

OM SHREE SATNAM SAKHI

Satnam Sakhi

Bolo Ram Krishna Bhagwan ki jai, Shree Laxmi Narayan Bhagawan ki jai, Satguru Teonram Maharaj ki jai, Satguru Sarvanand Maharaj ki jai, Satguru Shanti Prakash Maharaj ki jai, Satguru Swami Haridasram Maharaj ki jai, sarv santan ki jai, prem prakash mandal ki jai, amrapur darbar ki jai.

Nishokamam, gatragdwesham, gyanek surayam jagadesh vandiam, adhitam linam, vin virt kamam, shree teonramam sharanam prapadie, sarvanand pradhataram, sarvanand vikaaskam, sarvanand avtaaram cha, shree sarvanand nimaniyaham

Hare ram hare ram...

Kabir sutha kya kare, uthke ne japeh muraar
lk din sovan hoega, lambe goor pasaar

Kabhir says why are you asleep, why have you not awaken to chant the name of God. One day you will have to sleep forever with your legs stretched out

Soye avidya nind men, kahe teon bahu kaal
Abh to gaflat chodke, sumro deen dayal

Bhajan: Inhia nind nigoria, vijhi jaal jhoria, lakhe leher lodea bhav jal phere,
subhu jo savere, gheri nind ghere, acho alasin khe, bhare kand kere

Meaning: This sleep has trapped many in its web, early at dawn we are enclosed in deep sleep. So the lethargic people are still asleep

With love say satnamsakhi; kabirdas says, why are you still asleep, why have you not woken up to chant the name of god. One day you will sleep forever with your legs stretched out. In their ambrosial words, saints try to explain firstly to their own minds, that sleep is very dear to you, you cannot wake up, but one day you will fall asleep in such a way that how much even they try to wake you up you will not wake up, which is death, eternal sleep. The body will remain as it is, but the knowledge or awareness to understand or to hear will not be. So kabirdas explains to his own mind, which type of sleep is the one which saints and sages have said? The sleep of illusion and ignorance. Not to recognize our true form, to believe that the world is permanent, when it is changing all the time, to know the truth, to know which is our true form, why has god given us the human form.

So still you do not find answers, your mind will be engrossed in the worldly pleasures. So saints have said that even though you are awake but still you are not awake or aware and we don't achieve anything.

Guru Maharaj has said in his ambrosial words that whatever deed we do when we are asleep, meaning any act done by us not being aware of Gods presence , we do such deeds to achieve something, so we achieve our purpose momentarily, that is why Guru maharaj explained to himself to look towards his aim in life.

Doho: Bahi manush deh haria, govind milarn ki yeh teri bhaiya
Aur tere kaj kite na kaam, mil sadh sangat bhaj kewal naam

You have achieved this human form, this is the time for God – realization, all other deeds are meaningless, just get together with holy saints and chant the name of god. God has come very close to you, but still your mind is asleep, in 84 lakh births you tried a lot, but there was no way to meet God, but God says when I have given you the human form, I have opened all the doors that lead you towards men, I have broken all your bonds, but even now your mind is still asleep. Early in the morning deep asleep surrounds us. Guru

Maharaj has said that the night is meant for sleep, but dawn is meant for waking up, but the cool breeze that blows in the morning makes it difficult to wake up, so we sleep even more soundly.
Guru Maharaj says that the night represents the 84 lakh births,
when we are asleep and we cannot conduct any act freely.

But the morning or dawn represents the human form in which we are deeply asleep and are controlled by worldly pleasures, and the mind does not allow us to go towards God and chant the name of god and in this way will also perish this human birth that we have achieved.

Doha: Fir na avasi janam manush, jeh veta he prabhu de pauve da, tuta fal na daali de nal lage,
balan moti na fer chuganda, bala sisa na karigar fer jore, fita dud na fer jamaave,
ram sabh sant pukaraande sain lokon, jeh vel he prabhu de paven da

Meaning: This is the time for God realization, because you will not achieve this human form again. In the same way a plucked fruit cannot be hung back in the tree.

As a broken glass cannot be joined again, fermented milk turns into cheese and cannot be made milk again. All saints call out and say, this is the time for God realization. Time and time again we have heard that the time for God – realization is now but how shall we achieve this, when is the right path? Iswhar sarw butaana, hirde desh ke Arjun isht di? Lord Krishna says that I am not far from you, I am present in the cave inside your heart, but the way to get there is difficult, as if we want to go to America or Spain, we have to go by plane, but to reach inside our heart, is a difficult task. So Guru Maharaj tells us to search the way to reach.

