nest 12 years he established the Vimochans and also prepared the devotees for the cause. Later, in accordance with the guidance received, he made preparations by offering a number of Havans (Offerings to the fire God) and finally performed the Maharudra Swahakar (Offering to the God Maharudra) at Narsobabadi. He then received the Aumkar from Lord Narsimha- Saraswati and thereafter he started making the intense sun like energy sublime. While undertaking this task Dada Ji entrusted the Kaamkaaj to the Sevaks (devotees) and started devoting his efforts to establish the trigunatmak Shaktee in the Shakti Peeth. Dada Ji conducted seminars for five years (1978 – 1982) wherein, he enabled the flow of Shakti, as also, he imparted divine knowledge to the devotees, perfected the Aumkar Sadhana and taught Upasana (Worship) to the devotees. Every year he conducted two seminars in Karad and enabled the flow of the Shakti, alongside he educated the devotees on the aim of the marg and imparted spiritual knowledge about life.

He invoked the Shakteepeeth in the seminar in February 1983 and established the Shakteepeeth at Porivaram on 14 April 1983. Before establishing the Shakteepeeth Vandaniya Dada Ji imparted the Dikshas to all devotees on the fifth day after full moon at a temple at Battisshirala (near Karad), after himself absorbing the Aakash Tatv (Ethereal energy) and taking the oath (Spelling out or indicating the aim) to establish the Shakteepeeth. At this time Vandaniya Dada Ji suffered the second stroke. Doctor advised him bed rest for 90 days. Deepak dada then took Vandaniya Dada Ji to Pune. The next seminar was to commence in 8 to 10 days. Vandaniya Dada Ji could not get up for the next 3-4 days. On the seventh day he Said he wanted to go to Goa, he conducted the seminar at Karad and invoked the Shakteepeeth. For that he established/invoked the Mahakaran state and the state of enlightenment or divine consciousness. It means that once a person progresses and reaches the stage to become a medium, after that, it is enough that he thinks about his guru and remembers him in order to absorb the

Shakti and enable its flow.

In August 1984 Guru Purnima, during the discourse he apprised/told everyone about the divine Sadhana undertaken by him. He also continued the progress on the cause of the marg and invoked Shakti in the Pratimas (Sri Sai Shake, Karan and Mahakaran) .

During the period 1985-1987 Vandaniya Dada Ji presented to the world two great scriptures, Atma Nivedan and Guru Prasad. He then invoked the Shakti in the Narayani Pratima and made provision for Nar (human being) to reach the (divine) Narayan state.

In 1991, on the occasion of Dushehra, at 10 AM, Vandaniya Dada Ji suffered another stroke, while he was sitting in a dhoti and had had applied Kumkum. After invoking the Shakteepeeth, the same year on the fifth day of Navratras, on 12 Oct 1983, Vandaniya Dada Ji was struck by the Shakti and he passed into the Shoonyaa state (zero state) or state of absolute bliss and he remained in this state for 9 months and 9 days. After that he was told that there is nothing else that is to be acquired for perfection. This entire task was to be achieved in 35 years and not even a single moment was wasted. (6 hours before the completion of 35 years Dada Ji enabled the absorption of the Shakti in the same Samiti which was established 35 years earlier.)

Now we only have to absorb the Shakti and ensure its continuous flow. It was Dada Ji's belief and unflinching conviction that this work will lead to World peace.

Today there is no place in the world other than then the Shakti Kendras/ Centers of this Marg, where all the three Shaktees exist due to which the entire mankind irrespective of the religion is benefitted. This Marg respects all the Gods/Devtas and contains the essence of all their Shaktees that is why any person who approaches this Marg will be happy and contented. Vandaniya Dada Ji commenced the year count Sai Shake 1, in the name of his Guru, from the year in which the Shakti Peeth was invoked. Sai means oneness of humanity. It is definite that this will lead to world peace.

