



AUMKAR SADHANA

The Practice of Aumkar

Acomplished by Rev. DADAJI

Author

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॥ Aum Shri Sainathaya Namah ॥



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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 permit our thoughts, speech, actions, conduct and disposition.

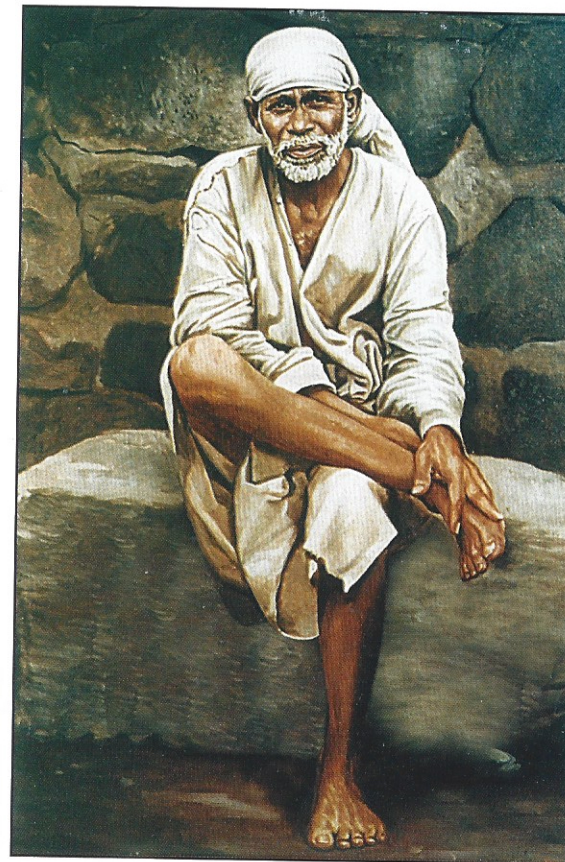
O' Master, let purity be the hallmark of our life. Give us strength to earn merit through benevolence. Pardon us for all our past evil thoughts, utterances and deeds. I pray to thee to dispel covetousness from our minds so that we do not hate others or envy their riches and prosperity which they might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

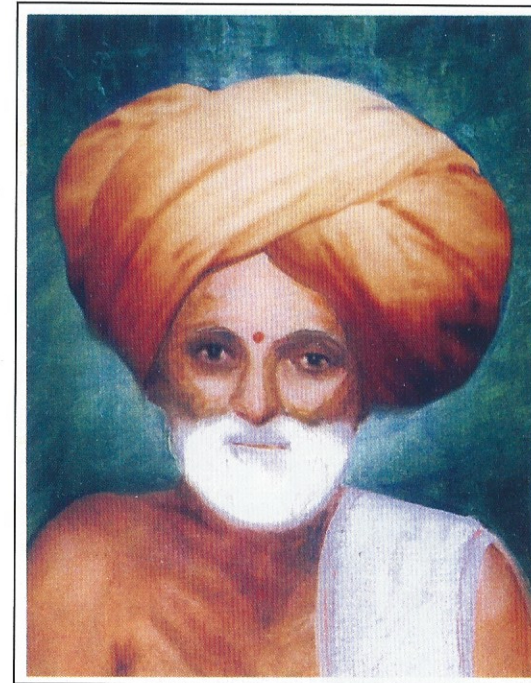
SARVA MANGAL MANGALYE
SHIVE SARVARTHA SADHIKE ॥
SHARANYE TRYAMBAKE GOURI
NARAYANI NAMOSTUTE ॥

Oh! Goddess Narayani, 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.

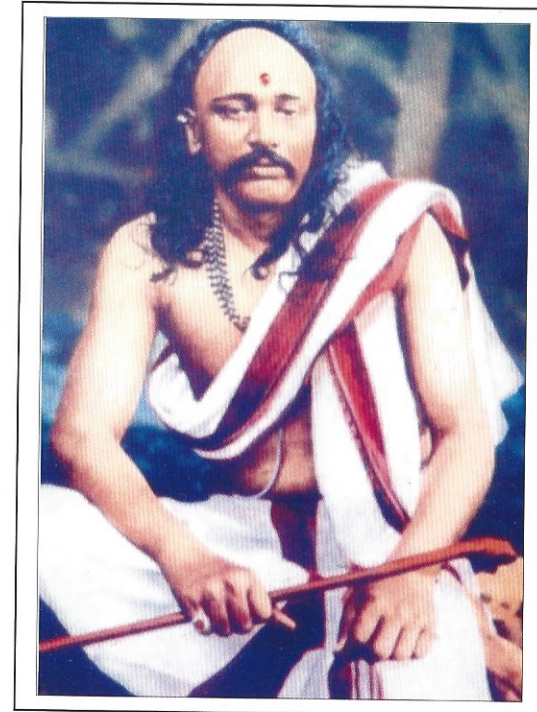
॥ Aum Shri Sainathaya Namah ॥



His Holiness Shri Sainath Maharaj



His Holiness Shri Teli Maharaj



His Holiness Shri Panth Maharaj,
Balekundri, Dist. Belgaum.

Revered Shri DADA BHAGWAT



This book is dedicated to
Rev. Shri Dada Maharaj

Author's Words

I am regularly doing Aumkar Sadhana for the last thirty years. I am benefited in many ways. Many people have told me that they are also benefited. Many ailments are cured. Research done in many medical centres all over the world have shown benefits from the practice of Aumkar.

One has to learn the practice of Aumkar at Sai Centres. Kendra Pramukhas (Head of the Centres) help in learning. This book helps in giving basic knowledge about the practice of Aumkar.

"Vandaniya Dadaru Siddha Madida Aumkar Sadhane" was first written by me in Kannada in 2001. This books appreciated by many and all the books are exhausted and the book is ready for reprint. There was demand for English and Marathi versions. This book is not the translation of the original Kannada version. I hope this book is also accepted whole heartedly.

I thank Shri.Shashikant Athalye, Kendra Pramukha of Shri Sai Swadhyay Samiti, Bijapur Centre, who is kind enough to write foreword for this book. I thank Dr. S.S. Yarnal for having read the draft of this book and given suggestions. I thank Shri. Sandeep G. Joshi of Bijapur, who has given the financial support for this book. Shri. Vishwas Nitsure, Proprietor of Vishwas Enterprises, Bijapur for printing.

Dr. S.B. Patil
(Satti)

Before reading the book

Dr. S.B. Patil, well known physician and a popular Teacher/Professor, has a keen interest in the science of spirituality. He has special interest in writing and translating literatures that are very useful and essential for the common man, which benefits physically to maintain good health and spiritually to progress in the Divine Journey.

This book which was written by him in Kannada "Vandaniya Dadaru Siddha madida Aumkar Sadhane", has been now written in English by him with utmost care and concern.

Here he has given a brief account of the life and efforts of Sri Vandaniya Dada Maharaj in converting the most difficult Sadhana methods into the simplest format to be easily adopted and accepted by a layman. He has narrated the significance of Mat-pranali, Shakti Peeth and the secrets of Maruti Stotra.

Since Dr. S.B. Patil is an ardent follower of Sri Saibaba and Vandaniya Dadaji and he himself has been benefitted in many ways.

I appreciate the efforts of Dr. S.B. Patil and wish him "All the Best" in all in his future efforts.

Shri. S.G. Athalye

Rev. Shri Sadgurunath Dadaji Bhagwat

Revered Shri Sadguru Dattatraya Bhaskar alias Dada Bhagwat was a leading spiritual force of twentieth century. He devoted his entire life, so that all the human beings of the world forgetting their differences of cast, creed or religion would accept one religion and that was Humanity. Dada established a unique doctrine called "GURU MARG" (The Path or Way of Life having typical conduct and behaviour as laid down by the spiritual teacher) which incorporated in it the simple methods to get rid of difficulties encountered in one's life; this is called "Nirakaran", means specific instructions for following the given conduct for the expiation of defects which are obstructing the peace and prosperity of a devotee. In it, he also incorporated "ARATI", means devotional songs. In order to have good physical health and spiritual development, he also incorporated meditation and 'Vishwastha Nidhi' (Fund).

Dada was born on 6th February 1921 at Satara in Maharashtra State; that was new moon's day. Father's name was Bhaskar and mother's name was Ramabai. His father owned a fleet of tourist buses; he made a roaring business. He was an ardent devotee of Lord Dattatraya (son of Sage Atri and Anasuya considered as an incarnation of Bhrama, Vishnu and Mahesh). Bhaskar was an authority in spiritual science, a quality which helped Dada in future. Dada was very intelligent and always stood first in the class. His favourite subjects were Maths and Sanskrit.

There was a saint in Satara; his name was Shri Teli Maharaj. There was a temple on the hill; the temple was that of Shri Bhairavnath. Dada had the good fortune of serving Shri Teli Maharaj and Shri Bhairavnath.

There is an interesting incidence behind all this! Shri Teli Maharaj lived alone. He used to ask persons to bring food to him; but He never ate that food on that day! There used to be many tiffins lying for days, but whenever He opened any of them, the food used to be fresh as when it was prepared. When He ate from that tiffin, He would call the person whose tiffin it might be, to be taken away and that person went home with satisfaction with the faith that there would never be shortage of food in future in his family. Such was the life style of Shri Teli Maharaj.

Once Teli Maharaj called Dada's father and told him to bring food. Dada's father gladly obliged and went back to Teli Maharaj with tiffin, but Teli Maharaj refused to accept it! "Go back and send it to me with your eldest son". He said. When Dada went to Him with tiffin, He was very happy. He told Dada to bring tiffin to Him everyday. This had never happened to any one earlier. Hence Dada's parents regarded themselves very fortunate. So it became routine gesture for Dada to come home during the lunch break at school and delivered the tiffin to Shri Teli Maharaj and went to the school again.

Once, after keeping the tiffin Dada was about to go; but Shri Teli Maharaj tried to prevent him from going to the school. But Dada who was very much interested in attending the school ran away. But the next day Shri Teli Maharaj saw to it that Dada would not run away. This started happening frequently. Dada's teachers were anxious as to why the brilliant boy was skipping school. Once when the exams were to begin, Dada decided to rush to school, but Shri Teli Maharaj held Dada by hand again. He told Dada, "Do not send the World up in flames by studying. Instead learn to put out the fire". Dada did not understand this; but there after his curious experience was that, Dada could not

concentrate on studies and ultimately failed in the examination. The teachers were stunned. But Dada's father did not take this seriously; instead told Dada to follow what Shri Teli Maharaj preached.

Shri Teli Maharaj told Dada, "The whole world is asleep; you are the only one, who is awake and it is your duty to give the message of awakening to the world. Do not cry; you are a God. You will come to realise this fact in future. But I will not be there." This speech shook Dada from inside. Dada decided to leave the school and pursue the path of spiritualism. Once Shri Teli Maharaj asked Dada to collect all the tiffins, that were there together. "It is time for me to go" He said. "When I am gone, distribute this to the World." and He took Dada's hand in His own, He passed away. Dada was just 14 years old and Dada wondered who would guide him in future.

One day the deity Bhairavanath came in the dream of Dada's father and told him to send his son every day in the evening to light the lamp in the temple. Dada's father took him one evening and showed him what to do. Next day onwards, Dada started going to the temple which was 4 kms. away from Satara. The place was serene. One evening, when Dada went to the temple, he heard a loud hissing sound and saw a big Cobra with five hoods in the temple. Dada prostrated himself, the Cobra went away. Dada's father told Dada to pursue the devotion more vigorously and sincerely; now Dada started taking bath in a nearby brook and sat in silent prayer. One day, a sound began to emerge from the stone idol. Dada was frightened but Dada's father told him that it was "Aumkar" and that he should learn it with all sincerity and devotion. Dada continued his meditation tuned to the heavenly music. After about a year, he heard words coming from the stone idol, "Your

study is over now." Go to the world and teach this. This is the only Sadhana (Meditation) to be undertaken as saviour of the world and for that offer your devotion to the saint Saibaba of Shirdi who will guide you with the help of other Sufi Saints of the past."

Thus Dada having had "Aumkar" Diksha (initiation to a given path), and with a message asking him to go to the world and teach "Aumkar Meditation", Dada came to Pune. His father's fleet of buses were nationalised and hence Dada had to search for a job to support his family. He learnt art of drawing for few days. At the same time, world war broke; Dada joined military. Dada served in military for about five years. While in military, he stayed at Iraq, Iran, Syria and Jerusalem. In all these places, Dada continued "Aumkar Meditation". He was promoted in military as Commissioned Officer; but Dada came back to Pune. He joined Government Service in the Photo-Zinco Press in Pune. He not only continued "Aumkar Meditation", but also studied 'Kundalini Shastra' (Science of Serpant Power, the creative force of the Universe. This is supposed to reside at the base of the spinal cord. One can awaken this power by yogic practices) and he realised that he had the power of intuition.

As mentioned in the earlier part of this book, Dada's family was the ardent worshiper of Dattatraya. One day in place of Shri Dattatraya Shri Saibaba appeared and told Dada, "For ordinary people, Datta Bhakti (Worship of Dattatraya) is beyond reach; so worship in the form of Shri Saibaba". Dada obeying Shri Saibaba's words, went to Shirdi (place where a saint called Saibaba lived). There one of Saibaba's disciple Shri Abdulbaba received Dada and told him, "Shri Saibaba told me that His child would come to him and to give him 'this 'Angara' ('Holy

Ash') and he gave Dada the Angara given by Shri Saibaba. Dada was graced by this angara as he was about to start his mission. Before taking up the mission, Dada studied in depth the 'modus operandi' of the mission. Dada started guiding the people in this direction. Instead of only helping people in getting rid of their difficulties, Dada went further to help people to find out the root cause of their difficulties. So that, not only the person affected, but his entire family should not get these difficulties in future. So he went to Audumbar and Datta Kshetra (both are holy places on the bank of river Krishna). He used to get up at 3 a.m., have bath in the river and sit for prayer and meditation. This way, Dada strived hard to establish the unique doctrine called "VIMOCHANA" -- process of cleaning of an individual's Karma (actions of past births, also of the present birth which may become Karma for the future births.) and to ensure the liberation of the passed away people in the past generations of his family. After two and half years of severe penance and worship, Dada came back to Pune. Now he established, 'Shri Sai Adhyatmik Samithi'.

Then Dada studied "Gurucharitra" and while studying this, he found out the science hidden in every chapter. He found out and accomplished the rare method of "VIMOCHANA". For this, he had the blessings of Shri Gorakshanath -- one of the incarnations of God Narayana.

He formulated three types of "VIMOCHANAS". They are :

- (1) Vanshavimochana -- Expiation of family lineage
- (2) Karmavimochana -- Expiation of Karma (action)
- (3) Rinamochana -- Expiation of what one owes to the forefathers.

He accomplished all these, while he was at Audumbar. Likewise

for Atmic Vikas, he formulated 'Guru Diksha' of five types; and he prepared a scheme for the Vikas (development) of Sukshma Deha (Subtle Body) and Panch Koshas (Five Vestules).

The aim of all this was to guide an individual, not only for the Nivarana of his difficulties, but also to correct the deficiencies responsible for his difficulties. The scheme also has an arrangement so that the difficulties encountered are not repeated in his life time and his future generation also should not get difficulties in their lives.

