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||AUM SRI SAI NATHAYE NAMHA||

||AUM SRI SADGURUNATH DADAYE NAMHA||

**A SADHAK'S DUTY
KARAM VIMOCHAN**

To The Devotees

What does a Sadhak achieve in the Guru Marg? The knowledge of the answer to this question is of utmost importance. Very often we hear the word Diksha (initiation). The responsibility of the Diksha is that of the Guru, and the devotees (Bhakts) are only duty bound to obey the commands of the Guru. Upaasna Diksha, Naamasmaran Diksha, Anugraha Diksha, Guru Diksha, Karan Diksha and Maha Karan Diksha are imparted in the Guru Marg .It is necessary to understand the origin, purpose, function and how theses Dikshas relate to Guru Marg. The ritual of Dikshas commenced two thousand five hundred years earlier. As per the requirement at various points of time, the relevant Diksha was perfected and established. The body medium of Sri Gorakshnath has been created out of ash; hence his being was deficient of Kaaya, Vacha Mann (Body, speech and mind). Because Sri Meenanaath's birth was due to Vaasna (Extreme desires/wants). "Wash and clean him" was the Gurus command to Sri Gorakshnath. Immediately Sri Gorakshnath removed his skin and spread it for drying after washing it. Lest people be orphaned in difficult times in the future, God gave birth to Navnarayans



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(Navnaths) and gave the benefit of their guidance, hence protected them in difficult times. They also established a number of Sadhans (processes/methods) in the Guru Marg. These were established much earlier, in ancient times and the medium of a Sadhak functions according to the demands of the particular occasion. Today only when we face difficulties, we question whether or not the God exists. To this the response of God is” You are remembering me today, but I existed before you were born, exist today and you will require me in future also”.

Before the commencement of our Mission most Revered Haji Malang Baba had ordained thus: - 'Carry the function of your mission to the world'. I (Vandaniya Dada ji) then requested him to elaborate on some of my questions. These were 'What is the meaning of the Mission? What are the essentials that have to be acquired by the Sadhak (devotee) in the Sadhak state so that what the Sadhak does can be considered as a function? What is the relationship of Karma with the five Rinanubandhs (bondages/ties interrelationship with Parents (Matrapitru), relatives and friends (iterejan), Karmas of previous births (Janm Karam), the deficiencies of previous births (Janma Janmantar), Obligations owed to the Gods/Goddesses (Devadik))? It is necessary for a Sadhak (devotee) to attain knowledge about the function and the objective of Karma in the life of a person and its fruition. It is possible at times that Karma may give undesirable results. At that time the Sadhak must understand whether or not the Karma should be allowed to perform its function. At the same time some Seva (service) has to be indicated to the devotee till such time the Karma gives the desirable results. This means that the function in the Sadhak state is to ensure that what is likely to happen due to the Karma does not happen or to prevent the function of the Karma as per its tendency. For this purpose the Bhakt (devotee) has to be freed of the Karma's Valaye (aura) and he has to be adopted in the Guru Valaye (The vibrations or influence of the aura of the Guru). Similarly before asking a Bhakt (A person who has approached with his difficulty/problem) to perform a certain Seva(service) , it is the prime duty of the Sadhak (the person who does the Kaamkaaj) to give due thought to ascertain whether the Bhakt is capable of performing that Seva. The Center where the function of the Mission is carried out is an abode for Seva/service. The devotee has to create within him a sincere liking for the Seva indicated to him. The Seva indicated must not be so rigorous that it may overburden the devotee. This is the responsibility of the Sadhak. Also once a Bhakt comes to this abode of service, it is the responsibility of the Sadhak to ensure that the Bhakt does not leave this abode, that is, he remains one with the Marg.

Karmavimochan (expiation of defects due to Karma) is an immensely important sadhan (perfected process). After a person is born he has a relationship with both this world (earth) and the other world (heaven). Before a person takes birth the Soul and the Karma are in Parlok (heaven/the other world). In such a situation one has to think about the existence of two states. In the first state eagerness to take birth has to be felt by the Soul. In the second state the desire to take birth arises out of a longing resting on the past Karma. In the first state the birth is as per the will of the Soul (Atma). The main objective of the Soul is to liberate itself from the good or bad Karmas of the previous births. This liberation is not possible without taking birth. In the second state if certain desires and wants remained unfulfilled in the previous birth then, though it is not a natural tendency of the Soul to take birth for this purpose, it is the Karma that compels the Soul to take birth due to unfulfilled desires and insatiable wants. When the Soul descends from Parlok (the other world) to ehalok (earth – this world) it experiences the influence of three Rinanubandhs. Unless it so enjoins the Rinanubandhs, it cannot perform the life as Karma. Out of these three Rinanubandhs the first relationship has to be made with Matrapitru (Parents-Mother and Father) as the mediums of Mother and Father are necessary to take birth. At the time of the birth the function of Karma is influenced by ethos or values imbibed during the conception of the gross body, that is, body speech and mind. These influences cause an indelible mark in this Pind (world that is taking shape). Thus in this way the birth is bound to Matrapitru rinanubandh. After binding with Matrapitru rinanubandh, the relationship is unknowingly enjoined with the relatives of the parents. This binding is known in holy books as Iterejan Rinanubandh. Iterejan Rinanubandh does not make any positive contribution to the person. The presence of iterejan is unnecessary. It may even cause harm. Yet this unnecessary relationship gets included in the Karma without it's asking for it.

