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To The Devotees

Every parent desires that his children are well educated and have no dearth of anything in their future life. However the responsibility of the parents does not end merely by upbringing or nurturing their children. The children will lead a good life in the future, only if the parents imbibe the correct religious values in them, right from their childhood. The question that arises is what is your position with respect to your family? Are you the Director, Owner or the Nurturer? If you are the Director then the family will be run in accordance with your directions. If you are the Owner the entire responsibility of the family rests on you. But responsibility of such owner also rests on someone else. If the revered religious deities provide the impetus for life, then it becomes the religion of the owner of the body or the living being to create the necessary impetus or energy within the body.

Who will satisfy your desires? Today money is the prime means for survival. But money is external to the being. Money enables you to get material things, but money cannot fulfill the deficiencies in your life. You can provide a toy or a car to your child, but can you provide him the ultimate fulfillment in life? For that you must introspect whether you have the inner enlightened energy to provide the desired fulfillment. You have to make the Janm Rinanu Bandh (relationships due to birth) compatible to the Karam Rinanubandh (Relationships due to your past deeds). If you

cannot provide adequate satisfaction to your progeny with the food that you partake how will you pass on or imbibe the fruits of your worship to the children? Only if your deficiencies have been expiated (Your Vimochan has been done) will you pass on the balance if any remaining of your Devadik rinanubandh (relationships due to deities) to the children. Devadik rinanubandh remains only if you have fulfilled all your commitments. But this state will be possible only if you do not repeat your past misdeeds. But you keep repeating such mistakes, then how much of remainder virtue will you have and out of that remainder, how much will you be able to pass on to your children.

It is not enough that only one person worships in the family, only when every member of the family joins in the worship will the family benefit. If there are five bulbs connected to the electric energy then on switching on the main switch all the five bulbs will glow together. Will the energy of your worship alone reach the small child? Suppose we assume that the energy will reach the child, but still you do not understand the loophole in this, that is if the fuse of the main switch blows off then what happens? Similarly if the head of the family who performs the worship passes away, then the entire family will be swept in to darkness. Therefore you must understand from this that it is necessary that each bulb has its own switch, similarly, each member of the family must perform his worship. If you yourself are not free of debt, how will you rid the others of debt? If you pester your father for something he gets annoyed. Thereafter once your father leaves you get what you desire from your mother. Your mother cannot scold you and is compelled to fulfill your wants, because, she has, at some point of time, witnessed your father scolding you for persisting with your demands. Just like a child runs to his mother if his desires are not met by his father, you also rush to Haji Baba when you do not get what you desire from me, and I know this.

One can estimate the deficiency of cereals at home and get the necessary deficient items; however there is no measure to estimate the deficiency in worship. The children do not have to perform the same amount of worship as you do, but even if the child recites the hymns and recites the Namah Smaran (Aum Sri Sai Nathaye Namah) in accordance with his comfort level, even that is sufficient to reduce the impending impediments/difficulties by 20 percent. At this stage the child's Gyanendriyas (Sense Organs) and Karmendriyas (The abstract working sense that is the power to express (Vak), the power to procreate (Upastha), The power to excrete (Paya), The power to grasp (Pani) and power to move (Pada)) are in the development stage and the child does not have the knowledge regarding desires, wants and perversion/bad habits or deeds. The child at this point only understands that he has to "recite the name of the All Mighty". That is why if a child can attain Gods grace in 12 months a grown up will take 12 years to attain the same grace.