Thus began the era of rendering service to humanity which lasted over three decades. Gradually people began to come for guidance; centre were opened in India at Mumbai, Pune, Karad, Belgaum, Goa, Ratnagiri, Bijapur, Pandharpur, Jalagaon, Amaravati, Ponda, Nashik, Nagpur, Kolkata, Delhi, Jaipur, Ajamer, Ahmedabad, Antroli, Aligarh and abroad centres were opened in England at London, in Canada at Toronto and in U.S.A. at Denhan Port.

Thus Dada instead of taking all burdens on himself, created many mediums. This was because Dada did not want to be the only centre of the activities but had the urge that a number of 'mediums' could be developed and any ordinary person should rise to be like him. He gathered around him such persons who could get spirituality developed and render service to mankind on a larger scale. Hence he in 1977, discontinued meeting people as a guide.

He appointed "Sevakas" to guide the people by undertaking "Kamkaj" i.e. the work of giving guidance to devotees for their personal and family problems. This work was carried out as a part of the work of the mission by the Niyukta (appointed) Sevakas at the various Centres

of the Mission. He did all this arrangement because he was to undertake establishment of "Shakti Peeth" a seat in which Shakti or Devine Power or Cosmic Energy is invoked and invested, which could be easily accessible to one and all irrespective of caste, creed, sect or religion. This was a very risky job; Dada faced life threatening incidences while undertaking this! Ultimately after about six years of hard work, facing all the risks, Dada established the "Shakti Peeth" in Goa in 1983. Then he undertook "Maharudra Swahakar" (maha -- means great. 'Rudra' is name of God, supposed to be a manifestation of God Shiva. Swahakar means offerings to the God in 'Homa' i.e. sacred fire.) This he did at another holy place called "Narasoba Wadi" in Maharashtra state. After this, he organised and conducted 'Seminars' at Shiroda, Goa wherein, he taught his devotees the "Aumkar Meditation" and gave lectures on meditation. Dada's lectures of all these Seminars are compiled by Shri. Shashikant Athalye, the Kendra Pramukha (Centre's Head) of Bijapur Centre.

At this juncture, it is worth noting about Shri Pant Maharaj of Balekundri, a holy place around 12 kms. from Belgaum. The detail Life Sketch of Shri Pant Maharaj is given in Chapter 9 of this book. Dada used to sing the hymns of Shri Pant Maharaj of Balekundri during His speeches and He incorporated these hymns in "Arati" (Singing of devotional songs, the word "Aarti" implies invoking the Dieties by the devotee with a series of deep devotion to accept the worship performed by him and to bless him).

Dada had a melodious voice. He used to hypnotise the listeners by singing hymns and telling jokes. If one listened to Dada's lectures, the listener used to feel that, He should never stop lecturing!

Dada has written two books during his life time. These are :

- (1) Guruprasad
- (2) Atma Nivedan.

In Guruprasad, he has discussed about Nirakarana, Aumkar Meditation and Guru Marg. Guruprasad was written by his personal experience; he has not quoted any references. Three hundred and fifty pages took only twenty one days for him to complete writing!

Dada always preached practice of spiritualism did not mean to go away from family and its responsibility, but to stay in family and practice spiritualism. He never believed in superstitions. Instead of going in for difficult rituals, he gave us a simple path of "Aumkar Meditation". He has given a spiritual questionnaire which should be answered before one goes to bed at night. This questionnaire is given at the end of this book.

Dada did not believe in hero worshiping. he gave the credit of success of His Mission to His Master and Holy Spirits, whose guidance He had unique privilege to receive. He never wished that He be worshiped as Guru.

Thus having given light to the World, a new path of spiritualism, Dada passed way on 2nd July 1991 and He became one with Shri Sainath.

INTRODUCTION

Let us imagine that we are residing in a thick forest. What do we see there? We see animals walking around freely. Some are tame animals and some are cruel. When we look at the sky, we see the birds flying happily. We also hear, particularly at night ear deafening sound of insects!

When wind blows we hear the hissing sound as air passes through the trees and its branches. We hear the melodious sound of streams and brooks.

If it rains, we hear the thundering sound of lightening.

Our brain grasps all these by the sound waves. Man was staying in forests for thousands of years. Over the years he learnt to attach meaning to different sounds. Some sounds gave him pleasure, some other sounds gave him a sense of frightening.

He used to feel happy when heard the melodious sound produced by flowing streams and brooks. He got frightened when he heard roaring sound of cruel animals. One sound use to give him peace of mind while other sound used to ring a bell of panic. As the evolution of brain and mind progressed, they started giving meaning to these sounds. When a melodious sound was perceived, mind used to be in a state of tranquility and the person used to feel relaxed and happy. When cruel sound, were heard, the mind used to be disturbed and frightened. This used to signal him that he was unsafe and run away to a safer place.

As evolution proceeded the brain also developed. Reflexes were established. Some were basic reflexes which come with man as he is born; for example, the child sucks mother's breast, it cries when hungry. Similarly child is happy and plays when it hears a melodious music and cries when it hears harsh sounds. This consciousness of interpretation of sound comes to man since birth. Apart from basic reflexes there are conditional reflexes; for example while driving a car you change the gears, putting break, blowing horn, etc.

Now let us see 'Fight or Flight reflex'. This is a basic reflex.

Imagine that you are walking in a forest on a new moon day night; as there is no light it is all dark! You are alone and you have a torch in the hand. Suddenly you hear a harsh sound! What happens? You are frightened, you stop walking and stand still. You sweat! Your heart beat increases; you may feel giddy and blank. Meanwhile if the sound vanishes, you recover. You become stable and walk further. But if the sound continues, you put on the torch and look for the source of sound. Suppose a tiger is standing in front of you! There are two options left. One is to run away to a safer place! Second is to fight. This is called fight or flight reflex.

As you are facing such situation, the body prepares itself to face the challenge. The adrenaline is secreted, which raises your blood pressure and heart rate, releases sugar from liver, gives energy to muscles making them ready for the fight.

Now let us come to real life. In today's day to day busy life, we

come across such situations causing mental tension. If such situations become chronic, the person may develop hypertension, diabetes, psychological illnesses like anxiety, depression, migraine and heart attack. Today there is one diabetic, out of every five persons in India and one out of every 8 people is having hypertension. By 2025, India is going to be World's capital for Diabetic!

CIRCADIAN RHYTHM AND BIOLOGICAL CLOCK

The word "Circadian" is derived from the Latin word "Circa" meaning circle. This can be explained by giving an example of a clock. In a clock the hour hand, minute hand and second hand move in a circle in a rhythmic manner. Circadian Rhythm means, rhythmic work like a clock. There is a 'Clock' in the body and this clock is called 'Biological Clock'.

Every day we sleep at night and get up in the morning. This happens with everyone. This happens automatically. This happens regularly because there is a system in the body. Depending on one's sleeping habits this goes on every day. This is called Circadian Rhythm. This applies to many functions of the body. This applies to our blood pressure, our hormone levels in the blood, pulse rate. All these are different at different time of the day. There are hundreds of such functions in the body.

There is a part in the brain called 'biological clock'. This is formed by a group of special nerve cells at the junction of two optic tracts which come from retina of both the eyes. These cells get activated by light. As

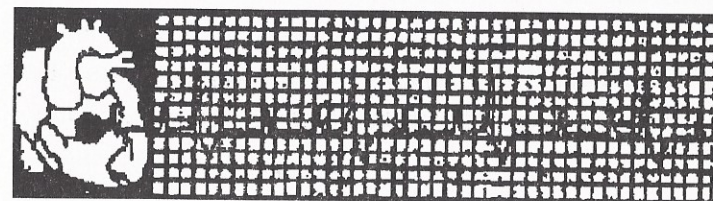
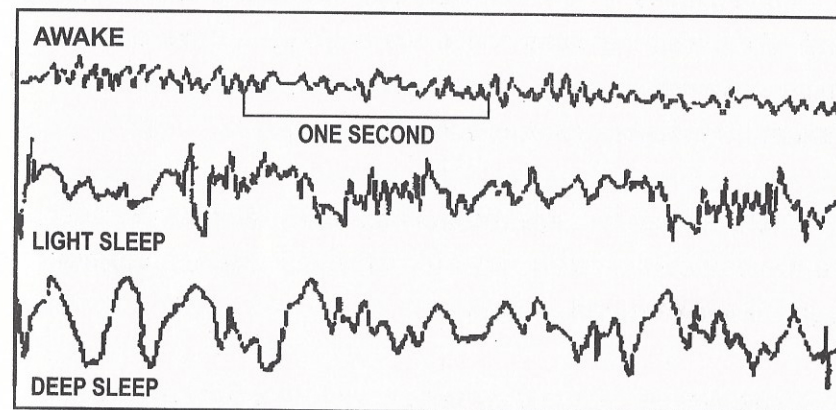
we are all aware that retina transmits to the brain, the light and images that fall on it. Apart from these tracts, there are some other pathways which send signals to the brain. That is why a blind person also sleeps at night and gets up in the morning!

There is gland called pineal gland in the brain. The size is less than half millimeter! In ancient scripts it is said Lord Shiva has three eyes. Probably this is that third eye! This gland controls many functions in our body. Biological clock coordinates its functions. Because of this, the functions in our body go on in rhythm.

Brain gets information from the outward by its sensory organs. These are eyes, ears, nose, tongue and skin. But brain is capable of getting information of the Outer World by some 'other ways'! This is the basis of acupressure and acupuncture. Science has progressed, it has acquired huge knowledge. But this knowledge is like a small grain of sand on the sea shore! Spiritualism is ancient science. Spiritualism is thousand and thousands of years old; while as modern science is only hundreds of years old. Now there are hundreds of scientific papers published on effect of spiritualism on health.

Now let us look at our subject from scientific angle. You are sitting on the bank of a lake. You throw a small stone in the lake. What happens? The moment the stone touches the surface of water waves develop and spread away in a circular manner. In a similar way, the brain, heart send electric waves. These are called "Electric Waves of Brain and Electric Waves of Heart". These waves can be recorded on machines. These machines are called 'Electro Encephalogram and

Electro Cardiogram machines' and the records are called Electro Encephalo Graph (EEG) (See Picture 1) and Electro Cardio Graph (ECG) (See Picture 2). These recordings are in common use and known to everybody.



IN a similar way, we can record the electric waves of nerves, muscles, etc.

Scientists after recording the waves of the brain (Electro Encephalo Graph - EEG) have found that there are four types of waves. These types depend on number of waves produced by the brain per second. They are counted as so many cycles per second. These are classified as "beta, alfa, theta and delta waves".

- 1) Beta Waves : These are 13 to 25 cycles per second. These indicate consciousness and active activity. In this state brain shows that the person is awake and active.
- 2) Alpha Waves : These occur at the rate of 8 to 12 cycles per second. This also indicates conscious activity; but not as active as when beta waves occur. These waves are seen during rest and meditation. This is good for grasping and learning.
- 3) Theta Waves : Here the waves are 4 to 8 cycles per second. These waves occur during deep meditation. These are prominent in children of 2 to 5 years old.
- 4) Delta Waves : Here the waves are 1 to 4 or 5 cycles per second. When a person is sleeping quietly without dreams such waves occur.

Brain has two parts. These are left and right parts. Both parts work independently. But meditation synchronises the working of these parts.

Having understood this much, let us see, What is mind? Where does this exist? How to control it? How is it possible by meditation?

Brain is the most complicated structure. But one can touch it, dissect it and study it. One can find out and measure the chemicals produced by it. But we can not see, touch or dissect the mind!

Thousands of years of spiritual practice, hundreds of years of

intensive scientific research and progress in the field of neurology have failed to answer the question --- What is mind? How does it work? But according to spiritualists, scientists, mind is a result of interaction of various thoughts, emotions and intelligence. This may be present in all animals; but in man, it has greatly developed.

Mind is an expression of subtle body (Sukshma Deh). In a way, gross body (Sthul Deh) is a covering layer of subtle body. Subtle body and gross body are interdependent; that is why changes in the subtle body affect gross body and vice-versa. That is why, illness of mind affects gross body and vice-versa. Subtle body covers the "Atma" i.e. The Soul. That is the real "being". Mind is not the Soul.

Man is not mind. He is identified with inner Soul. Mind is an instrument of the Soul. Soul has no death or birth. It is eternal. It is the gross body which has death and birth.

As said earlier, mind is instrument of the Soul. By the help of mind the Soul understand about what is happening around and accordingly responds. Mind is always unstable; like water, it always changes depending on circumstances. When it becomes stable, it identifies itself with the Soul. Then such a person is called "Sthita-pradnya" meaning one who is firm in judgement and wisdom. He who is fully contented.

Though mind does not have independent existence, it is very strong and can achieve anything in materialistic and spiritual fields!

We have heard the words called 'conscious' and 'sub conscious'. Mind travels in both levels. At conscious level mind is controlled by ego. At subconscious level, ego is not there.

There is another level where mind travels; that is superconscious level. Just as subconscious level is below the level of conscious; super conscious is above the level of conscious. Here also ego is absent. Though ego is absent in subconscious and super conscious level, there is vast difference between the two. Subconscious level is when we sleep, when we are under general anaesthesia or when conditional reflexes are taking place. These are very common situations and are experienced by every one. But the super conscious level is achieved by a person who is in deep meditation and reaches a stage called "Samadhi" i.e. perfect absorption of thought in to the one object of meditation i.e. the supreme spirit.

Now let us see what neurology tells! It tells that mind is in the brain! According to neurology mind is present in the limbic system; limbic system is that part which is situated where two parts of the brain (cerebral hemispheres) meet in the centre. It is difficult to believe that mind is present in these nerve cells and their chemical actions! But experiments on brain have confirmed certain things. Chemicals like serotonin and epinephrine act on these cells and bring about changes in our emotions. Even these chemicals acting on these cells make a man mad! In a condition called 'schizophrenia' where the person behaves like a mad, it is found that there is change in the chemistry of these cells. Now by correcting these chemical changes schizophrenia can be treated. It is also well known that when a person becomes old his brain

atrophies (shrinks), persons memory becomes weak; his emotions also change.

With all this knowledge, it is still difficult to tell that mind is in the brain! For example, when two persons see the flower, their thoughts and emotions will not be the same. If mind is only a chemical reaction, this would not have happened.

It is not that important to know where the mind is situated, it is most important to know how to control it. It is possible by Omkar Meditation, as taught by Rev. Dada Bhagwat. In this meditation "Pranayam" (Control of breathing in a systematic way) and Omkar Mantra (a sacred prayer) are incorporated.