Bhajan: Thoro khaern, thoro bolarn, thori nidra kar sada
Kadhi fako, fikir ma, jiu jaan tu kar judaa
Chade gaflat gol ghar tu, lal loche lao ada

We should eat less, speak less and sleep less, we should for go our draw backs and look for the ultimate and look for god inside you.

First of all we have to get over our carelessness and negligence and look for the treasure, that means look for god. The way to achieve this is by eating less, speaking less, this does not mean that we should not do our duties, but we have to set aside sometime. Till we are alive we will not be freed from our obligations, so keep sometime for the achievement of God! The organs of sense given to us by God should not be used in unnecessary matters which do not benefit us, pachar paraai karan chade de naki gharo galae tu, this means do not get involved in criticism and waste your precious time, do your duties but do not use your tongue for telling – tales, or your ears to hear criticism or see such things and not indulge in matters which are not related to us and stop our mind and senses from getting diverted towards them.

Bhajan: shri ram na sumre ja rasna, ik kori tiska mool nahi, us jiva ko til til kadije kilkar kowa mukhe maahi, kahe teoon ese ved kahe, tum dekho pustak pari pari, shri ram naam ras mithi ki, tu pile amrit jari jari

The words uttered by us have no value, if we do not chant name of shri ram. Cut that tongue into pieces and feed it to the crows. Says Teoonram that the Vedas say, read and see, drink the ambrosial nectar of naam

Bhajan: Meri rasna uche swar bolo, shri ram narayan hari hari,
shri ram naam ras mithe ki, tu pile amirt zari zari

My tongue chant loudly the name of shri ram narayan and hari.
The name of god is sweet, so drink a bit of this nectar

'Ke shatra veh snati nijeh inderani,
tanje mitram ji taani gyaani'

Acharya shankar maharaj was asked by some people that who were our enemies? So he responded your senses. The senses that make you get involved in worldly pleasure are your enemy and if the same senses make you go towards God-

realization by chanting the name of God, they are your friend. It is said “Sharir madian khalu dharam sand” the human body is a resource “saadhan dhaam moksh pad dwara, paen jih pallok savara”. So saints and maharaj have tried to explain in their ambrosial words, that the materialistic things for which the mind craves are superficial even if we achieve them for sometime, we do not gain peace of mind or gratification, “ Jaise mirg maruthal mein, neer dekh harshaate hain”. Like a deer sees a mirage in the desert and thinks it is water and rejoices, but when it comes closer there is not a drop. In the same way we spend our whole life in illusions, when our life gets over we realize that we are empty – handed and we have not achieved anything. So later on there will be no time left, if we do not have time we cannot obtain knowledge and we realize that we have wasted our life. So Acharya Swami Teonram ji Maharaj explains to us in his ambrosial words that we have achieved the benedictions of God for sometime, so during your life-span try and reach your aim, which is divert your mind towards God realization, because the God of death (kaal) is always standing behind us.

Bhajan: huya saan saathi se kade viya, anya kon dil a duniya kha bali

Meaning: The companions that we had, no where have they gone, but still your desires for worldly pleasures are not fulfilled. Your life is slipping out of your hands. This is the nature of the mind. Yudishtar was asked by the Laksh that which is the most amazing thing about this world? “Aanich anih butani kachanti yama mardaram shesa isthavar michanti kim asariam matah param ki” Many people daily leave this world (they die), the people who accompany them to the cetry and come back home they think they will stay here forever, so this is the most amazing thing.

So Guru Maharaj explains to himself, that you had many companion who left, the same thing will happen to everyone. So living a recluse life, he over – ruled his mind, he got detached from the world heaving spiritual discourses. This is the benefit of satsang, we learn to divert our minds from the world, but is possible when we analyze the world, then only the mind will slowly go towards meditation. Everybody says that the mind does not concentrate on meditation, we sit in position to meditate and try to concentrate but our mind goes towards things and thoughts which seem true and the mind gets involved in complications and worries of this world, but with the help of satsang and by listening to religious discourses of saints we will discover the true colours of this world and then the mind will not go towards the world because nothing will be achieved. Guru Maharaj has written:

Bhajan: sabh sansaari runya jo paani, mithi lage thi naam ji bani, o bina sajan sabh sunya bhaya, ma ta sang fakiri paaya, ama mohabaat saan mokilaaya

Meaning: the aquitance of the world is as to look for water in the desert, so why not chant the name of God which is sweeter. I will become a recluse, my mother please bid me adieu affectionately.