This Marg not only comprises of Vandaniya Dada Ji's Sadhana but also includes the perfection of Datt, Nath and Sufi Panths. The Udi (holy ash) that we consume every day was actually made 2500 years earlier, when a lady approached Sri Machhinder Nath Ji asking for being blessed with a son she was given the Udi/ashes to be consumed by her for giving birth to a son. On the advice of the

people around her, the lady instead of consuming the Udi threw it in a corner. After 12 years when Sri Machhinder Nath returned he asked the lady “Where is my son?” the lady answered that no son was born to her. To this Sri Machhinder Nath answered “This is not possible, the world can turn topsy-turvy but once my word is given it can't go waste”. The lady begged forgiveness from Sri Machhinder Nath and indicated the place where she had thrown the Udi. Machhinder Nath Ji went to that place and spoke aloud Alakh Niranjana (call to God), please rise my son and the person who rose from that ash was Sri Gorakh Nath Ji. That ash was once again produced as Udi in Shirdi by Param Pujya Sai Baba. From 1910 – 1912 he filled an urn full of Udi and gave it to his disciple Abdul Baba. He said” My son will come to take this Udi; I have made provision in this Udi to further his work. You do not have the permission to leave Shirdi till you hand over this Udi to him.”

Vandaniya Dada Ji first visited Shirdi in 1952. Abdul Baba hugged Vandaniya Dada Ji and gave him the urn full of Udi. After performing the Anushtan (a type of service to the Gods) on this Udi, Vandaniya Dada Ji introduced the Udi in this Marg. Some amount of the Udi made earlier is always mixed with every new preparation of Udi. In effect the Udi that we consume today contains Param Pujya Sai Baba's Udi and all other perfections. If we carry appropriate feelings and thoughts then the Udi is sufficient to provide us deliverance in this life.

The aim of this Marg was not to collect a number of people. Had that been the aim then every year millions of people would have visited the shrines of our Vibhutis and deities and today there would have been a huge line of people in our Shakti centers. Vandaniya Dada Ji used to say “I do not want to collect a crowd; every person that comes here should be perfected to carry out this work. This cause will ensure world peace through the medium of those people/Bhaktis. Vandaniya Dada ji has that confidence and faith in us. He also has the necessary patience, because he is aware that we came here to get solutions to our material needs and today also our prime intention is to derive benefit from this Marg for our material gains.

New entrants to this Marg must understand that Vandaniya Dada Ji never called himself a Guru; he called himself a Sevak (servant). He used to say “ I am the servant of all the devotees of Sai Baba and Punya Vibhutis”. After Vandaniya Dad Ji left his physical body the devotees sang the Aartis, said prayers and worshipped the Pratimas in accordance with the guidance of the Vibhutis.

Today on 6 September 2016 this Shakti Kendra of Param Pujya Sai Baba and

Punya Vibhuti has completed 17 years with their blessings. We have gathered here to celebrate the gracious occasion of commencing the eighteenth Year of this Shakti Kendra.

I will be indebted to our Guru through all my lives for the Seva (service) rendered by all of you in this center and I am grateful to all of you for your cooperation in furtherance of this Marg. I pray at the feet of the Sadguru to grant Happiness and peace to all the devotees and to the entire humanity.

There is immense power behind the events happening or made to happen. Gods work will not change in accordance with the needs of a few people. People who do not perceive or are not capable of understanding the blessings showered by God may ask why Baba or Vibhuti do not give us prior knowledge about such events'. Should this happen, we will have nothing to live for. If one suffers any loss in life then one attributes the loss to God or luck. However, even when there are gains, the cause should be attributed to God or luck, but no one does that. When one suffers a loss he remembers his duties but when one reaps gains one forgets his duties.