When we stand in front of a mirror, what we see is our gross body, this is called "Sthul Deh". Here onwards the word "Sthul Deh" is used in this book instead of Gross Body. Inside this Sthula Deh there are two more Dehas (Bodies). They are Subtle (Suksham) and Causal (Karan) bodies. When you hold a mango fruit in your hand, it has three parts in it. They are outer layer, next is pulp and most inside is the seed which has the tatva(code) which dictates the various characters of the tree that is going to grow from that seed; the characters could be the type of leaves, flowers, fruits, etc. Our body is like this fruit. The physical body that we see in the mirror is the Sthul Deh. There are two more Dehas inside this Deh. They are "Suksham Deh and Karan Deh". Like this, all these together make this 'human being'. If this being wants to be happy and peaceful then all these three Dehas have to develop in the right path and right conduct and right thoughts. Suppose we have the desire to eat the

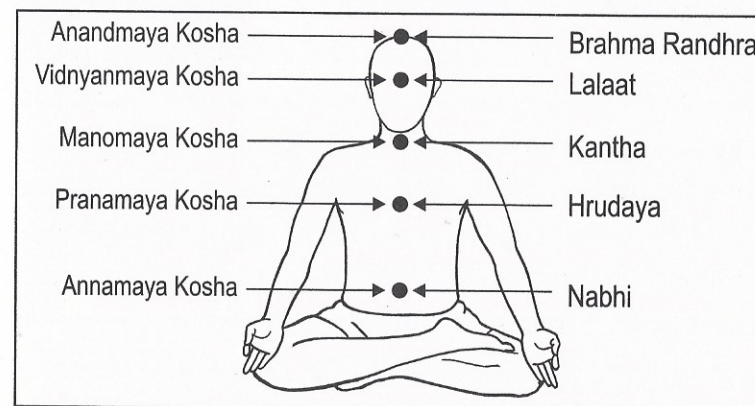
mango, when can we fulfill our desire to eat it? In the first Awastha (Stage) the mango is unripe. In the second Awastha it is half ripe and in the third Awastha it become fully ripe. Thus when the mango fruit passes through all these stages, then only it is fully developed. Unless the mango is fully ripe, we cannot enjoy eating it, as otherwise it tastes sour! True nature of mango is sweet. If we eat unripe mango and if it tastes sour, is it our defect or is it the defect of the mango? After many "Janmas" (Series of many births) God has given this "Holy Fruit" to us. When we understand and recognise this, we appreciate the magnanimity of God. It is rare to be born as human being. In the last births we might have born as any other animals! It is our good fortune that we have taken birth as human being. Having born as a human being, we have to complete unaccomplished works, which we could not do in our previous births.

After having born as human being, to get happiness, peace and satisfaction one has to streamline the actions of five "Rinanubandha" (Five boundages and obligations). These are (1) Janma-janmantar (translence from one birth to another); (2) Janmakarma (The Karma [actions] in the given birth which is instrument in giving another birth); (3) Matru-pitru (Mother and father of previous births); (4) Itarejana (Rest of the people whom one knows); (5) Devadik (Gods and Godde-sses). To streamline and to make the actions easy for these rinanu-bandha, God has linked these rinanubandha to three Dehas as under (1) To Sthul Deh : Janmakarma Rinanubandh; (2) To Sukshma Deh : Janma-Janmantar Rinanuband; (3) To Karan Deh : Devadik Rinanubandh.

To have the knowledge of this "Tatva" God has given to Sthul

Deha Buddhi medium, to Suksham Deha Mind medium and to Karan Deha : chitt (concentration) medium. Having given this God has put the other two Rinanubandh i.e. Matru-pitru and Itarejana in the form of "Valayas" (Circular Aura) around the Sthul Deha.

Sthul Deha is made up of "Panch Mahabhutas" (These are five natural elements namely : Akash (Ether), Vayu (Air), Tej (Fire or Agni), Apa (Water) and Prithvi (Earth). Karan Deha is made up of five Koshas (Wrappers or vestules). Here it refers to the vestules of the body in the form of the five Koshas namely Anandmaya Kosha, Vidnyanmaya Kosha, Manomaya Kosha, Pranamaya Kosha and Annamaya Kosha (See Picture 3).



Sukshma Deha is made up of five Tanmatras (Tat+Matra = to measure). These are subtle elements. These are the essentials of Shabda (Sound), Sparsha (Touch), Roop (Form), Rasa (Flavour), Gandha (Odour). Human being has five Dnyanendriyas and five Karmendriyas. The Dnyanendriyas are Eyes, Ears, Tongue, Skin and nose. The Karmendriyas are Guha, Guhya, Pani, Pad, Vani.

Among Karmendriyas "Vani" is most important. Uniting people or dividing people, love, greed, anger, and for the development of dehas meditation and Arati, these are all related to Vani.

In Shastras four types of Vani are mentioned. These are "Para, Pashyanti, Madhyama and Vaikhari". Vaikhari is the Vani of Sthul Deha. We use this Vani in our day to day life. Madhyama is the Vani of the Sukshma Deha; Pashyanti is the Vani of the Karan Deha and Para is the Vani of the Soul. Saints as they have developed all three Dehas, their Vani is "Para". We have to do Sadhana by Madhyama Vani. We have to accomplish this 'Deha' with the guidance of Gurumarga by Arati and Aumkar Sadhana. Our daily activities should be pure. Even though, we are soft spoken in our day to day business activities, it is not our 'real self'! This we do to earn money and make profit! In our day to day family life, our true nature is revealed! If we introspect ourselves regarding how much patience, tolerance and good conversation we have while dealing with our family, we can assess how much benefit we are getting from Sadhana. In our day to day activities we should not do anything that causes trouble to others. This has to be achieved by self discipline; there is no other way but Aumkar Sadhana.

"From the origin of this World the Almighty had in every era planned for the happiness, peace and satisfaction 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 satisfaction. 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 benevolent intentions of the Almighty in providing for the welfare of the mankind" -- thus wrote Rev. Dada in the first para of his book "Guruprasad".

In ancient times for the welfare of humanity many difficult rituals were brought into practice. Common man could not get their benefits. Then came the era of Gods and Goddesses. Here new rituals of worshiping Gods and Goddesses were introduced. To get their blessings following rituals were brought into practice. There were Kuladharm, Kulaachar, Kulopasana, Panchopachar, Shodashopchar, Vrata, Vaikalya, etc. For a common man these were also difficult to follow. And as the years passed the rituals went on becoming difficult. As a result a new order called Shaktipanth, in which, the followers worshiped Shakti Devata (Goddess representing divine power) came into existence. Here animals were killed to get blessings from Goddess Shakti! The power generated by killing the animals was used through methods like Mantra-Tantra-Yantra! The power was used for Jaran, Maran, Pishachi, Vasheekaran to disturb the people who were leading a happy, peaceful life. Almighty did not like such things happening and hence he introduced "Nath Panth". This incarnation of God brought in a

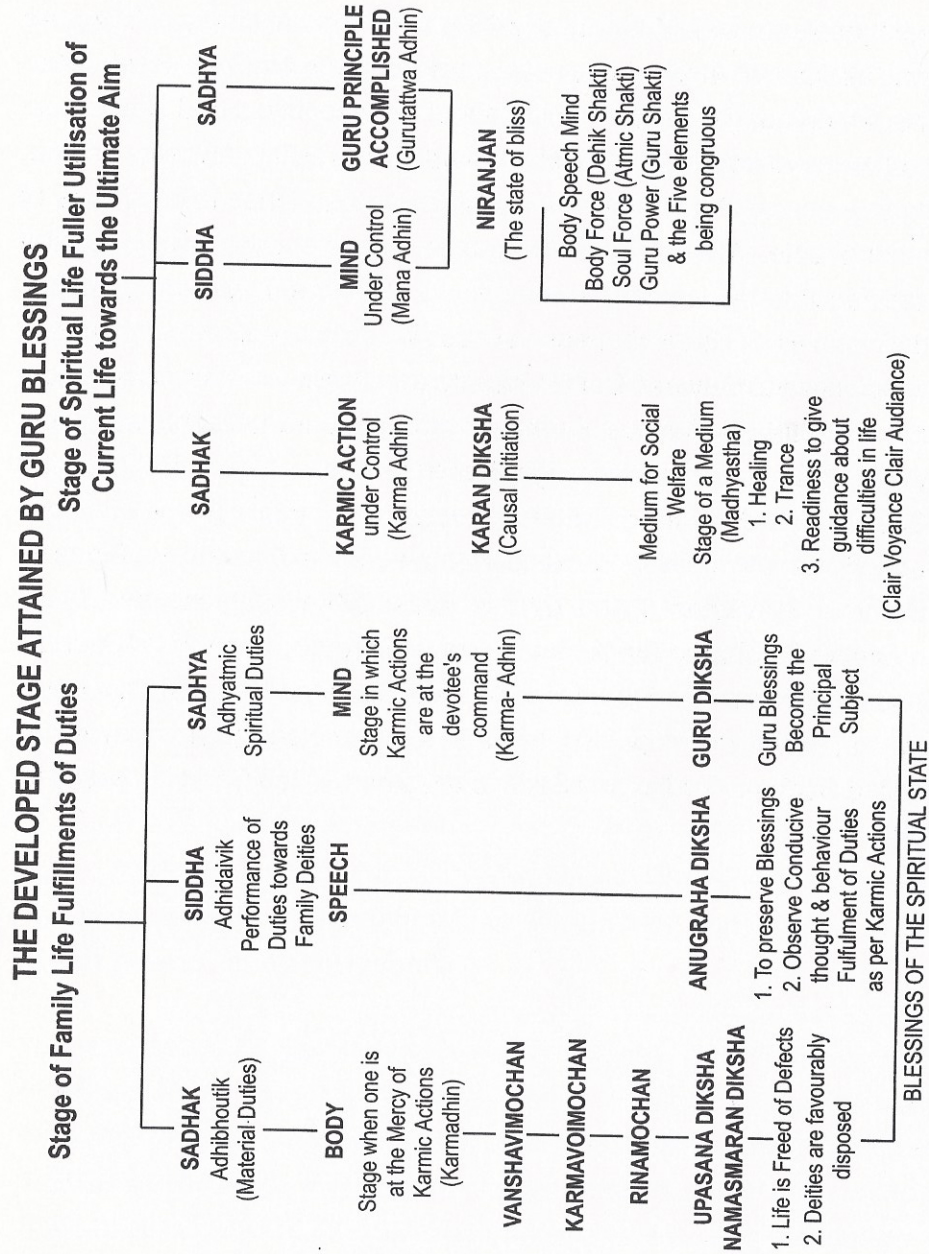
new order in the World. The Shaktipanth was destroyed. This "Naath Panth" had the blessings of Shri Dattatraya.

We are a part of this Brahmanda. If Brahmanda is macro cosm, our Deha is microcosm. This Deha is born by the actions of past life. It is our good fortune that we are born as human beings. Deha born on this earth has to undergo three phases. These are Utpatti, Sthiti and Laya. Majority think that the meaning of these three phases i.e. birth, life and death. Rev Dada gave a unique meaning to this and explained in such a simple way that all can understand. According to him Laya is not death. The development (Vikas) of this Deha is the function of Laya. Laya does not mean death, mortal or anta. Laya means perfection (Paripurna Vikas) or immortal or anant. Majority of people do not understand this and live a life of only Utpatti and Sthiti. Instead of making use of this rare opportunity of having born as human being an opportunity given by God to become Narayan from Nara, he wastes his life and instead of becoming immortal, he becomes mortal. Without development of Laya phase, we cannot be happy and peaceful.

Meaning of life is the time we spend. As destination of each human being is predetermined our life goes on according to nature. This goes on from birth to death.

When we get "Jeevan Awashta" i.e. stage of life there are two stages in this. One is "Deha" and another is "Jeeva" (Atma) i.e. Daihik meaning related to "Deha" (Gross body) and Atmik meaning that related to the Atma (Soul). In every birth the Atma because of its actions of past life have to get a new Deha, Atma or Atmik Avastha does not change. In

each one's life Daihik Awastha is 75% and Atmik Awastha is 25%. As long as Daihik Awastha does not become one with Atmik Awastha, in our life, we do not get peace of mind about the happiness and satisfaction that we have acquired. As Deha is aware of its Daihik Awastha and not its true nature that it is "Atma" it look around and tries to copy lives of other people. Though by God's grace we have enough happiness and satisfaction, by looking at others we feel we have lot of daihik deficiencies. This all happens because we do not realise that there has to be oneness between Daihik Avastha and Atmik Avastha. We can get this Avastha by "Aumkar Sadhana" through Guru-kripashirvad. Both these Avasthas work through Panchapranakoshas. By "Aumkar Sadhana" all Koshas get interconnected and by this Avastha, whose benefit we are getting is called Hiranyagarbha Avastha or Pinda to Brahmand Avastha! And by this Avastha Kaya, Vacha and Mann meaning Daihik and Atmik have become Gururoop and this is "Sadhak" Avastha! When Sadhak does "Aumkar Sadhana" regularly his Kaya, Vacha, Mann develop, he attains in a chronological order avasthas called Sadhak, Siddha and Sadhya avasthas. (See Chart 1 : Page No. 34)



While getting gain by attaining Sadhaka Avastha, one should never try to find out how much material (Daihik) gains we have made. Similarly as one goes on practicing Sadhana one should not stop practicing Sadhana and look for other methods! As long as our Kaya, Vacha and Mann are materialistic, it is not possible to achieve our aim of experiencing peace through Sadhana.

One will never experience peace as long as he is materialistic Needs of the Deha, make man a slave of materials. Running behind materials makes the person to forget Atma. One should not be "Vishayadhin".

What are the Vishayas (materials)? Happiness, Money and Property can be Vishayas. We can see these by the help of our eyes. We can experience these by the help of our sense organs. If we have a coin in the hand, we can identify it by the sensation of the hand and by seeing with our eyes. But, we cannot either feel by touch or see with our eyes the atoms inside the coin. This is beyond the power of touch and sight. Today man by his power of intelligence (buddhi) by the use of various methods has identified the atoms. As these are physical things it is possible to identify them. Even in physical things also some times it is not possible to identify. For example, we cannot identify a line drawn on a paper. Because according to the definition of a line, line does not have width and depth! The line has only length! Similarly it is not possible to see a 'point'. Because a point does not have width and depth or surface area. Similarly it is not possible to identify a 'zero'! Because no organ of our body can identify them. If that is so, how is that we identify them? This is the work of intelligence. So though we cannot

identify such physical things by any organ of our body, we can identify them with the help of our buddhi. Similarly "Atma" cannot be identified by any of our sense organs; because "Atma" cannot be seen, touched by hand or heard. But one can experience "Atma", by the regular practice of "Sadhana".

Rev. Shri. Dada has introduced us the "Aumkar Sadhana" after studying it in depth and after necessary accomplishments. Generally when a person takes the path of worshipping various Gods and Goddesses to get rid of difficulties in life, he thinks that worship is only to get rid of these difficulties. He does not think of things like "Sadhana", because he feels that doing Sadhana is only spiritual and he is also afraid of rules and regulations accompanying them. But Rev. Dada changed the concept and out look of practicing Sadhana. He simplified it in such a way that, each one can practice it easily.

