

OM SHREE SATNAM SAKHI



Geeta Jayanti, 6th December, 2011

Chapter 9: Supreme knowledge

The Lord says...

O Arjuna, you are without envy, I shall therefore impart this Supreme secret to you, in terms of both theory and experience, knowing which you shall be free from inauspiciousness. This is the ultimate knowledge, the ultimate secrets, and the ultimate purifier. It is directly perceivable, religious, easy to practise and imperishable. People who do not have faith in this (*prema*) dharma do not attain me. They are reborn on the path of death and transmigration.

I encompass this entire creation in my unmanifest form. All creatures are situated in me, but I am not situated in them and yet beings do not live in me.

Behold my Godly Power! While I am the maintainer and source of beings, I am not contained in created beings. Just as the air, being forever situated in the atmosphere, blows everywhere; similarly all beings are situated in me.

At the end of a cycle of Kalpas, all beings enter my material nature;

At the beginning of the next cycle, I again send them forth.

I am not bound by these actions; I remain unattached to them like one who is indifferent. Under my direction, the world of animate and inanimate things is brought forth by material nature on account of which the world revolves.

Ignorant ones, who have assumed human form, ridicule me, not understanding my transcendental existence, as the 'Great Lord of All Beings'. Their hopes, actions and knowledge are in vain. They are irrational, trusting the deceiving nature of evildoers and demons.

On the other hand, those great souls who surrender to the divine nature, worship me with steady minds, knowing me to be the imperishable source of all beings. Always chanting my name, fixed firmly in their vows, and worshiping me with devotion, they worship (me) with an unbroken longing for union. Others who worship me through cultivation of knowledge, worship me as One, as a 'Manifold God' and as the 'Universal Form'.

I am the ritual, the sacrifice and the offering. I am the medicinal herb, the mantra and also the ghee. I am the fire, and I am the act of offering. I am the father of the universe, its mother, its nurturer and its grandfather; I am the knowledge, the purifier, the sacred syllable 'OM', the 'Rig', 'Sama', 'Yajur' and 'Atharva' Vedas. I am the goal, support, master, witness, abode, refuge, friend, creation, dissolution, maintenance, storehouse and eternal seed. I emit heat; I deny and bestow rain. I am immortality and I am death. Both spirit and matter exist in me.

Through sacrifices, drinking soma, those well versed in the three Vedas seek heavenly attainment and become purified of sin. Having repeated the benefits of their piety, they reach the heaven of Indra, where they enjoy godly delights. After enjoying the pleasures of the heavenly realm, they return once again to the land of mortals. Those pursuing material enjoyments by adhering to the principles of the three Vedas achieve only repeated birth and death.

Those who devoutly worship me, always meditating on my transcendental form, I carry what they lack and I preserve what they have. Those who faithfully worship other Gods also worship only me, although they do it improperly. I am the enjoyer and master of all sacrifices. But those who do not recognise my true form fall down.

Those dedicated to the Gods go to the Gods; those dedicated to the ancestors go to the ancestors; those dedicated to ghosts go to ghost and those who worship me attain me.

If anyone with love and devotion offers me even a leaf, a flower, a fruit or water I will accept it. Whatever you do, whatever you eat, whatever you offer or give away, whatever austerities you perform, do that as an offering to me. In this way, you will be liberated from the bondage of karma, both its favourable and unfavourable results. With your mind fixed on me, freed from the cycle of your actions you will reach me. I am unbiased towards all beings. I hate and I favour no one. But whoever worships me devotedly are in me, and I am in them.

Even if a person of very offensive behaviour is engaged in devotional service unto me, he is considered saintly, as he is on the righteous path. He becomes virtuous and realises lasting peace. **Declare it boldly that my devotee is never lost.** All who take refuge in me, even the lowborn, women, merchants, as well as the working class, attain the supreme goal. How much more can I vouch for the case for pure priests and saintly kings! Having come to this temporary unhappy world, engage in service unto me.

Fasten your mind always on me. Be my devotee, worship me and offer obeisance unto me. Thus absorbed in me alone, you shall come to me.

Teachings of Acharya Satguru Swami Teonramji Maharaj

“Charan padyo chadyo nahi badi badan ki oat, jese Prahlad girate giryo, girat na laagi chot”
Gurumaharaj says that great Saints and Almighty are extremely kind and anyone who offers sincere prays to them they immediately take them in their refuge without any barrier, even if the person is a criminal. The dacoit named ‘Valmiki’ was spiritually awakened after the Saint made him realise that no one except the Almighty is one’s true companion and asked him to chant the mantra ‘MARA’. Valmiki surrendered his life and with the power of his devotion was able to write the sacred ‘Ramayana’ even before it actually happened. Faith, Love and Devotion has miraculous power Satguru Maharaj says “Satguru apne daas ka lekha det nivar, kahen Teon yamlok tis koi na puchan aat”. Our Guru is so powerful that he has the power to modify our destiny as well. All we need to do is have faith.

“RE MAN RAKHO RAM MEIN, PURAN TUM VISHWAS KAHEN TEOON VISHWAS SE HOVE SAB DUKH NASH”

O Satguru Swami Teonram, you are our Lord Krishna!!! We pray to you Sai that we become a disciple like Arjuna so that we comprehend and imbibe the treasure of knowledge in our lives that you have bestowed on us. Reverence in your Holy feet!

DHAN GURU TEOONRAM