Today writing anything on this topic will be futile, as according to Baba everybody has a binocular vision about life, in accordance with his thinking. Hence every person feels that the process that eliminates obstruction from his life is invaluable. The youth whose vision is perfect ridicules the spectacles, however during old age the same spectacles become invaluable, as his life becomes useless without the spectacles. Today our situation is also somewhat similar. Without the Sadguru you will not understand the meaning of happiness and grief/obstructions in life. When people in a favorable situation/disposition, or, due to some other reasons do not feel the need for the blessings of the Sadguru, are suddenly confronted with an adverse situation, they start questioning .. "How did this event or calamity occur, where was God at that time, why didn't God inform me earlier about this .Then why should we follow the religion or pray to God ". Such people do not understand that God's – devotees have come to this world to face difficulties and not for the sake of comfort or happiness; hence the prevailing situation is actually not grief or an obstruction. A person does not eat something when he does not like it and whatever he likes becomes an invaluable food for him. Will that person stop eating the food he likes, just because others don't like it? This is the essence of the existence of human life. You may water the flowers with buckets full of water, but rain is necessary for them to look fresh,

similarly happiness and grief may keep complementing each other, but without the blessings of Sadguru happiness and peace cannot be attained.

God bestows happiness, peace and contentment when a person is born, but the human being has not achieved the means to experience happiness, peace and contentment, hence he implements various means to attain happiness. So many millions of years have passed, but the situation remains the same. In this situation there is no place for our thoughts in this life because our thoughts good or bad, cannot discern the right path and our belief in the right path will keep diminishing.

A number of people may be aggrieved by a painful event and further they do not understand whether they will reap happiness in future, but if we blame God for that painful event how will we proceed further? Every person is the child of God. Will the God not be unhappy when someone is unhappy? But if God himself expresses grief then people will not get the direction to rehabilitate the persons stricken by this painful event. The efforts of humanity will not be successful and there will be no help from any direction. For example if there is a calamity in Maharashtra or Northern India, no one from anywhere else or any other state will provide help. The human beings were asleep and it was necessary to awaken them. Whoever gave sorrow was not unaware, he was all pervasive and had complete knowledge of his actions, this is the beauty of this fact and now he is creating new means and Marg to achieve happiness. From the past so many years' people could not look beyond their own selfish interests and did not feel the pain of others in their neighborhood. That is why the Almighty created circumstances for such events. Every person today is cursing the Gods.

Param Pujya Baba's work is not to dwell on the past events. Param Pujya Baba's work is to provide an understanding of the essence of life to those whose purpose of life is rendered worthless or is unknowingly about to be rendered worthless and that path of Seva (service) shown by him is actually the Upasana to be rendered.

Today there has been so much of discomfort, destruction to households, buildings and economic destruction due to the rivers in India. This could have occurred, may be once in a life time, but have you ever felt that due to flood of your own lack of spiritual knowledge and wicked thoughts, your Body, speech and mind has deteriorated or is deteriorating? The greed that is making you seek items to provide comfort in your lives is because of the lack of spiritual knowledge,

have you ever realized that? Like the Government has formed a committee to help those stricken in Pune by the floods of the river Mutha and they are being helped from all four directions, similarly to help those affected by a flood of ignorance coming their way every day, God and Punya Vibhutis have established this Marg, so that, aid could be given from all four directions. Having obtained that help, the people who have assembled here on this auspicious occasion, should not restrict their thinking to their own luxuries, good food and good clothes, but having availed of the help (blessings) they should now do their part of the duties to make their life meaningful. Only then will they have a better new life. Otherwise the floods (grief, difficulties and ignorance) will keep occurring in our future lives to come and you will keep taking re- births for help (blessings) a. You will not understand where the effort is to be directed for attaining fulfillment and what the importance of life is.

On the occasion of the anniversary of the Kendra, this Mulaakaat (discourse) has been ordained by the Reverend Guru. By studying and endeavoring to understand and contemplate on the contents of this Mulaakaat and the changing situation of the world as included in the previous Mulaakaats, one will be convinced that the Mulaakaats have given a clear direction regarding the situation prevailing today.

In the end I shall once again refer to Atma Nivedan, which was referred to in the beginning of this Mulaakaat. It is written in Atma Nivedan, that, the reality is that moments of grief and sorrow are very few in life but the hours of ignorance are much more. Due to this, the moments of grief turn into days and with the passage of time these turn into years. In fact, for everyone who is born, provision for his happiness is always made by the Almighty. The prick of the thorn of a fragrant flower is not the fault of the flower and even if it pricks, one must bear it with patience, because we are lovers of fragrance.

Divine Blessings, to all.

**Param Pujya Baba Dada  
In their own words.**