REV. DADA'S AUMKAR SADHANA

Aumkar Sadhana is the Supreme Sadhana and those who perform the Sadhana should know in detail the functioning of circulatory system and respiratory system in human body in detail. Because the understanding of the manner in which Guru blessings are born by the body medium, depends upon the full understanding of these two systems. According to traditions embodied in the Natha Pantha, 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 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 'Nath Panth' 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 Namasmara (repetition of holy name) as per the Santa Paddhati is an instrument of regular practice. While practicing Aumkar Sadhana and Guru Namasmara as per Santha Paddhati, as and when the Tejtatva is borne by the blood, the defects in the blood are simultaneously thrown out and the blood cells are purified. Guru blessings borne by the blood are transmitted to the progeny. Now let us see how the circulatory system works :

BLOOD CIRCULATION :

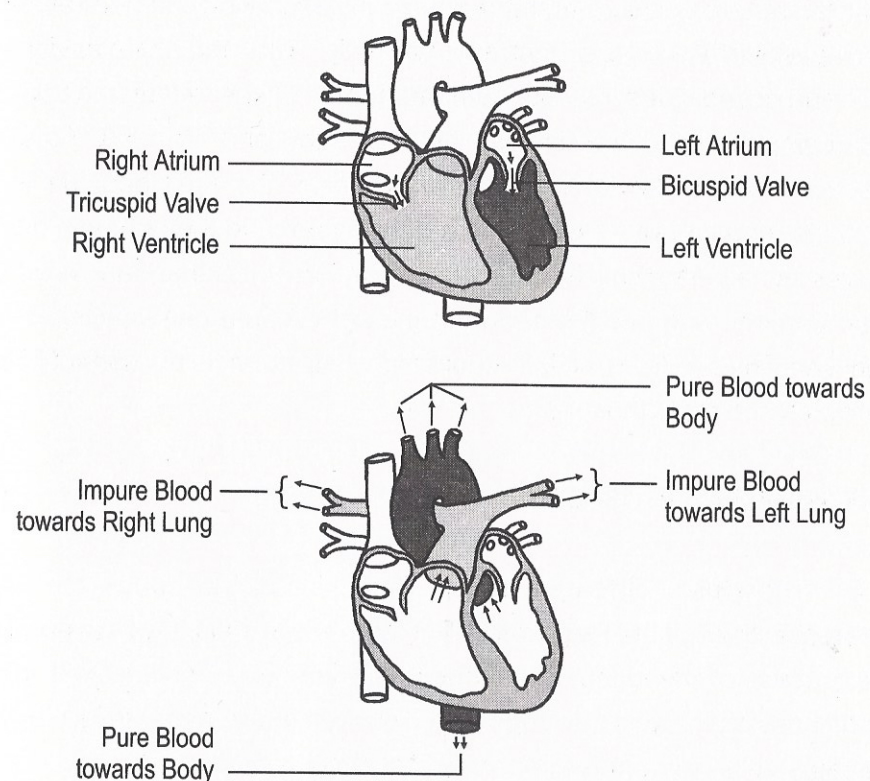
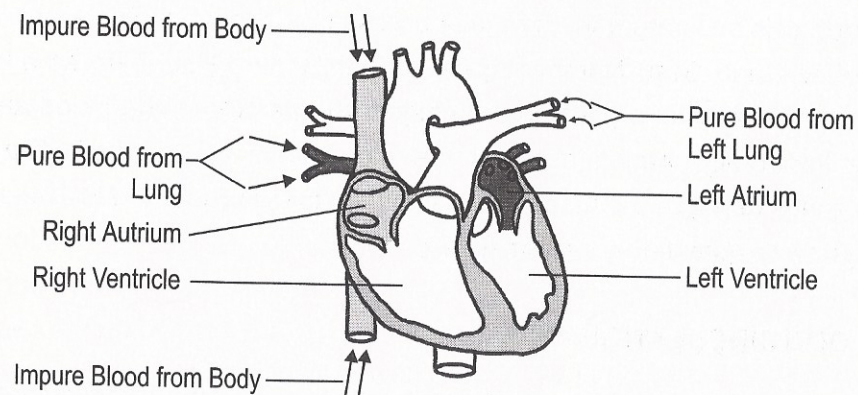
The function of blood circulation is to transport nutrient materials

to all the various tissues of the body and to carry the waste products of tissue activity to organs such as the lungs, kidneys and liver for disposal. The heart and the vessels through which the blood circulates perform this function.

Blood is a red thick fluid and measures about 4 to 5 litres. It has two important constituents. They are : (i) Fluid Plasma (ii) A solid substance that contains the red blood cells and white blood cells and platelets.

The red blood cells contain an oxygen carrying pigment called Haemoglobin. A special feature of this substance is that it can quickly combine with oxygen and deliver it to any part of the body. The special quality of white blood cells is that they constitute the resistance power of the body. Platelets are curious particles which assist in blood clotting mechanism.

THE HEART :



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 are valves. 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 'impure' blood returning from the tissues which contains 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 'impure' blood than the tiny amount in the air we breathe. The blood is therefore continuously 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 cilia. These continuously float 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. In their walls run the blood capillaries, each one of which is a branch of the vessels carrying 'impure' 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 activated by nerves, just as all other muscles. 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 'Impure blood' arrives from the upper and lower great veins i.e. the Superior and the Inferior venae cavae.

When the right 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 'impure blood' is driven onwards through the Pulmonary artery to be delivered to the lungs.

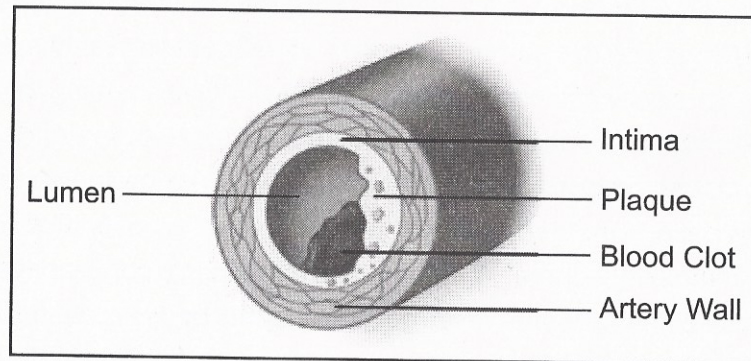
In the lungs it flows through the hair like small blood veins. At this time the oxygen present in the Alveoli is absorbed in the blood flowing through the capillaries around the Alveoli and the carbon dioxide in that blood is absorbed in the Alveoli and thrown out by the action of exhaling. The oxygenated 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.

NAMASMARAN AS PER THE SANTHA PADDHATI AND THE APPEARANCE OF GURU POWER IN THE BLOOD

At the time of Namasmarana (repetition of holy name) as per the "Santhaa Paddhati"; 'Pranayam' takes place in a natural way. Breathing on an average takes place at the rate of 18-20 per minutes. But with Pranayam this rate comes down. Heart beat also comes down. As a result velocity of blood also comes down. While chanting the holy name 'Aum Shri Sayinaathaya Namah' as per the Santhaa 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. The waves created by that sound remain in the atmosphere. When we are 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 the 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 Namasmarana is chanted over for thirty six seconds, then maximum time is given towards the illumination of every cell in the blood and thereby our Dehik Shakti and Atmik Shakti get the maximum supply of Guru Shakti.

The Guru Shakti borne by the devotee in his blood has favourable influence on the health of the devotee. For example the Guru Shakti keeps the devotee away from such dreaded diseases as

high blood pressure or heart attack. These diseases arise due to the presence of the blood substance known as cholesterol beyond the normal levels. This excess cholesterol accumulates inside the blood vessels. This is known as atherosclerosis. This causes an obstruction in the free circulation of blood (See picture 5).



This leads the blood to clot in the vessel. If this happens in the vessels (coronary arteries) that supply blood to the heart, the heart is deprived of its blood supply and heart attack (myocardial infarction) takes place. When Guru Shakti borne in the blood, starts flowing then Guru Shakti dissolves the cholesterol that is accumulated beneath the inner most layer (intima) of the vessels. This makes the vessel free of obstruction and blood starts flowing in normal way. This way a Sadhak who practices Aumkar Sadhana regularly is free of heart attacks.

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 Vaata' 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 secreted 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 5 a.m. to 8 a.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 to Earth at that time. This Akash Tatwa which has descended 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.

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 Lalaat and the Brahmarandhra. 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 Paraa, 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 Guruvani or the word which is Divine. He should remain faithful to the Vani 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 Guruvani. he should therefore so utter it that it should be a boon to others and not a curse. The power of Guruvani received by the body speech and mind which has been perfected by the regular Aumkar Sadhana and the Karan Diksha is an Akashvani and if the devotee were to harness that Vani 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.

Aumkar Sadhana is a supreme Sadhana. Sadhak has to bear the relation of this Sadhan with "sound - waves - sound - waves - light". Aumkar and Guru Namasmaran should be done in Santhaa Paddhati meaning "Udatta, Anudatta and Swarit". Similarly "Sur, Taal and Laya". While practicing Aumkar Sadhana while pronouncing Aumkar one should take the breath through the nose and exhale the breath, uttering "Aum". While thus pronouncing "Aum" one should exhale slowly till mid part of the word Aum and slowly take it to Laya phase. when we practice Aumkar like this, the Aumkar of previous chant and its vibrations enter our respiratory system. As explained earlier the millions of red blood cells which are present in the blood vessels of the lungs taken up pure air and emit impure air. This process is going on continuously. Along with pure air waves of Aumkar enter the lungs and become one with red blood cells in the form of energy. These waves become one with red

blood cells and destroy the defects which are the result of actions (karma). Through circulation when blood enters the five Koshas i.e. The Nabhi, the Hridaya, the kantha, the Lalaat and the Brahmarandhra (See picture 3), at that time Aumkar is borne by these Koshas in the form of energy. Thus when Aumkar Sadhana is practiced regularly the Aumkar that we say by mouth, waves thus created purify the five Koshas and when this process goes on continuously the waves are converted into light. When this stage is reached that is considered as the ultimate point of Aumkar Sadhana. Thus when Aumkar Sadhana is practiced regularly by the Sadhak, his Sadhak - Siddha - Sadhya stages get illuminated by light and then Sadhaka's Kaya - Vacha and Mann completely become energetic. Such Sadhak uses his life for the benefit of others.

When we are practicing Aumkar by Nyas Paddhati and when we touch our body by both the hands, at that time, the Aumkar energy that is borne by the body is again sent back to the body. There are many pores in the skin and there are seven layers in the skin. Out of them the pores of the first four layers are involved in sending out of the body the dangerous fluid i.e. sweat. Fat is part of these layers. To reduce this fat we do exercises, take pills; but the fat does not come down. But when we practice Aumkar by the Nyas Paddhati the energy borne by the body goes beyond the fourth layer and destroys the fat. At this time, the energy borne there gets illuminated and gets active from inside as well as outside.

Thus the Awasthas like Siddha and Sadhya which are naturally difficult to procure are procured by the practice of Aumkar Sadhana as a result of only Gurukripashirvad. But before this the Sadhak should not

think of high sounding words (which he comes across while reading or listening about spirituality), while practicing Aumkar Sadhana. While practicing Aumkar Sadhana, the Aumkar should come through the five plexuses i.e. Nabhi, Hridaya, Kantha, Lalaat and brahmarandhra. Means it should inculcate in it the Swaras "Sa, Re, Ga, Ma, Pa" of Sangeet Shastra. Devotees should introspect regarding the "Vani"; Out of four vani i.e. Paraa, Pashyanti, Madhyama and Vaikhari, which vani he has procured. Rinanubandhas and defects of the previous life are responsible for the pains and pleasures of present life. This is called 'Karmadhin' i.e. in the grip of actions of the previous life. In this life, by adopting Gurumarga, what should be aspired for is, first to become capable of attaining Kripashirvad (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 remains of the Rinanubandhas 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." This wrote Dada in Guruprasad.

After starting practice of Aumkar Sadhana and Guru Namasmarana it is better not to chant any other 'Mantra'. Because each Mantra begins with 'Aum'. The practice of Aumkar Sadhana as taught by Rev. Dada is quite competent to procure us all the Avasthas of spirituality of this life.

In Shastras 'Aumkar' means 'Hiranyagarbh'.

Aumkar is "Shakti". It is not a word; it is sound. The medium of Aumkar are 'Kaya-Vacha-Mann' (i.e. gross body, speech and mind). If Aumkar is only chanted many times it does not benefit any one.

The fundamental parts of Aumkar are as below :

- (1) Uchchar -- Madhya -- Laya
- (2) Swar -- Taal -- Laya
- (3) Uchchar -- Achara -- Vichar
- (4) Swara -- Sura -- Nada

When Aumkar is done by these parts, the Sadhak gets the experience of the stages of 'Sura-Nada-Ninad'. In the practice of Aumkar in primary stage Dhvani -- Tarang -- Dhvani (sound - waves - sound) is procured and in second stage Dhvani - Tarang - Dhvani - Tarang - Prakash (Shakti : Energy) like experience is felt

Sadhak -- Kaya (Body) stops abnormal behaviour

Siddha -- Speech function is accomplished

Saddhya -- Mann (Mind) becomes one with Guru principle and his holy name.

When Aumkar Sadhana is done by nyas method it causes self-healing, because the surface of hands touches the surface of the body and sends Vibrations of Aumkar. This benefit of nyas is obtained. By the five types of Nyas in Aumkar Sadhana irregularity of body working can be regularised. The digestive, respiratory and circulatory systems are streamlined and body remains healthy.

Rev. Dada writes in Guruprasad, "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 super natural 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 Sadhana."

SHRI MANGALA CHARANA

SA JAYATI SINDURAVADANO DEVO YATPADAPANKAJ SMARANAM
WASARAMANIRIVA TAMASAM RASIM NASAYATI VIGHNANAM

Just as the light of the Sun removes darkness, heaps of ignorance are removed by simply remembering the lotus-like feet of the elephant headed Shri Ganapati. Oh Lord Ganapati we salute you in praise of your Divine Strength.

YA KUNDENDUTUSHARHARDHAVALA YA SHUBHRAVASTRA-VRITA
YA VINAVARADANDAMANDITAKARA YA SVETAPADMASANA
YA BRAHMACHUTASANKARAPRAHIR DEVAISSADA VANDITA
SA MAM PATU SARASVATI BHAGVATI NISESHYAJADYAPAHA

The Goddess Saraswati who completely dispels dullness of intellect, who is as white as the Kunda 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 Vina, who is seated on a white lotus, who is always worshipped by Brahma, Achuta, Sankara and all other Gods, may be pleased to protect me.

MUKAM KAROTI VACHALAM PANGUM LAGHAYATE GIRIM
YAT KRIPA TAMAHAM VANDE PARAMANANDAMA MADHAVAM

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

NARAYANAM NAMASKRUTYA NARAM CHAIVA NAROTTAMAM
DEVIM SARASVATIM CHAIVA TATO JAYAMUDIRAYET

Having bowed to Narayana and Nara (the best of men) and to Goddess Sarasvati one should recite the jaya that is mahabharata.

(This verse is recited at the beginning of Mahabharata wherein Narayana refers to Bhagwan Krishna and Nara refers to Arjuna).

VASUDEVSUTAM DEVAM KANSACHANURA MARDHANAM
DEVAKIPARAMANANDAM KRISHNAM VANDE JAGATGURUM

I bow to Krishna who is the lord of this Universe. He is the son of Shri Vasudeo and the slayer of demons like Kansa and Chanura. He is the highest delight for his mother Devaki.

GURURBRAHMA GURURVISHNU GURURDEVO MAHESHWARAH
GURUEVA PRARABRAHMA TASMAI SHRI GURAVE NAMAH

The Guru who is himself none other than Brahma, Vishnu and mahesha and who is himself the Parabrahma, the Supreme ruler of this Universe, I bow to him in reverence.

