

OM SHREE SATNAM SAKHI

Chaitra Mela
Shree Shankar Bhagwan ki Jai,
Shree Laxmi Narayan Bhagwan ki Jai
Satguru Teonram ki Jai,
Satguru Sarvanand Maharaj ki Jai,
Satguru Shanti Prakash Maharaj ki Jai,
Satguru Haridasram Maharaj ki Jai,
Prem Prakash Mandal ki jai,
sarv santan ki jai, Amrapur Darbar ki Jai

Prathna: Nishokmanam, gatragdwesham, gyanekasurium, jag dek vandiam,
adhiatniam, vinivirt kamam, shree teonram sharnam prapardie, sarvanand pradataram,
sarvanand vikaskam, sarvanand avtaram cha, shree sarvanand nimamiyam.

Hare Ram Hare Ram.....

Doha: Dei Lat bor, durlab manush deh khe, jenke chaahan devta tetiya karor
Mili sadh sangat sa man jiu vagu mor, jaagi bandhan shor, pehenje hatha pehenja.

Bhajan: Hin Dehi ke jeev charachar, chit sa sabhei chahintha
Devi devta kinar gandhar, bhag vade sa pahin tha
Ehri durlab dehia khe chade, gaflat me na gavare
Milio Manush Janam tokhe ahe, cho vehierat chad na viñae
Har har ehro mile na cholo, vath tu safal banae re.

Translation:

Even the deities long for this human form, so do not waste such a precious life.
You have received this human form, so do not misuse it, because every one
and then you won't get this chance so make the most of what you have.
With Lots of love Say Satnam Sakhi.

Dehi Lat nae bor, durlabh manush deh
ka, jenke chahin devta tetis karor.

In his ambrosial words Saami Sahib has written that we have received the
human body which even deities crave for, our Guru Maharaj has written:

Poorva punia te paiya, manush ka avtaar,
Kahe Teon teh safal kar sumre sirjan haar.

Translation: Keeping in mind the creator of this world, whose creation we are, says
Teonram we should make this life successful.

Saints and mahapurush have written that our body holds many secrets and inside our mind we
have a lot of powers but they are hidden because our mind is not steady. We see our human
form as ordinary, many people take birth everyday, but saints and Mahatmas say this human
form is difficult to achieve, so Saints mean to say that if this human form is used for devotion
towards God then it becomes important and difficult to obtain, but if it is used for enjoying worldly
pleasure then this human body has no value.

There are few people who devote themselves totally to the worship of God and obtain the
upmost stage. Swami Sarvanand ji Maharaj used to tell us an anecdote of a king who opened a
Bazar with all the luxuries of the world available inside it and said to his people that he would
also be hidden in the bazar and whoever found him would obtain everything. The next
morning the people of that town entered the bazar, but they got so carried away by eating and
choosing things for themselves that they forgot to
look for the king, as everything was free of charge.

Soon the sunset, the bazaar was about to close, but only one person realized that he
should look for the king because he found the king he would get everything without any
effort. So this holy soul went and found the king. God has also created different types

of Bazar's (market place) in this world and has given us the five senses to enjoy everything. To taste we have the mouth, to hear we have ears, to see we have eyes, but we are not satisfied, we want to hear more, to see more, to talk more. But Saints have said that if you don't realize you will spend your whole life like this and you will not be able to reach God. You will stay far from God and not attain your aims. So Saints explain we have to achieve our aim and reach God before the sun sets in our life otherwise the darkness will take over and then our life will be over with God-realization.

Doha: Kiyun na japia ram, jab deh me araam tha, kiyun na kiya daan, jab ghar mein samaan that, jabh khuli bandar bazar, tab sauda ne kiye, jab hoi harthaar tab sauda yaad paaya.

Translation: Why didn't you chant the name of Ram, when you had strength in your body, why didn't you give to others when you had plenty, when the baazar was open why didn't you sell or do business, when there was nothing left, then you remembered your true obligation. So they have written that when your body has been healthy why did you not sit to meditate, you used to say not today, tomorrow, day after or when I become old, right now I don't have time because I have a lot of worldly affairs to accomplish. But when we get old, we cannot sit in the position to meditate, when we close our eyes to the world rotates in front of you. That is why the Saints have said that the best age is childhood and youth. As when we need flowers for the temple we tell the gardener get fresh flowers to make a garland, if the flowers are stale we cannot make a garland for God, in the same way the body is fresh during childhood and youth and in these stages we dedicate ourselves to the world and in old age say that we will meditate, but in old age we will not be able to concentrate on meditation.