So the mind does not listen, but the person who firmly thinks that without my beloved everything is meaningless, that person’s mind gets engrossed in meditation. Saints and mahatmas have said that it is very difficult to meditate, because of the distraction of the world, but the one who has contemplated the tenth of this world, lives in this world, does his duties but his mind is towards his aim which is God – realization. So let us ask for benedictions from Guru Maharaj as we are seated at his lotus feet. If we ask for worldly matters, we will also be granted because he has plenty to give but if we want to please him, the giver we should ask for something which will never be destroyed or which will never get over. If we ask for such a thing our guru will also be pleased. We always think of asking for something which will make us happy, but we should think of asking for something which will make him happy.

Doha: jedo tuhinjo naam naam tedhi tokha bhaj gura

Meaning: according to your greatness of your name, I ask for benevolence.

Keeping in mind the greatness of his name we should ask as he is the ocean of treasures, so we should not ask for ordinary materialistic things. Saints and sages say that we should alert our mind, so that it asks for things which will improve our life, with which we can

lead a prosperous and happy life, so let's pray at his lotus feet.

Bhajan: muhinjo man vishayun khe chade, tuhinje dhyan mein magan rahe, tuhinje simran
eh chintan, ji man mein lagan rahe, bhuli sudh tan man ji vanye, ehro prem jo pyalo jaam.
Gurudev mitha manthar muhinja satguru teonram.
Iha daya kayo mute, nit japyta tavanjo naam.

Meaning: May my mind leave worldly pleasures and get engrossed in meditation. In your meditation and thoughts I get carried away. May I forget the existence of my being, so give me such a glass full of love for you.

My dearest sweet gurudev, Satguru Teonram, please
bless me so that I chant your name constantly.
So may my mind leave worldly pleasures and get engrossed in your devotion. This is the most difficult task. We got acquainted with our Guru, we got the gift of Guru mantr, we get the acquaintance of satsang on holy souls but to dwell the mind towards devotion and meditation is very difficult.

Without a spiritual master we cannot achieve knowledge, but till we do not free our from worldly pleasures we will not be able to obtain that knowledge. When we obtain knowledge then we can detach ourselves from this world. Goswami has written this, but even though we the acquaintance of a spiritual master we cannot free ourselves the person who has subdued his passions, can achieve utmost bliss by meditation. That's why Guru Maharaj has written

Doha: Jaise sukh hai sant ko, Kahe Teon man maahe, Vaisa surinarkinae gardar paan naahe

Meaning: The tranquility that a Saint has in his mind says
Teon that tranquility is not obtained even by Gods and deities.
This unusual pleasure and unusual power is obtained, which cannot be even achieved in God Vishnu's abode in heaven, but it was achieved by our Acharya Satguru Teonram ji Maharaj through meditation and knowledge. So he advises us that, the day has just begun, the sun is about to rise but even now if you don't wake up and get involved in worldly pleasures in this human form given to you,

'kuch khana, kuch sovna aur na koi jeet, satguru shabd vasaria jo aad ant ka meet'. You spend sometime in eating and some in sleeping, you have forgotten the guru mantr of your spiritual master which is your true companion. So saints and mahatmas say that you have forgotten your real mission, you are only engrossed in ordinary task which will never get over through out your life. So now that we are sitting at their lotus feet and we have heard their words of advice and knowledge, with these we should try to improve ourselves because Saints and Mahatma's help others selflessly.

Bhajan: Ati kirpaalu kirpa kare, janam maran ke dukh ko har he, swarat bien se par upkari
Dekha jag mein sant udhaari, saar girahi param vichari, dekha jag mein sant udhaari

Bhajan meaning: If merciful soul bless us and free us from the suffering of birth and death. Without any purpose they are merciful. Omniscient and thoughtful, I have seen in this such a benevolent soul without any reason, we have a precious treasure within our hearts, God himself is present inside us, we only have to get close to him and all our sorrows, pains and poverty will vanish. This is the real aim of Saints, because they go good to everyone selflessly. So we should listen to their spiritual discourses and slowly try to understand the meaning of what they have written. This body will vanish as camphor evaporates, says Narayan why don't you sing the name of God (gobind) instead of suffering the pains in the world. As it is we are breathing and wasting every breath of us, we cannot stop our life but during this life we should achieve such a thing while will be useful and worthy to us so at his lotus feet let us ask him to bless us so that we can understand what the saints mean to say and make our life faithful.

Tum hi satguru tum pit mata, tum hi hari har tum hi vidhata
hum hai bikhaari tum ho daata, baar baar lakh baar namaami

Meaning: You are my spiritual master, you are my mother and father, you are god and writer of
my
destiny, we are beggars you are the giver, once again I bow down to you,
Glories to you Swami Teonram. Bless us omniscient lord.