SHROTA VAKTA SHRI PANDURANGA SAMARTH
PUNDALIKVARADA HARI VITTHAL
PARVATIPATE HARA HARA MAHADEO
SITAKANTASMARANA JAYAJAYA RAMA

SATCHIDANANDA SADGURU SAINATH MAHARAJ KI JAYA
SHRI GURUDEO DATTA SADANANDACHA YELKOTA
SATCHIDANANDA SADGURU SRI PANTAMAHARAJ KI JAYA
SHRI GURUDEO DATTA

We bow in reverence to Shri Panduranga.
We bow in reverence to Shri Vitthal.
We bow in reverence to Shri Mahadeo
We Salute in praise to Gurudeo Datta
We salute in priase to Shri Panta Maharaj.
॥ Shri Gurudeo Datta ॥

SHRI SHAKTI PEETH (SEAT)

(A seat in which Shakti or Divine Power of Devatas has been invoked and invested).



PRAYER TO THE SHRI SHAKTI PEETH (SEAT)

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 well being 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".



Let we become conscious of our duties in this life and let humanity be benefitted by peace, happiness and contentment. let the religion of Humanity dawn in the world and let human life be filled with the pious thought of the Almighty. We most humbly pray thus at your feet.

Peace be to all.

It is essential to know about the Shakti peeth for the establishment of which Revered Dada took lot of pains. The places where Dev-devatas (Gods and Goddesses) are founded for the welfare of humanity by the Rishis (Seers) and Avataar purushas, those who took incarnation are all Shakti Peethas only.

When Revered Dada visited these places, he felt : "Though the idols were installed with proper invocation (Pranapratishta) by inviting Laya Tatwa, around these places some irrelevant religious rituals were carried out, as a result the atmosphere was spoiled. As a result the devotees are not getting cent per cent benefit. As per rules of nature, there are good and bad powers on the earth; the Sevak in his Sevak Avastha should feel these vibrations of the powers. When I visited these seats of power, instead of feeling the pure vibrations of Adishakti, I became aware of mixed vibrations with great intensity; so I prayed Shri Sadguru Sainath maharaj, "In the past 'Avatari Purushas' by sacrificing their lives, created these 'Shakti Peethas' for the welfare of the human beings; but these 'Shakti Peethas' are not functioning as they used to function early. To make them function again, as they used to function early; please suggest any remedy so that in future for the happiness, peace and satisfaction of humanity these 'Shakti peethas' once again



start functioning." For this request Shri Sadguru Sainath Maharaj blessed, "You go ahead. I accomplish your actions as per your wish."

According to his desire Revered Dada and other devotees being present at Shri Kshetra Narashimhwadi for eleven full moon days performed Rudra Havan (Rudra : A group of gods, eleven in number, supposed to be incarnations of Shiva who is head of the group), and to make perfect all the eleven Havanas, "Maha Rudra Swahakaar" was also performed.

Some of the devotees asked Revered Dada, "Every year at the centres Havan etc. used to take place, now what is the benefit of stopping those rituals at the centres and performing havana etc. at Narasimhwadi?" For this Revered Dada answered, 'Shastrokta Nirakarana, i.e. expiation as per science of religion, (instrument of Guru for the welfare of people's lives) is, 'that every year for the last twenty one years whatever Havan etc. rituals used to take place were to remove defects in the lives of family members'. But at Narasimhwadi whatever Havan etc. rituals made for one entire year was to invite Rudra Shakti i.e. Laya Tatwa. The reason for this is that today in India there are many Shakti Peethas established in the name of many Gods and Goddesses, whose original identity is 'Rudra' and that only that Power can once again make them active. Revered Dada as per guidance of His Holiness Shri Sainath maharaj and Punya Vibhuti (Holy exalted persons) decided to establish a seat of cosmic power (Shakti Peeth). For the purpose of Nirakarana, He saw to it that, the energy obtained with great difficulty, flows through the Sevaks; with continuous hard work for over five years. He established the Shakti Peeth. It has not one

but three Powers. It is the only 'Shakti Peeth' in the World where all the three Shaktis i.e. Utpatti, Sthiti and Iaya (creation, preservation, perfection) exist together!

Revered Dada did not stop here. In order to see that the benefit of Shakti from this Shakti Peeth be available to every one in the World, easily, Revered Dada accomplished three Pratimas (token to represent the Tatwa worshipped), of three Shaktis and gave them to us. All the Goddesses of the entire World are included in them. Not only that but Revered Dada making us free from the rituals of each Goddesses gave us a simple method to bear their Kripashirvad. Till date in the path of spirituality Sadhakas created 'Anekatwa' from 'Yekatwa'. This divided the society and separated all individuals. Revered Dada once again created 'Yekatwa' from 'Anekatwa' and created way for the future so that society gets united. This is a huge work in the eye of the World.

The completion of a great task that is itself a spectacular achievement is something which all of us should be proud of. Revered Dada has put in fifty years of hard work being loyal to the Mission and shedding all temptations and attractions that are a natural offshoot of the spiritual path. Money, fame and affection are bound to be showered on such person but only he who stays glued to His Master reaches the ultimate goal. God, from time to time, sends Noble Souls to the earth to assist Him in His task of preserving peace on Earth but very few achieve the goal or complete their Mission of their life. Dada had undoubtedly been a different Soul and He succeeded in establishing the "Shakti Peeth" on Earth.

The basis of Life arises from the Power of Trinity which embraces the energies of Creation, Preservation and Perfection. However only one of the said states namely the State of Creation gets manifested in the Earth and Man has to endeavour to achieve the other two States of Energies to ensure peace in its life, for this, the daily Aumkar Sadhana has to get originated to the Soul, because only the Soul is able to show the way to achieve the other two states of Energies. Unfortunately, today the Sadhana is practiced as mechanical process and, due to this, the number of nonbelievers have kept on increasing. Due to such a state, over the centuries the imbalance in these energies went on increasing. This was aggravated by intolerance, hatred, lust and greed and led to an absence of love and compassion towards fellow human beings. The vacuum thus created by such actions led to more and more imbalance in these three energies.

The great task before Revered Dada was to establish a perfect balance on the Earth among those three energies. Since the state of energy of Creation has been in excess, the state of energy of perfection was to be invoked and established on the Earth. This was not an easy task. An abundant reservoir of Spiritual Energy from the Cosmos was to be invited, hence Revered Dada stopped attending to Kamakaj and meeting people for five years prior to the invocation of Shakti Peeth. The reason behind doing this was to preserve his Spiritual Energy. It was also necessary to shuttle in between fixed distances and stay at certain places, at certain times, to prepare beforehand a perfect ground for its invocation. Before the Causal Cosmic Energy made its appearance on the Earth all the Sevakas were called at the Shrine of Shri Gorakshanath (one of the Navanathas) and the worship of the

Shakti Peeth was performed. Before such an event was to take place, all Sevaks were reciting Aumkar prayer and reciting AUM in the first stage i.e. sound - waves - sound. Thereafter a link with the Shakti Peeth in the Causal Cosmic Universe had to be set up. When the Shakti Peeth was established in Saidham on 14th April, 1983, the other link from the Universal Shakti Peeth to the Earth was established and since then, the second stage of Aumkar in the vibration of sound - waves - light was accomplished.

The above two states of Aumkar which were being recited everyday turned into waves / vibrations. This was only half of the task. To ensure a continuous flow of the energy, a 'link' was required to be established between two such waves / vibrations. This was a tremendous task since it meant joining the perfection state and the creation state. It is beyond imagination how much Spiritual Energy Revered Dada must have required to bring together the two states of energy. Joining Perfection to Creation, was a dare, an impossible task. It was something nobody would have thought of, or dare to implement. In Spiritual Science, the experimenter is a part of the experiment and hence the very process of experimenting takes place in the body of the mediums of the experimenter.

Establishing the link between the perfection and Creation was a unique process that required a period of nine months and nine days. The heavy impact of the Causal Cosmic Energy resulted in making the body elements and the various sense organs in Revered Dada's body lifeless! He could not speak, hear, feel, see, or swallow food. All he could utter was, "Aum", and the sound was produced not by the voice but

came from within. The "Aum" was being recited by the Soul.

All the organs in Revered Dada's body were in unfunctionable conditions, the body was under the control of the Power of perfection. And the Soul had not left the body. With 'Aumkar' prayer, the Soul managed to put life in His physical organs again. This was a unique achievement, but it required a period of about nine months and nine days. It required faith in His Master, dedication to the Mission and sincere efforts supported by tremendous will power on the part of Revered Dada give the World a firm path and perfect solution towards establishment of Peace and tranquility and usher an Era of Humanity on the Earth. Revered Dada's tireless efforts of about fifty years are now bearing fruits. This 'achievement' is bound to bring relief to Humanity from tensions, worries and despair. Light is enkindled to show the way to humanity groping in darkness. We are the beneficiaries of this Mission, it is our duty to see that His Divine message reaches to the far corners of the Earth.

PRATIMAS (SYMBOLS)



Since ancient time, we have believed that "God's Idol" i.e. Pratik is "God's Symbol" i.e. Pratima. First, let us understand what these mean? The Universe is borne by three Tatvas. These are Utpatti (Creation), Sthiti (Preservation) and Laya (Perfection). Out of these, though Sthiti exists there is need to bring changes (Sthityantar) in it. For example, for a child after birth (Utpatti), if it is not taught proper behaviour (Samskar), what will be his status (Sthiti)? He may become an unwanted person in the society or an anti-social element. To bring change in its 'Sthiti' and make it a 'well behaved' child, is called 'Sthityantar'. In the similar way, there are three 'Gunas' (Qualities). These are Satvik, Rajas and Tamas. Satvik Guna means the quality of goodness of purity regarded as the highest of the three Gunas (qualities). Rajas Guna means quality of great activity. Tamas Guna means darkness or ignorance. There has to be good development (Vikas) of these Gunas. After the birth (Utpatti) we should develop good

behaviour (Samskar). This is 'Sthityantar' (change), this changed state is real 'Sthiti'. When we further develop we reach the third state called Laya. In this way, there has to be change in each state. We will be happy and comfortable in our life, if we adopt these changes in our body and life. As we develop in this way Guru creates feeling in us about God; The response that we show to those feelings is called "Pratima". There are four pratimas : (1) Karan Pratima (2) Sai Shak Pratima (3) Maha-karan Pratima (4) Shri Narayani Pratima.

Whoever takes birth on this earth, has a definite reason (Karan -- Cause) for his birth. 'Karan Pratima' is a symbol of Love towards God expressed through our Kaya, Vacha and Mann. We have got this Pratima from the hands of Guru. The cause of birth and Guru's blessings both are accomplished in this Pratima. Karana Pratima is the principle Pratima -- our life is a waste, if we do not get Karana, Sai Shak and Mahakarana Pratimas. Because the religion of the Universe is assimilated in these three Pratimas. In earlier period in the idols installed in various temples, only one of the three tatvas used to be there. As the other two tatvas used to obscure, even though we worshiped these idols for years together never used to get expected fruits. When these three Pratimas i.e. Karan, Sai Shak and mahakaran meaning Utpatti, Sthiti and Laya become one 'Triputi', then these Pratimas got 'Divinity'. To get the desired work done from 'Divinity', is the fourth Pratima, 'Shri Narayani'. This has the blessings of Revered Shri Sainath Maharaj. The blessings is, "Jayaa Mani Jaisa Bhaav, Taya Taisa Anubhav" meaning, "You get experience as per feelings in our mind". : To get this experience one should chant 'Mahamantra'. Revered Dada says, "Because I personally used to chant this Mantra at

Audumbar; and I am chanting that Mantra everyday for the last 26 years". If you doubt as to what is there in this Mantra? You will never understand, unless you experience personally. You would never understand what is happiness and unhappiness from a distance. Today it is accepted that we should believe only in that which we see personally; as a result nobody has patience and belief. Belief is only in money and everybody is running fast behind it; it is like running behind Mirage; we will never fulfill your thirst. If this trend continues some day world is going to be destroyed. To prevent such catastrophe, Revered Shri Sainath Maharaj has given this fourth Pratima 'Shri Narayani Pratima'. We maynot understand this today but we are bound to experience in future.

Today, we think only about ourself. Though we have made enough wealth for the future of our children, it is not a permanent trust; only 'God Trust' is a permanent trust. Only to secure happiness, peace and satisfaction for our future generation, is the fourth pratima, "Shri Narayani Pratima". We have to preserve it; then only happiness, peace and satisfaction come in search of you, without asking for.

WORSHIP OF PRATIMAS :

The place should be cleaned and by using turmaric powder and kumkum, a 'Swastik Mark' (卐) is drawn. On that, a small wooden platform is placed. All the three Pratimas are bathed in water and are placed in a small box and placed on Prathvi Tatva (⌘) drawn in the centre of the platform. Beetle Leaves, Beetle nut and Rs.5-50 are kept

in front of them. Gandha, Flowers and Rice grains, Turmeric powder, Kumkum and incense sticks, fresh ghee Niranjana (a special contrivance for lighting lamp) and milk and sugar Naivedya are used to worship. In the evening, incense sticks and Niranjana are lit. "Anusthan" should be removed next day. After the Anusthan, the Pratimas are placed in their original place. According to convenient time, money should be submitted to the 'Kendra'. Anusthan should be done once on Full Moon day and once on New Moon day.

SHRI MARUTI STOTRA

Before including Maruti Stotra in the practice of Aumkar Sadhana, Revered Dada wrote to all devotees, why he was including Maruti Stotra in the practice of Aumkar Sadhana. He wrote in Marathi, below is its English version :

"To Devotees,

Devotees are directed to chant the hymn, "Bhim Roopi Maha Rundra" while practicing Aumkar Sadhana, everyday. You are chanting it as per the order of His Holiness Shri Sainath Maharaj. But it is essential to know its importance. This hymn is written by His Holiness Shri Ramadas Swami. He was a great Saint of Maharashtra, India. He was residing atop a hillock called, 'Sajjan Gad', near Satara in Maharashtra. He used to worship Shri Ram. He has written many important books on spiritualism. Few of them are, 'Shri Dasbodh, Manache Shloka', etc. He wrote the hymn, 'Bhimrupi', by the order of Shri Ram. My father had told me to chant the hymn everyday, when I was 8 years old; accordingly I am chanting this hymn everyday. Even today, I am chanting this Stotra everyday.

Three years' after completion of Shri Shakti Peeth His Holiness Shri Sainath Maharaj ordered me, "It is not merely a stotra, but it is, 'Shastra, Shastra and Astra of Life". You tell it to everybody as part of 'Diksha'. Then one understands what is the secret meaning hidden in it".

"Till today we are practicing 'Aumkar Sadhana'; but without accomplishment of 'Vani'. We will not get the fruits of Sadhana either for

ourselves or for others. This Stotra has the original 'seed of flower'. That is 'Vaayu'; because of this, an order was passed on 'Chaitra Pratipada' to include it in daily practice of 'Aumkar Sadhana'. If you come to know the secret meaning hidden in it, your life will be meaningful. God realisation cannot be achieved by merely making a 'sound', it requires concentration of mind".

'Naaths worshiped Maruti as their God. For generations, there is an idol of Maruti in our house. That idol used to talk with my great grandfather! He only told its secret meaning through my medium. I am ever thankful to Him for this. I have fulfilled the deficiencies of the World; keep in mind that there is no other God or Brahm. His Holiness Shri Saibaba's blessings were behind the Mission undertaken by me for the last 40 years. The Mission was easily understood by the World because of the 'Vani' through which I am practicing 'Aumkar Sadhana' : and chanting the 'Maruti Stotra'. So if you chant the 'Maruti Stotra' daily you will get its fruits, even if you do not chant any other hymns".