Today you weigh 120 Pounds, but when you were born you weighed only 8 Pounds. That means it took you 25 years to achieve the weight of 120 Pounds, You sit in front of me and tell me that you carry 300 Pounds in weight of miseries. However you do not say how long it took you to accumulate these miseries as you do not have the estimate of that time. When you took birth you had with you your aura of the Karma and

even though your body was fully developed you did not have the 300 pounds of these miseries. You yourself have increased your miseries after taking birth. You are now expressing/showing the effect/shadow of your miseries, why don't you speak or think about the cause of your miseries? You haven't leant to express your happiness and that is why you do not understand how to express your sorrow or miseries. The essence of God hood in humans is resident in the females, however you only think of females as something to be used and you do not get any other thoughts. Let us assume that you have had children and have looked after the interests of your family, but do you have the expected purity of feelings towards your wife? God only gives birth to those souls who have **“the desire not to repeat the misdeeds of the previous births”** here **desire represents the Annamaya Kosh**. The souls who do not possess this desire or Annamaya Kosh just keep endeavoring to get salvation and keep wandering perennially in the environment without a body. The person who has the Annamaya Kosh knows that he will be nourished by the Annamaya Kosh of his mother because his nourishment comes from whatever the mother consumes.

When Abhimanyu was in his mother Subhadra's womb Sri Krishna was apprising her about Chakravyuh (A battle formation surrounding the attacker). During Sri Krishna's description of the formation Subhadra dozed off but the being in her womb was listening. 18 years after that episode Dronacharya formed the Chakravyuhu formation during the battle. At that time the question that arose was who will decipher the Chakravyuhu? Sri Krishna suggested Abhimanyu's name. Arjun who was Abhimanyu's father expressed his surprise at this suggestion. Sri Krishna then explained to Arjun that Abhimanyu gained knowledge about this when he was in his mother's womb. And when the need arose Abhimanyu made use of his knowledge gained in his mother's womb to break the Chakravyuhu. Today after a jeev (a being or a person) is born we try to elevate from Nar a simple being to Narayan God, however that is not possible. Once a soul is born he is associated with the body (Deha) and he cannot change anything till he is free from the body (Deha). Even if during pregnancy the lady reads Navnaath Charitra , her offspring will not rest till he is able to expatiate/ remove the doshas (deficiencies/ obstacles/difficulties) of the family and the ancestors. This is because in the pregnancy stage the jeev/soul is in the Godly state that is the enlightened state and everything else is not significant, but after 25 years everything other than the Godly or enlightened/heightened awareness state, assumes significance. Thereafter the miniscule amount of the enlightened energy that is left is activated in accordance with the type of surrounding environment.

Your desire is always that the son should be educated and should provide you happiness and comforts in your old age. However if you meet Baba at this moment to seek peace and happiness then who will provide you peace and happiness in your old age? Baba or your son? When you come to the centre you are given due respect and find happiness but, when you reach home the situation changes. This is because when you sit in front of me you ask for your own happiness, and do not say or seek anything for your son. In actual fact you should not have any expectations in the course of your performance of your duty towards your son.

When a soul is in the womb it does not follow any trend/discipline and does not have any leanings or thoughts. But a miniscule part your own intense desires are present in the Jeev(Soul) in the womb and the extent of defects in the jeev to be born depends on the extent of impurities in the Annamaya Kosh of the womb carrying the child. But at that time in a minimal manner the Jeev (fetus/soul) draws the unwanted /unfulfilled desires of the previous 60 years of the previous birth. At that time if the Jeev wants Laddoo (sweets) , then although the Jeev cannot speak it fulfills its desires through the mother. The Soul/Jeev does not have knowledge about the Karmas but he expresses his feelings / desires through the mothers Energy/Shakti. Therefore, during the pregnancy months, 1 to 3, whenever the jeev a desires to eat something, the mother vomits. From 3 to 5 months the Jeev develops the Pranmay Kosh (Life force) At this point of time the mother feels heaviness in the chest. From months 5 to 7 the Manomay Kosh that is the mind which receives sensory inputs is developed. At this point of time the mother's attention is fully diverted towards the offspring and she may often neglect her husband too. From months 7 to 8 the jeev develops the Vigyanmaya Kosh or the intellect is developed. During this time the lady may be forgetful and needs repeated reminders. This is because half of the energy of the intellect and knowledge is being used up by the Jeev in the womb. The Anandmaya (Purity and ultimate bliss) Kosh is developed in the 9th month after all other Koshas have been developed. At this time the happiness of the mother and the child in her womb is concurrent. Hence you should now contemplate on what status is to be given to the mother who has imbibed the relationships for your next 65 to 70 years.