Karma in the earlier life takes place through Kaaya, Vacha and Mana. The Atma or the Karma are responsible for that Karma and in the present birth the presence of both these is necessary. But the two Rinanubandhs, that is, Matrapitru and iterejan rinanubandhs which are enjoined at the time of birth are not included as Karma in the circular aura of Karma. Therefore even while life is being lived in accordance with the Karma, these two rinanubandhs create obstructions because they are not fully developed in the state of the Karma. Thus, rather than being a help these rinanubandhs create impediments/obstacles in life.

Even though there is enough provision of Karma and there is Karma enough for the salvation of the Soul, yet a person falls prey to the temptations due to

Matrapitru and Iterejan Rinanubandhs. Hence a person cannot derive any benefit from Matrapitru and Iterejan, unless these Rinanubandhs exist as Karma. In order to get this benefit a third Rinanubandh namely The Devadik Rinanubandh is linked to life. This Devadik Rinanubandh mainly consists of the worship of one's family Gods and Deities. When worship or service is performed as per the established rites and traditions followed by the previous generations as laid down in ancient times, it results in derivation of benefit from the two Rinanubandhs that is, Matrapitru and Iterejan. In the Kulachaar and the Kuldharma (family values and family religion) of the family, provision has been made to convert these two Rinanubandhs which are present only in a formal way into Karma. In the performance of Kulachaar are included the Kulswami (Chief presiding God of the family) and the Kulswamini (Chief presiding Goddess of the family). The function of the Kulswami is instrumental in enjoining Pitru (fathers) rinanubandh in the person's life. According to the Holy Scriptures such a provisioning is already done before a person is born. A person is born as a 'Nar' (Human being) but if the Sanskars (the right values) are nurtured in this world (birth), it is not impossible to attain the stage of the Narayan (God hood). The proof of this lies, in a closer examination of our body. If we try and see carefully, we will observe that each of the mediums from head to feet that we constantly make use of has two sides. God has gracefully gifted us these two facets even without asking for them. While we use these sides the message given by God is 'Remember well the two facets do not send them back without fully utilizing them'. Out of the two facets provided by God, the right side of the body belongs to the Brahmand (other world (heaven)) and the left side represents the Pind (this world) . To nurture these two sides God has given the Trachea and the Esophagus together. This in other words means "what exists in the Pind exists in the Brahmand too". To tend, nurse and sustain the body, the required food and water is provided through the Esophagus and for the sustenance of the Soul, air and the Akashtatwa is given through the Trachea. When these four elements are enjoined (food ,water, air and akash(ether)) it is presumed that the Tej Tatwa should emerge in the center of the body, that in other words for the human being means the completion of the function of progressing from Nar(Man) to Narain (God hood).However, after our birth instead of tending and sustaining the Jeeva (Body, Mind and soul) we only concentrate on sustaining and tending the Pind (Gross Body). While God has made the Human body in the manner described above, all mediums are not utilized for their right purpose. One cannot predict if and when we will get birth again. Therefore "it is our bounded duty to learn the necessary traditional values and adapt them at appropriate

moment “. Although we have ignored or forgotten this aspect due to the influence of modern traditions, values, conduct, food etc Sri Guru has not forgotten us. Even though the birth may be acquired due to desires and wants both favorable and unfavorable, death which is unavoidable should not be a usual phenomenon. It should bring about the immortal state. This invaluable state cannot be achieved without the blessings of the Guru. Therefore it is necessary to be one with the Guru so that our consciousness should be all pervaded by the Guru principle .This is adequately brought out in one of the Aartis “Jevita khelta Chitt Dattmaye jhale”(That at all times while playing ,eating we should be engrossed in the thoughts of Sri Datt). Unfortunately without realizing this we are always trying to seek maximum enjoyment of worldly material things and feel that we have taken birth for enjoyment only. This may be due to our obstinacy and quest because of our unnecessary knowledge that we have acquired in this birth, with the sole purpose of satiating our desires. However with Sadguru's pious intention that we should live in peace and happiness, our Sadguru with his blessings, has bestowed on us, such a state which is amply described in the words from an Aarti of Sri Pant Maharaj, that, we are able to experience a direct manifestation of Heaven on Earth without us putting efforts in any Sadhana or rendering any service to God. Such a state which has been bestowed on the devotees is ' *Karma Vimochan* '.

Let Peace Be To All

Eternal humble Sevak

Sri Saikalp Adhyatm Sanstha

विनम्र निवेदन

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