Yours Gurusevak,
DADA BHAGWAT.

Revered Dada has explained Maruti Stotra in Marathi. Below is the English version of the same :

Shloka 1

BHEEMRUPI MAHARUDRA, VAJRA HANUMAN MARUTI
VANARI ANJANISUTA, RAMDUTA PRABHANJANA (1)

Human being is formed when 'Jiva' incorporates 'Atma'. In this body of human being 'Jiva' has to realize the purpose of its birth and transform itself from 'Nara to Narayan'; this newly born human being over a period of time goes away from the reason of its birth due to indulgence in 'Vishay Vasanas'; at this juncture 'Chaitnya Sahkti' feels to get active in the human body. Chaitanya Shakti, after spreading all over the Universe, remaining is borne by the human body. The Chaitanya Shakti when borne by the Sadhaka, he experiences three 'avasthas'. These avasthas are (1) Bheemaroop (2) Rudraroop (3) Vajraroop. Bheemroop Chaitnya makes him aware of his Sthuladeh, Rudraroop Chaitanya awakens the Sukshmadeh of the human being and Vajraroop Chaitanya by making him aware of his cause of birth, makes the cause a reality. The Sadhak in this avastha, according to situations in day today business appears harder than diamond and softer than butter to the World. When newly born human being indulges in various Vishay Vasanas, the darkness encircles him and he becomes demoralised and aimless. Under such situations he meets an able guide or Guru and Chaitanya Shakti responsible for the birth flows in Bhaktas in the form of diksha. Just as a traveller cuts the trees in the thick forest to remove the darkness to get the right path, to be borne equally by all bhaktas Shri Sadguru has to remove the doshas of Karmavansh Runanubandha by Vimochanas in the devine light of dikshant vidhi bhakta perceives his life illuminating. The Shakti flowed in the form of diksha enters Kundalini in the form of Vayu and by perfect Sadhana illuminates Anandkosha. At that time bhakta sees bright glow in front of his closed eyes, due to this devine power Sadgururupa dawns in the life of Bhakta. Shri Pantamaharaj has described this avastha as 'Chidravi Udela'. Vayu being the origin of this Chaitanya

Shakti, in daily Sadhana following five things have to be incorporated, Aumkarmudra -- Praman, Santha, Laya and Pranayam; they gain importance. Methodically done Sadhana creates congenial ground for Chaitanya Shakti to be borne in the body. When infinite power is borne by this ground, 'Shaktipeeth' of Naradeh gets activated for the welfare of the world due to Shri Sadgururupa.

Shloka 2

MAHABALI PRANADATA, SAKALA UTHAVI BALA
SOUKHYAKARI DUKHKHAHARI, DHOORT VAISHANA GAYAKA (2)

This Chaitanya shakti is strong and is like 'Sanjeevani'. By just at its touch all the mediums of the body get awakened. The life of Sadhak whose all mediums are awakened; is like 'Parisa'. His life is meant for to make others lives golden, to give happiness to all movables and immovables and to solve the sorrows of universe; he gets aware of this message of God. Likewise when Sadhaka starts spending his life as 'Messenger of God', resonant music (Naad) of Saboori (Dhoort) Shraddha (Vaishnav) and Bhakti (Gayaka) produced by his life is heard by all movables and immovables. When devine Naada is heard by Shri Pantamaharaj, he expressed it in following words "Naadabrahma loot de Datta, Characharavar Tuzech Satta."

Shloka 3

DINANATHA HARIRUPA, SUNDARA JAGADANTARA
PATAL DEVATA HANTA, BHAVYA SIDHURA LEPANA (3)

The Sadhak who is protector to the unprotected poor, destitutes creates waves by his Uchchar, Aachar, Vichar; these waves after spreading all over the universe remain in balance. These waves not only attract all living beings of the earth but also attract the atmas of seven levels. God-Goddess of Saptaloka with the fragrance of.... their good qualities and assimilate the whole universe in Sidhoo colour of Chaitanya shakti and get them Sadgati. Description of this state is expressed by Shri Pantamaharaj in following words, "Rangateet nijarang rangooni Khelavi premadohi".

Shloka 4

LOKANATHA JAGANNATHA, PRANANATHA PURATANA
PUNNYAVANTA PUNNYASHEELA, PAVANA PARITOSHAKA (4)

Sadhak who is not just Chaitanya form but being Chaitanya himself is protector of Saptalokas, and is identified as protector of all living beings of the world. In order to be understood by the simpler than simplest living beings, the ancient secret form of Chaitanyashakti which is responsible for the creation of the universe, the Sadhak bestows the fruits of his Punya (Virtues), Uchchar, Aachar, Vichar for the upliftment and happiness of all living beings. Description of this state is expressed by Shri Panatamaharaj in following words, "Jevita Khelita Chitta Dattamaya Zale".

Shloka 5

DHWAJANGE UCHALI BAHU, AVESHE LOTALA PUDHE
KALAGNI KALRUDRAGNI, DEKHATA KAMPATI BHAYE (5)

The Sadhaka has to take lot of trouble to get this Avastha, even then after getting this devine avastha 'like him others also should get this avastha and for that they should not get trouble'; this feeling he experiences, for this reason only he teaches restriction free Sadhana to the world so that ordinary person can learn it. For this purpose, he himself follows strict restrictions of time and place. This simple easy Sadhana has incorporated in itself devine beautiful Chaitanya. The Aumkar Sadhana that we practice everyday is the evidence of that Chaitanya. When Chaitanya shakti through medium of Aumkar presents before Sadhaka, at that time, the Sadhak's entire life is adorned with 'Flag' of faith in Guru and 'parts' of Sadhana. As he gets adorned with devine grace, fame, success, honour along with these he has to pass through many difficulties before reaching the shore; because of having felt defficiencies in the parts of Sadhana or awareness when bhaktas become helpless then Sadhak courageously encourages them to move ahead on the path with courage and strength. Many a times for the sake of bhaktas, he holds bhakta's hands and 'take to the shore by holding hands', but this he does not having the 'egoism' to the slightest extent, not taking the credit for himself 'this Mission is that of Sadguru' having this humbleness firmly in himself. In such time Kaala, Rudra and Agni these three Gods happily accompany this Sadhak. Similarly 'Kaalagni' the destroying power and 'Kaalrudragni' the protecting power, these two powers unite with 'Gurushakti' and stand with folded hand infront of Sadhak for the purpose of Mission. At that time, all troubles of bhaktas quickly disappear with fear and bhakta sees dawn of fortune of his life. At that time following words emerge from the heart of Sadhak 'Ubhavuni Dattapremdhvaj, Samartha Tuchi dhani Maaza".

Shloka 6

BRAHMANDI MAILI NENO, AVALE DANTPANGATI
NETRAGNI CHALILYA JWALA, BHRUKUTI TATHILYA BALE (6)

After spreading all over the Universe the Power of Trinity remains, the common man is not aware of the existence of this remaining power and because of this only the differences of Vanshakarma Runanubandha get attached to his future generations. But among them there are some troubles which bring him to the feet of Shri Sadguru as his Bhakta. These good deeds are called as 'Punya of Past'. After bhakta comes to the feet of Shri Guru, his all troubles disappear by only one Krupadrushti of Sri Guru and each one of bhaktas generation after tasting the nectar of Guru's love starts experiencing all fortunes. At that time humble feelings come out of bhakta's heart "Kaay Punya Mi Keli Nakale Avadhoot Bhetala". Life gets a shape by Guru's love and after that Bhakta gets the attraction of metaphysical life along with physical life. At that time Shri Guru teaches bhakta to depend on a definite Sadhana and in order that Bhakta's mediums also develop he starts doing Sadhana along with bhaktas at that time illuminating spark emitting from Guru's eyes touches the 'lalaat' of bhakta in the form of wave and bhakta gets the awareness that Chetana in the body is getting Chaitanyamaya. Shri Pantamaharaj says, "Maaze Smaran Majala Nalage, Athav Nuro Janachitta"....."Veda Kari Maja Aata".

Shloka 7

PUCHCHATE MURADILE MATHA, KIRITE KUNDALI BARI
SUVARNA KATIKA SOTI, GHANTA KINKINI NAGARA (7)

The waves produced by Sadhana which are borne to enter the body through the medium of 'lalaat' voice box and windpipe and travel to 'annamayakosh' and taking a turn there pass through 'Ida, Pingala and Sushumna' further passing through 'Kundalini' to 'Anandmayakosh' illuminating the path as they travel and ultimately the 'Tejatatva' emitted by 'Anandmayakosh' spreading all over the universe gets active for the welfare of the world. In this avastha only there is real challenge of Sadhak avastha, because Sadhak forgets the 'duties of his narajanma' by seeing 'Divine Celebrations' in front of him and only just because his personal development got fulfilled, his personal life got glitter of gold, he thinks that his Narajanma became successful. But the Ishwaritatva which has expressed itself in humanform, Naradeh which bears Ishwaritatva having fulfilled itself gets desire to help others to get the benefit of happiness completely. Such Sadhak takes incarnation after lakhs of years on earth and recognition of his mission of incarnation echoes through every Uchchar, expressed through Aachar and understood through Vichar by ordinary bhakta as an evidence. Even having procured the empire of Brahmanda this Sadhak when for the sake of bhakta becomes more ordinary than ordinary, becomes small even though he is great, takes the responsibility of the welfare of bhakta on himself then Sri Pantamaharaj expresses 'Dhanya Re Sadgururaya, Dhanya Kele Bhaktasi. Anya Bhava Hariyela, Nele Muktipadasi".

Shloka 8

THAKARE PARVATA AISA, NETAKA SADAPATALU
CHAPALANGA PAHATA MOTHE, MAHAVIDYULLATE PARI (8)



Such Sadhak, one who loves bhakta, one who listens to bhakta, one who has fondness for bhakti is actual God only. All living and non-living feel the necessity of his support, his blessings, his shower of affection. For the welfare of Bhakta sometimes this Sadhak becomes stable like mountain, gives courage to helpless living beings. Keeps away unnecessary unfavourable actions and makes bhakta's life neat, balanced, strong. Having understood the sorrows and happiness of bhaktas, having the ambit of place-period-time travells continuously from one end of Universe to the other end, from 'bhu'loka to 'satya'loka. Each being experiences every moment his selfless, pure, supreme love. This Sadhak in order to keep the balance of the universe sometimes strikes like lightening at natural catastrophe. Takes decision with cuteness like electricity, bears the waves of welfare from the nature and power of Trinity in Chaitanya form manifesting in medium of bhakta to activate that Chaitanya giving the form of Vayuroop makes it travell in to the medium of bhakta. Shri Pantamaharaj described this avastha in following words : 'Sarvadhara jagadoddhar Patitapavan Kalpataru'. The description of Sadhak as guide, guardian and owner of bhaktas is expressed by Shri Pantamaharaj in his Shabdabrahma as "Sutradhar Tu Jagachchalak Tuzavine Na Karata, Utpatti Sthiti Layarooke Tu Natasi Avadhoota".

Shloka 9

KOTICHYA KOTI UDDANE, JHEPAVE UTTAREKADE
MANDRADRI SARIKHA DRONU, KRODHE UTPATILA BALI (9)

The power which is made to travell in the medium of bhakta by



Shri Sadguru is in the form Chaitanya and it flows through the Kundalini in the form of Vayu and from Annamaya to Anandmaya and from Anandamaya to Sachchidanand Avastha leaps to crores of distance of "Yojanas". Sadhak gets this experience through Sadhana done regularly and methodically. At this time the mind and organs of Sadhak become a 'Bowl'. This is 'cupped hands' and through this only the nector of 'Pasayadana' (Blessings from God) flows for the welfare of the universe and 'Krodha' means 'Teja' generates. This humble state is described by Shri Pantamaharaj in Shabdabrahma as 'Premapanha Stani Vahu De Nishidini, Amrut Nayani Pahi Sada. Sadashiva Bhava Nivari." The Sadhak in this avastha hears 'Dheer-Gambir-Mandra Naad' from the 'Nabhistan' of the universe. This only is 'Brahmanaad'. In order to manifest in front of Sadhak 'Brahma' takes the form of 'Naad'.

Shloka 10

ANILA MAGUTI NELA, ALA GELA MANOGATI
MANASI TAKILE MAGE, GATISI TULANA NASE (10)

The bhakta who has suffered a lot in the 'karmabandhan' in order to get the divine experience of this 'Brahmanaada'. Shri Sadguru decides 'Sur' alone as a 'Sadhan' (instrument) to get 'Sadhya' (final objective) to achieve 'Siddha' (accomplished stage) and this definite instrument means 'Aumkar' --- from which this universe is created. Practicing this Sadhana methodically, bhakta slowly reaches to his original 'avastha' by pronouncing 'sur' in the mind in the ocean of his life. After realizing the original avastha many middle births vanish and even after many centuries, having realized original purpose of his birth bhakta

gets ready for action. Then the mind which understands the secret of the purpose of the birth that mind once again goes into the state of meditation and as per the desire of Ishwar the daily life of Sadhak becomes Ishwarmaya. Even then the Sadhak who is unable to value the desire of Ishwar, prays to Ishwar with humbleness -- "Kon Tu Deva Kothe Asasi Kaya Tuzi Khoon, Ihaloki Ki Paraloki Tu Sagun Nirgun".

Shloka 11

ANUPASONI BRAHMANDA, YEVADHA HOTA JATASE
TAYASI TULANA KOTHE, MERUMANDAR DHAKUTE (11)

This remaining Ishwaritva after spreading all over the universe for a moment appears as small as atom but next moment that looks as big as brahmananda. Shri Pantamaharaj expresses this divine experience in Shabdabrahma as 'Drushyadrushya Mouja, Darshinacha Raja, Nahi Bhav Dooja Swaroopi Kothe'. Sadhak gets thrilled with the touch of this Tatva. To acquire this Shakti Sadhak's 'Mandar' means mind and other organs fall short. But as mind of Sadhak is as tall as 'Meru' and firm at the time when this shakti enters the medium of his organs, even though outer organs have become neutral, inside organs having acquired this Ishwarishakti get thrilled and Sadhak expresses --- 'Anaundayast Bodharavi Ha Hrudayi Pragatala, Sthirachar Vyapuni Anantaroope Akhand Bhetala."

Shloka 12

BRAHMANDA BHOVATE VEDHE, VAJRAPUCHCHE KARU SHAKE
TAYASI TULANA KAINCHI, BRAHMANDI PAHATA NASE (12)

After procuring this avastha Sadhak's daily Sadhana bears different form. The waves flowing from daily Sadhana of Sadhak take the entire universe in their grip. The shield created by these waves encircles the universe. This ring is harder than diamond. That is the protection given by Sadhak to the universe. This protective shield is knit with 'astra', 'shashtra' and 'vastra'. Sadhak when experiencing this avastha though he is existing in the form of sthuldeh in the universe as perceived by bhakta but in fact entire universe is in his grip. Sadhak who is encasing universal power on all living and non living of the entire universe, spreads compassion from outside the universe taking care of the living beings of the earth. Shri Pantamaharaj says 'Nirgun Tu Sagun Hosi, Aroop asooni Roop Dharisi, Akriya Tu Kriya Karisi, Goodha He Mala".