Only if one performs worship, will there be nourishment, growth and development. In order to establish a change one must first change oneself. Once the ends of the Janam (previous lives)) rinanubandh and Karam (deeds in previous and present life) Rinanubandh are understood in the enlightened perspective, there will then be true awakening and the Janam and Karam Rinanubandhs will be synchronized to perfection, we are rid of unwanted desires and only the faith in god remains embedded.

Janam – Karam and the Jeev should be synchronized. If the Janam and Karam are the two wheels of a bicycle then the pedals are akin to the Jeev. If the rear wheel bursts and even if you push in more energy in the front wheel by filling more air, you cannot reach your desired destination, unless you use extra energy on the pedal to force movement to the desired destination. You have come to God, with an expectation/desire or wants and even after gaining so much knowledge about life you still have your wants or expectations. I understand, within 24 hours whatever good or bad you utter about me, in the same way you should also understand or assimilate the Mulakaats in the next 48 to 72 hours of I the Mulakaats being held.

The desired fruits were bestowed but the Director did not know how to give them impetus, it was not understood who was the Owner, if we call him the Nourisher then the Nourisher himself has been working for someone else during the last 25 years. **He who has detached himself from being Director, Owner or Nourisher is a true devotee of God Almighty. If you need something why ask others a person detached is a true devotee of Allah.**

The Owner is the Soul or Jeev. The Directors are the Karmendriyas and Gyanendriyas because they sense the difference in things. Nourisher means the entire body. You adorn a shirt on the Nourisher or the body. But what about the Owner of that body? Will you ever adorn the Owner with something? Is there something he does not know? The jeev or the Soul knows everything.

Baba has always said one Gospel truth” Jaya Mani Jaisa Bhaav Taya taisa Anubhava” Your experience is as per your feelings towards the worship. We require a devotee who worships with the same devotion and faith both in good and adverse times. You speak the opposite language to what Baba said in that you say that your faith / feelings towards Baba depend on what experience you get from Baba. You should analyze the difference between what Baba says or expects and what you utter. You completely reverse the Guru's teaching/expectations then will you get rid of difficulties or will you invite the difficulties? Because you digress in the opposite direction, that is the reason when you stand in front of me and say you are very miserable, I interpret the opposite of what you say and say “Are you happy? Very Good!

Baba has never changed his words. If the clock stops ticking you can rewind it, but once you stop on your path then there is no rewinding, you straight away proceed towards destruction. . When you buy butter from the market, if the weight of the butter is less than your requirement the shopkeeper adds some more butter. After that the initial quantity and the added quantity of butter merge into each other. Your life is akin to this Butter. Once you go out you mingle in the environment in no time. But when you buy Gold and the weight is less, the shopkeeper adds some more Gold. But these two pieces of Gold don't merge unless you put them in the furnace. Similarly once you come to the abode of Sadguru we will not be one with you immediately, we will process you through the furnace and only then we will melt to merge with you but initially you have to melt for us and you should always keep this in mind.

Let Peace Be To All

Eternal humble Sevak

Sri Saikalp Adhyatm Sanstha

विनम्र निवेदन

अति हर्ष के साथ आप सभी गुरुबंधु एवं भगिनियों को सूचित किया जाता है कि मासिक पत्रिका “तत्त्व बोध” का आगामी अंक एवं अन्य सूचना वेबसाइट पर एवं मेल द्वारा प्रेषित की जाएगी। अतः आप सभी गुरुबंधु एवं भगिनियों से अनुरोध है कि आप सभी अपना ई-मेल पता एवं अन्य जानकारी यथाशिघ्र निम्न पते पर प्रेषित करें :

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