Shloka 13

ARAKTA DEKHILE DOLA, GRASILE SURYA MANDALA
VADHATA VADHATA VADHE, BHEDILE SHUNYA MANDALE (13)

Sadhak who respects the responsibility of casual duty of protecting the universe becomes protector in this 'avastha' gives life to all being. Only nectar of love flows from him. His lovable -- affectionate -- sympathetic vision touches bhakta's heart and humble voice comes out from bhakta's heart. "May-baap Tumhi Sant Maaze Lobha Poorna Theva". Compassionate vision of Sadhak covers entire beings. In the brightness of this compassionate vision the light of nine planets, twelve zodiacs, twentyseven stars, entire solar system becomes dim and all that remains is just Sadhak's protective light. This self illuminating

Sadhak keeps on serving with many hands to all bhaktas and because of this only as being served it goes on increasing and having penetrated the Shoonya Avastha procured at the end of the fourth avastha of Sadhana, Sadhak's 'Tejovalay' starts acting for the welfare of universe and Shri Pantamaharaj describes this avastha as : "Sadgururoope Pragatuni Jagi Davila Premzaraa, Parabrahma to Bodharoope Pragatala Khara".

Shloka 14

DHAN-DHANYA PASHU VRIDHDHI, PUTRA POUTRA SAMAGRATI
PAVATI RUP VIDYADI, STOTRA PATHE KARUNIYA (14)

Sadhak's 'Tejovalay' not only acts for the welfare of the universe but also procures sufficient food-cloth-shelter to nature and bhakta but along with it having removed the distruction of education, wealth, family leneage of bhakta's family, makes to bear fraction of Guru in new generation taken birth by hereditary and after that in true sense bhakta's life takes 'Guru Marg'. Bhakta saying 'Guru Hechi Dhan, Guruchi Vatan' (Guru himself wealth, Guru himself Property) persuing Gurumaarga then alongwith Sadhak experiences bliss obtained by definite Sadhana and alongwith family happiness in spiritual bliss he gets fulfillment of his birth. While describing this avastha Shri Pantamaharaj says "Prapanch Ha Paramartha Zaala, Vyavahar Ha Shantine Bharale".

Shloka 15

BHUTA PRETA SAMANDHADI, ROGA VYADHI SAMASTAHI
NASATI TUTATI CHINTA, ANANDE BHIM DARSHANE (15)

Bhakta having satisfied with family life when comes to Sadhak with the desire to get the benefit of spiritual life then Sadhak having found the reason for the cause of birth of series of births of bhakta of the past time (bhoot), makes connection of the cause of birth to his present life (Preta), because of which Karma Runanu-bandha's relation (Sambhand) merge with Guru's bondage, bhakta starts dancing as all organs of bhakta get ecephoric (Masta) in Guru's affection, then Sadhak makes him (bhakta) 'like himself immediately' meaning he (bhakta) is not there ('Nasata'). This avastha of bhakta is like 'Guru Bandhu Ishta, Mata Pita Tochi, Parabrahma Sachi, Sugunaroope'. Now the seed of Gurukrupa which has sprouted in the medium of bhakta to be converted into 'Kalpavruksha' (an imaginary tree which is suppose to fulfill all that is desired) and in order to get the opportunity to do the complete duty of his 'Narjanma' so Sadhak takes the responsibility of Bhakta's concerns regarding business and family on himself and relieves completely from the suffering of 'bhavarog' (getting rebirth as a consequence of actions of past birth itself is bhavarog) he gets him the taste of welfare of the world. Bhakta starts getting inwardly due to this taste and the experience that he gains by regular Sadhana that avastha mean -- "Anandi Anand Datta Brahmanand. Kari Vrutti Dhund Dattabhajani. Anandacha Chand Todi Bhavabhand. Adbhut Anand Dattabhajani."

Shloka 16

HE DHARA PANDHARA SHLOKE, LABHALI SHOBHALI BARI
DHRUDA DEHO NISSANDEHO, SANKHYA CHANDRA KALA GUNE (16)

In this manner absorbed in grand devine bliss when Chittavrutti

(Modification of mind) of bhakta gets elated, at that time bhakta's 'Dhara' means body and 'Pandhara' means fifteen mediums of the body are adorned with devine grace like this, it is seen by others. Bhakta becomes 'Nissandehi' means his medium of mind becomes fragrant, from it fragrance of Guru's compassion flows continuously. Bhakta's 'Sankhya' medium means 'chit' (concentration) entangled in continuous Gurusmaran (chanting Guru's name) and in the lotus feet of Guru keeps humming like a beetle. He does not feel it necessary to count the humming. At that time, 'Tavapadakamali Bhrung Zalo Taari Datta Aata' like this only he prays because he has already achieved Sankhya Yoga. The intimacy that he has linked with Guru's (Sadhak) feet is unbroken. The avastha he gets after this avastha 'Chandrakala' that means procuring Sadhak avastha. At that time, Sadhak and bhakta exchange their qualities of goodness, multiply satvaguna (qualities of goodness) and become 'Gune Govinda' (affectionate). Just as figure of moon starting from crescent stage bhakta's evolution takes place and ultimately becoming full moon means 'Ahamkar' -- 'Aham Akar' this avastha shines on the bhakta's devine body. Thus equipped with nineteen mediums following expression comes from bhakta 'Sada Sarvada Yoga Tuza Ghadava....'. Shri Panta Maharaj expresses in his shabdabrahma "Zalazala Zalake Dattasvaroop Nahi Divasarati..... Mazi Sadguru Arati".

Shloka 17

RAMADASI AGRAGANNYU, KAPIKULASI MANDANU
RAMRUPI ANTARATMA, DARSHANE DOSHA NASATI (17)

The union between bhakta and Sadhak takes place. 'Bhakta' becomes 'Sadhak' and 'Sadhak' enters bhakta's heart. At that time, he expresses 'Hrutkamal Karnike Maji Sadguru Baisavila' --- 'Ahampanache Arghya Deta Adhishthani Shobhala'. Paramatma Avastha procured by bhakta does not limit only to himself but this avastha takes in its fold all beings of the world and Sadhak who has procured fulfillment of Narajanma and one who has become Narayan from Naradeh takes pride in serving everybody in search of 'Paramatma'. Thinking that the sacred duty of his 'Ihajanma' is to become slave of slaves of his Guru's bhaktas, to remove doshas and sorrows of every being that comes across everyday and life be fulfilled with this inspiration of Ishwar he starts doing movements. He is aware that 'Antaratma' of all beings is part of 'Sadguru' so in order to bring the society into light which is in dark he surrenders selflessly his 'tanamann-dhan' in the mission of Guru and says, "Tujakarita Mi Janma Aalo, Tavabhajani Ramalo...".

ITI SHREE RAMADASKRITAM SANKATNIRASAM
MARUTI STOTRAM SAMPURNAM.

Peace be all

SHRI PANTA MAHARAJ

A celebrity from Balekundri, a place near Belgaum in the State of Karnataka. A follower of the Datta Panth, he composed many songs exalting his Guru and also Shri Dattatraya. Sublime love and devotion towards the Guru forms the core of his philosophy depicted in the songs composed by him.

Shri Panta was born on 3rd September 1855 in a village called Daddi, a village in Belgaum District on the bank of river Krishna. His original name was Dattopant. His family lead a very difficult life; but Shri Panta was a well behaved person since childhood. He had a taste for singing devotional songs and Kirtan (Narration of the glory of God in the form of prose as well as poetry). Their family worshiped Shri Dattatraya and Shri Ambabai. When he was twenty year old, he met a Saint called Balappa. Shri Balappa who was a follower of 'Avadhut Marg' (Path of Awareness) accepted Shri Panta as his desciple.

Shri Balappa taught him Yoga; he also taught him spiritualism; and he initiated Shri Panta into Avadhut Marg. As per the wish of his Guru Shri Panta became a teacher. Shri Balappa handed over all his responsibilities to Shri Panta and went on a pilgrimage. Shri Datta got married to Yamanakka. He used to give attention to his family as well.

He studied spiritualism in depth; but as time passed, he gave more importance to devotional songs. As a result, he wrote, "Shri Datta Prem Lahari" compilation of devotional songs.

He toured around and lectured on spiritualism. He propagated Datta Philosophy. In his addresses he used to stress on ethics in businesses and used to stress on the importance of Truth, Good behaviour and Justice in everybody's life.

He fell ill in 1903. He resigned from his teacher's job. Soon he passed away. While he was in death bed, chanting of 'Aum Namah Shivay' was going on. He breathed his last while himself chanting Aum Namah Shivay.

His Samadhi (Grave) is in Balekundri; and the village is now called 'Pant Balekundri'.

There are many 'Arati' songs available written by many. But only in Panta's 'Arathi' there is mention of 'Janma maranacha Phera Chukavila' meaning 'You broke the cycle of birth and death'. He is called 'Shabda Brahm' meaning spiritual knowledge coming in his words i.e. songs. Today we sing his devotional songs as part of Arati that we perform.

Revered Dada incorporated the songs written by Panta Maharaj in Arati. Revered Dada formulated the 'Aumkar Sadhana' and also 'Arati', the simple ways of attaining the highest spheres of spiritualism. Since out of the two, singing 'Arati' was easier for the ordinary individual. Dada included devotional songs written by Sri Panta Maharaj.

In 1963, when Revered Dada had gone to the Dargah at Ajmer of Khwaja Mohinuddin Kisti, the first Sufi to come to India, he received a

message from the Saint to go to the Saint Panta Maharaj. Dada wondered who the latter was but on returning to Bombay, a devotee of Panta Maharaj came in search of Dada saying that the Saint was again and again appearing in his dream and bidding him to bring Dada to Him. Thus Dada went to Balekundri and received blessings of 'Naad Brahma' from Panta Maharaj who had left this World in 1905, had composed about three thousand verses in praise of Lord Dattatraya. Dada took the book of verses in his hand and turning the pages at random gave tune to about fifteen hymns.

Thus began a wonderful era where devotees experienced the effect of soothing Bliss listening to the sweet and devotional voice of Dada, who used to forget Himself when He began to sing.

THE CENTRE (KENDRA) :

Revered Dada wanted the Mission to continue infinitely and hence wanted more and more people to benefit from this Mission. Hence He selected 'Sevaks' and opened centres (kendras) in many places like Pune, Karad, Belgaum, Goa, Bijapur, etc. Like wise there are centres in U.K. and U.S.A., etc. Though it is advised to practice Aumkar Sadhana at individual houses, it is better that once a week practice of Sadhana be done at the centre. This helps in correcting your mistakes and increases your power of concentration and one gets more satisfaction. 'Arati' is also regularly done in the centres. 'Arati' is as important as Sadhana.

By merely reading this book you should not conclude that you know everything about 'Aumkar Sadhana'. At the centre, Kendra Pramukh or Head of the Centre (Sevak) tells about Aumkar Sadhana as well as about the philosophy of Guru Marg. One can also learn the method of practice of Aumkar Sadhana from the head of the centre.

Following things are present at the Centre :

- 1) Photo of His Holiness Sri Saibaba.
- 2) Photo of Shri Panta Maharaj
- 3) Photo of Revered Dada
- 4) Padukas (Wooden Foot wear) of Revered Dada
- 5) Pratik of Shakti Peeth.
- 6) Photo of Shri Dattatraya.

Everyday before sunrise there is Puja at the Centre. Exactly at 8.00 a.m. 'Arati' takes place. Books consisting of these songs are available at the Centres. One should learn singing these songs, 'Arati' takes place at 7.00 p.m. in the evening also. These times are fixed by Revered Dada as per guidance He received.

On Monday, Wednesday, Friday and Saturday 'Aumkar Sadhana' takes place after the 'Arati'. On Sunday, Tuesday and Thursday 'Kamakaj' (removal of difficulties of people) is conducted after 'Arati'.

Before entering the Centre, one should wash hands and feet and face. Those who come for Kamakaj, should come to the Centre after bathing and should be at the Centre before 7.30 a.m. While coming they should bring with them (1) two fresh beetle leaves (2) one beetle nut (3) Rs.5.50 (4) one coconut. After coming to the Centre, they should enter their names in the list of persons seeking Kamakaj. When 'Arati' is going on, they should sit there as told by the Kendra Pramukh. All should maintain at most silence in the Centre.

After 'Arati' Nirakaran is told to them who come for getting rid of their difficulties. Meaning of (1) Kamakaj and (2) Nirakaran.

- (1) Kamakaj : The work of giving guidance to devotees for their personal and family problems.
- (2) Nirakaran : This involves giving specific instructions for following the given conduct for the expiation of defects which are obstructing the peace and prosperity of a devotee.

If Aumkar Sadhana is practiced regularly at home and at the Centres, the person gets happiness, peace and satisfaction.

On everyday there is 'Arati' at 7.00 p.m. in the Centres. There is no practice of Aumkar Sadhana and Kamakaj in the evening.

On special days and occasions, there is Mulakhat with prior intimation. 'Mulakhat' means self experience regarding the Mission, information regarding the Mission and information regarding special events like Navaratri, Guru Pournima, etc.

While coming to the Centre for the practice of Sadhana, mens can wear white Pajama or Dhoti and women can wear white Saari or white punjabi dress. For sitting purpose, one should use a woollen mat.

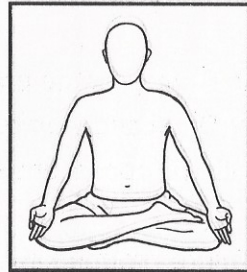
One gets more and more information as one comes to the Centre regularly. If one does Aumkar Sadhana regularly, one gets benefits like happiness, peace and satisfaction.

AUMKAR SADHANA

(METHOD)

Step 1 :

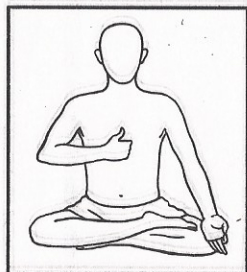
In a peaceful room, facing west or north, sit on woolen mat in Padmasan or Sukhasan (See Picture 7). Close eyes and take a deep breath through the nose, hold breath for a second and slowly breath out the air. Do this three times. Put the hands on the knees as shown in the picture.



Method of sitting while practicing Aumar Sadhana.

Step 2 :

Chant the "Mangala Charan" as below. Make the fist of right hand with thumb up as shown in the picture No.8. Left hand position is as in Step 1 and keep this position till step 4 is completed.



SHRI MANGALA CHARANA

SA JAYATI SINDURAVADANO DEVO YATPADAPANKAJ SMARANAM
WASARAMANIRIVA TAMASAM RASIM NASAYATI VIGHNANAM

YA KUNDENDUTUSHARHARDHAVALA YA SHUBHRAVA STRA-VRITA
YA VINA VARADANDAMANDITAKARA YA SVETAPADMASANA
YA BRAHMACHUTASANKARAPRAHIR DEVAISSADA VANDITA
SA MAM PATU SARASVATI BHAGVATI NISESHYAJADYAPAHA

MUKAM KAROTI VACHALAM PANGUM LAGHAYATE GIRIM
YAT KRIPA TAMAHAM VANDE PARAMANANDAMA MADHAVAM

NARAYANAM NAMASKRUTYA NARAM CHAIVA NAROTTAMAM
DEVIM SARASVATIM CHAIVA TATO JAYAMUDIRAYET

VASUDEVSUTAM DEVAM KANSACHANURA MARDHANAM
DEVAKIPARAMANANDAM KRISHNAM VANDE JAGATGURUM

GURURBRAHMA GURURVISHNU GURURDEVO MAHESHWARAH
GURUEVA PRARABRAHMA TASMAI SHRI GURAVE NAMAH

SHROTA VAKTA SHRI PANDURANGA SAMARTH
PUNDALIKVARADA HARI VITTHAL
PARVATIPATE HARA HARA MAHADEO



SITAKANTASMARANA JAYAJAYA RAMA
 SATCHIDANANDA SADGURU SAINATH MAHARAJ KI JAYA
 SHRI GURUDEO DATTA SADANANDACHA YELKOTA
 SATCHIDANANDA SADGURU SRI PANTAMAHARAJ KI JAYA
 SHRI GURUDEO DATTA

We bow in reverence to Shri Panduranga.

We bow in reverence to Shri Vitthal.

We bow in reverence to Shri Mahadeo

We Salute in praise to Gurudeo Datta

We salute in priase to Shri Panta Maharaj.

|| Shri Gurudeo Datta ||

STEP 3 :

Body position is same as in Step 2.

PRAYER TO THE SHRI SAKTI PEETH (SEAT)

We the devotees of our revered Guru pray at the feet of our dearest and most revered Shri Sainath the Lord of this World and Shri Sadgurunath Dada Maharaj thus "Oh Lord! you have been so kind to us in instituting for the benefit and well being 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".



Let we become conscious of our duties in this life and let humanity be benefitted by peace, happiness and contentment. let the religion of Humanity dawn in the world and let human life be filled with the pious thought of the Almighty. We most humbly pray thus at your feet.

Peace be to all.

STEP 4 :

Body position is same as in Step 2.

BHEEMRUPI MAHARUDRA, VAJRA HANUMAN MARUTI

VANARI ANJANISUTA, RAMDUTA PRABHANJANA (1)

MAHABALI PRANADATA, SAKALA UTHAVI BALA

SOUKHYAKARI DUKHKHAHARI, DHOORT VAISHANA GAYAKA (2)

DINANATHA HARIRUPA, SUNDARA JAGADANTARA

PATAL DEVATA HANTA, BHAVYA SIDHURA LEPANA (3)

LOKANATHA JAGANNATHA, PRANANATHA PURATANA

PUNNYAVANTA PUNNYASHEELA, PAVANA PARITOSHAKA (4)

DHWAJANGE UCHALI BAHU, AVESHE LOTALA PUDHE

KALAGNI KALRUDRAGNI, DEKHATA KAMPATI BHAYE (5)

BRAHMANDE MAILI NENO, AVALE DANTPANGATI

NETRAGNI CHALILYA JWALA, BHRUKUTI TATHILYA BALE (6)

PUCHCHATE MURADILE MATHA, KIRITE KUNDALI BARI

SUVARNA KATIKA SOTI, GHANTA KINKINI NAGARA (7)

THAKARE PARVATA AISA, NETAKA SADAPATALU
CHAPALANGA PAHATA MOTHE, MAHAVIDYULLATE PARI (8)

KOTICHYA KOTI UDDANE, JHEPAVE UTTAREKADE
MANDRADRI SARIKHA DRONU, KRODHE UTPATILA BALI (9)

ANILA MAGUTI NELA, ALA GELA MANOGATI
MANASI TAKILE MAGE, GATISI TULANA NASE (10)

ANUPASONI BRAHMANDA, YEVADHA HOTA JATASE
TAYASI TULANA KOTHE, MERUMANDAR DHAKUTE (11)

BRAHMANDA BHOVATE VEDHE, VAJRAPUCHCHE KARU SHAKE
TAYASI TULANA KAINCHI, BRAHMANDI PAHATA NASE (12)

ARAKTA DEKHILE DOLA, GRASILE SURYA MANDALA
VADHATA VADHATA VADHE, BHEDILE SHUNYA MANDALE (13)

DHAN-DHANYA PASHU VRIDHDHI, PUTRA POUTRA SAMAGRATI
PAVATI RUP VIDYADI, STOTRA PATHE KARUNIYA (14)

BHUTA PRETA SAMANDHADI, ROGA VYADHI SAMASTAHI
NASATI TUTATI CHINTA, ANANDE BHIM DARSHANE (15)

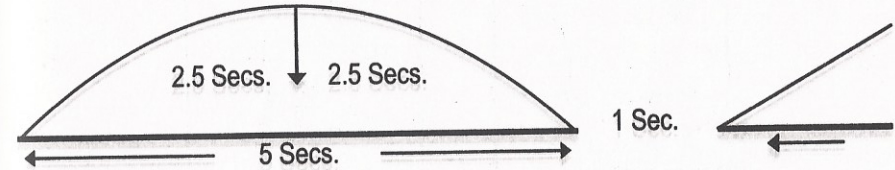
HE DHARA PANDHARA SHLOKE, LABHALI SHOBHALI BARI
DHRUDA DEHO NISSANDEHO, SANKHYA CHANDRA KALA GUNE (16)

RAMADASI AGRAGANNYU, KAPIKULASI MANDANU
RAMRUPI ANTARATMA, DARSHANE DOSHA NASATI (17)

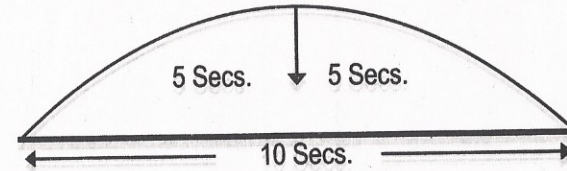
ITI SHREE RAMADASKRITAM SANKATNIRASAM
MARUTI STOTRAM SAMPURNAM.

STEP 5:

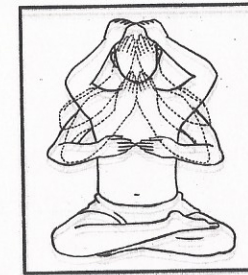
Position of the body is as in Step 1. Chant 'Aum' for 21 times. To pronounce 'AUM' take 5 seconds' time. Then take breath in a second and repeat 'AUM' taking 5 seconds.



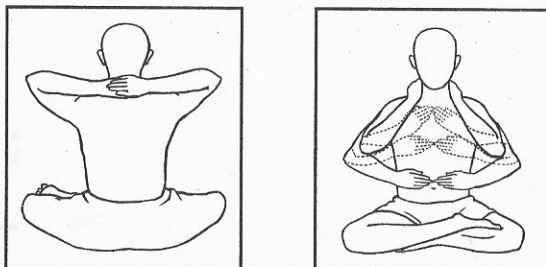
STEP 6 : Nyas with AUM



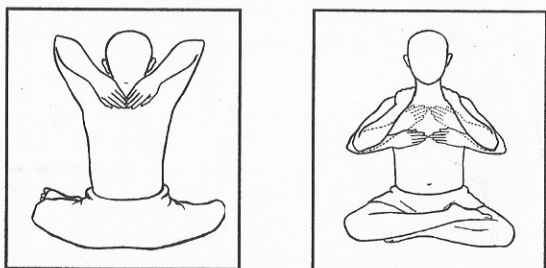
Keeping both palms over Brahmarandhra, slide the palms down as shown in the picture making sure that palms always arc in touch with the body. Take 5 seconds from Brahmarandra to Kanth and next 5 seconds from Kantha to Hridayasthan.



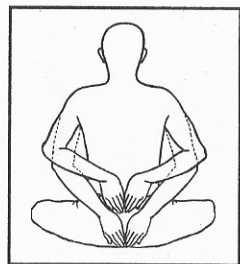
Keeping both palms behind the neck bring them down around the neck to middle of chest in 5 seconds, continue to slide the palms down to Nabhi Sthan next 5 seconds as shown in pictures



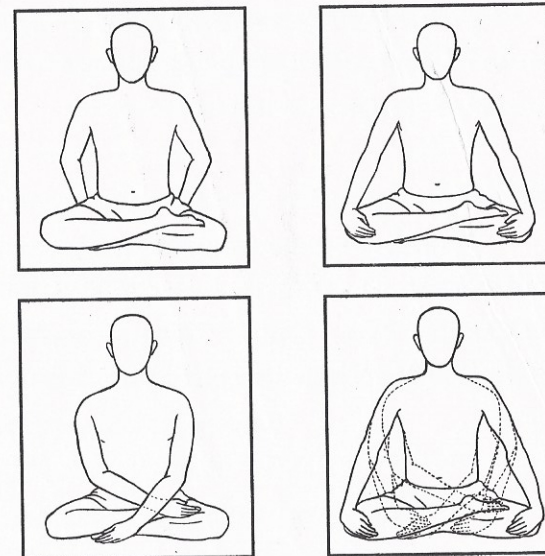
Keep both palms behind the shoulders as shown in the picture 17 slide them to the front of chest to Hriday Sthan taking 5 seconds to first half distance and 5 seconds for the next half distance.



Keeping both the palms lower part of the back as shown in picture 20, slide them down towards the anus. Slide the palms as low as possible taking 5 seconds for first half distance and next 5 seconds to next half distance.



Keeping both the palms on outside of thighs as shown in the picture 23, slide the palms along the sides of thighs upto knee and continue sliding them from front of legs to the tips of toes taking 5 seconds for the first half distance and taking 5 seconds for the next half distance.



STEP 7 :

"AUM SHRI SAINATHAY NAMAH"

Chant this Mantra for 108 times, taking 5 seconds and taking breath in for one second after chanting Mantra each time.

STEP 8 :

Keep the body position as shown in picture 8 and chant the following 'Maha Mantra'.

SARVA MANGAL MANGALYE SHIVE SARVARTH SADHIKE
SHARANNYE TRYAMBAKE GOURI NARAYANI NAMOSTUTE.

Take 5 seconds to chant first line and take 5 seconds to chant next line. Take breath in, for one second after chanting each line. Chant the Maha Mantra for 21 times. (For chanting Mantras for the purpose of counting better to use chain made of 108 rudrakshies).

STEP 9 :

Keep body position as in Step 8 and chant the following "Tarak Mantra".

"AUM SHRI SADGURUNATH DADAYA NAMA"

Take Seven and Half seconds to chant this Mantra. Taking breath in, for one second after each time Mantra is chanted.

STEP 10 :

Keep body position as in Step 1 (Picture 7) sit in silence for 5 to 10 seconds. While doing so, if you feel that vibrations are going out of the tips of the finger, that means you are practicing Sadhana properly.

STEP 11 :

Once the 'silence' is over, chant the following lines from Mangala Charan :

SATCHIDANANDA SADGURU SAINATH MAHARAJ KI JAYA

SHRI GURUDEO DATTA SADANANDACHA YELKOTA

SATCHIDANANDA SADGURU SRI PANTAMAHARAJ KI JAYA

SHRI GURUDEO DATTA

SHRI SADGURUNATH DADA MAHARAJ KI JAI

SHRI GURUDEO DATTA

STEP 12 :

After the Sadhana is over, keep both hands behind back and bend forward so as the forehead touches the ground.

After all steps are over, take Udi, put it on the forehead and put in the mouth and slide the palms over the head so that whatever Udi is adherent to palm, is put on the head.

SHUBHAM BHAVATU

Peace be All.

SPIRITURAL QUESTIONNAIRE

In daily life knowingly or unknowingly for gaining material happiness, man is committing many acts. Many times he becomes aware of sinfull acts committed by him only after he is reminded of those acts; inspite of reminding him, he is not in a position to accept this. Before going to sleep, everyone should make it a practice to introspect himself regarding the acts, done by Kaya, Vacha, Mannas in day today business. One cannot progress spiritually by just reading the books or giving opinions. The questions given in this 'Spiritual Questionnaire' are practical and in daily life one commonly comes across these questions. By asking these questions, to oneself, one can avoid committing the mistakes again. By improving our actions, we climb the first step towards spirituality. Today youngsters think that spirituality is for elders. But who is responsible for the acts committed by the hands? If one follows this questionnaire, there will be less corruption, less acts of immorality. So the life of a common man changes to better. There will be love, affection and congenial relationship.

In our Mission, every night after the 'Arati' is over this questionnaire is discussed. This is made a habit by each devotee. It is not enough if one reads this questionnaire but one should seriously apply it to his actions done by Kaya, Vacha and Mann. This questionnaire should be made familiar to family members and students. You may miss worshipping God, but you should not sleep without introspecting yourself by answering this questionnaire. By practicing this the family becomes "ideal family" and such family gets eligibility for 'Sadguru Kripa'.

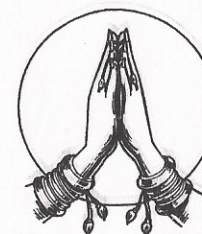
QUESTIONNAIRE

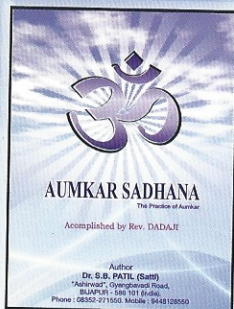
1. How many situations you faced today where you had to do 'Manonigraha'? And in how many situations 'Manonigraha' was successful?
2. In earning money, was it necessary to resort to falsehood, injustice, fraud, decieving or stealing?
3. Did any incidence happened wherein you were unaware of the fact that others, excluding you, also have equal right on the money earned?
4. Was there any incident wherein depending on your ability you had to given donation or help someone?
5. Did you try Kaya, Vacha and by Mann (Mind)to give happiness and satisfaction to others other than donation of food, donation of things and donation of money?
6. Did you with true mind critically analyse any guests or did you keep them at a distance to please some one or keep some one happy?
7. Did you keep yourself silent, though there were possibilities of being free in talking with open mind with your family, even with servants?
8. Did you do anything that caused insult, friction, disrespect or pain bodily or emotionally to others?
9. Did you get any work done from others just because of your

laziness or to avoid difficulty for yourself though the work would have been done by yourself?

10. Whatever work you did till the end of the day today, did you do to the best of your ability, neat and decent or did you do it to just complete it for just the sake of completion?
11. Though it was possible to spend time in programmes of good thought or in worship did you waste your time in laziness, sleep or not doing any work at all? As compared to yesterday was it more or less?
12. Did you talk anything or do anything that would diminish the faith in worship of God, good thinking and good acts by your familymembers/ Or on the contrary did you talk anything or do anything that would rather encourage?
13. Did you talk false today? Did you tell something about any person to somebody else? Or did you insult anybody directly or indirectly today?
14. Did you do anything today that prevented you from wasting money on clothes, food, comforts and used the same money for the welfare of others and keeping yourself away from temptation of fulfilling desires of senses?
15. How many incidences took place today wherein you had to face greed, anger or such vices?
16. How much time did you spend in chanting? What is the number of chanting?

17. How much time did you spend which can be taken as happy or satisfactory? How did it happen?
18. Similarly how much time did you spend that can be taken as unhappy or unsatisfactory? How did it happen?
19. How much improvement have you achieved over the time in family acts being done without any profit? What satisfactory act happened?
20. Do you feel satisfied at the moment that today is spent in satisfactory way?





Rev. Dada writes in Guruprasad, "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 super natural 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 Sadhana."