Doha: Jara upae na ho sake, zara ayu ke maahi
Meaning: Nothing can be done, in old age, bhavsagaar se taran

Bhavsagar se taran ko tarun avastha ahe
Meaning: Try to cross the worldly ocean when you are young.
In old age we cannot cross this worldly ocean, that is why saints and sages from childhood concentrated on meditation, Satguru Swami Teonramji Maharaj started at the early age of four years because of the good qualities which he inherited from his earlier birth.

Bhajan: Char baras me chanan hoya, jese chand sitaron mein
Dada ji ki vani sunkar gad gad ho gupt taaro mein
Aur sunaya ab aur sunage ama ko isharo mein, jab dekho tab mukh se sumran
hota tha Hari nam ka, nagar nagar me naad bajaya sakhi aur satnam ka
Thora sa ithaas suno ab swami teonram ka

Meaning: At the age of four years, he shown like the moon amongst the stars. Hearing the stories of his grandfather he got enchanted and asked his mother to tell him more. Whenever he could he was engrossed in chanting the name of God. In every town city he recited the mantra of satnam sakhi. Listen a little bit of the life story of Swami Teonram

So Lord Krishna has said in the Geeta:
"Janam karm chade vidhyam, evam jivethi ta"
So the life of saints is quite different from the lives of ordinary people.

"Jeev jagat ja luran lehvaara, sant taaran ubhaara"
Meaning: People get carried away by the luxuries of the world, but saints get across and help others also to swim across this worldly ocean.

One is to swim with current of the river. Like in Haridwar, when we go to learn to swim in the Ganga, if we swim in the same direction in which the river flows it is easier, the water pushes us and we move our hands and legs, so we can learn to swim but if we swim against the flow it gets difficult and it needs a lot of effort to get carried away with world is very easy, but to go against the world is very difficult task but the saints and sages did

this difficult task successfully, they dedicated themselves to the meditation of God, that is why they are called Yogis (who meditate)

“Yoga, chit virti virode” This means one who has controlled the senses.

Bhajan: Murli saa je naang fasain, se ne yogi janiye, hare ram

Guru Mantar sa man jin rokio, jogi se avataara, jogi muhinje jia ja jiara

Meaning : Those who capture snakes by playing the flute care not yogi's, those are yogis who control their mind by chanting the Guru Mantar. Those are the dearest to my soul. Those who capture snakes, the saints control their mind by playing the melody of God's sweet naam.

“Kahe Teon man ki gati, adhik pawan se jaan, taas ko jo jaan vas kaare, vairaagi vidhwaan”

And this is the teachings that saints give us. The nature of the mind is to run away. Like if we throw a bucket of water, the water tends to go towards the low area, but if we have to send it upwards, we will need a lot of effort, in the same way to divert the mind towards the world is very easy and not much effort is needed.

Salok- “Atha ke na priyotam papam charati pursheh and chahn bhi bha sherneam bala div niojat”

So Arjun said to Lord Krishna through I have heard a lot of teachings to achieve knowledge but still my mind goes towards the world, it is very difficult to stop it.

Bhajan: Ye man hai bara chanchal, kaise tera bhajan karun

Jitna ise samjaun, utna hi machal jae

Satguru tere charno ki, ghar dhul jo mil jae sach

kaheti hai duniya, kismat hi badal jae.

Meaning: This mind is very restless how should I chant your name, the more I try to control it, the more it gets carried away. O, satguru if only I could get the dust of your lotus feet, truly say the people, my destiny will change.

So its very easy to sit to meditate, but to control our mind and divert it towards meditation is very difficult. Our Acharya Satguru Teonram ji Maharaj has said in his ambrosial words that one day this body will perish, our family will leave us, the house which we have built, one day all attachments with it will break, so look for such a thing which will remain with you to protect you. The only thing which can help you is the meditation of naam, without it you will not achieve anything. But while meditation how can we achieve concentration of the mind. It has been told us by listening to the preachings of Saints and by some effort and by the grace and mercy of our Gurudev gain utmost bliss. All those devotees who are now sitting here, at our Gurudev's lotus feet should pray and ask for blessings

Bhajan: Ik palak bhi man yeh mera tum ko na bhule

Murjae ne dukh mein manva sukh me na phule

Yaad mein guzre meri har subha aur har sham

Dil mein hai tasveer teri, hoton mein tera nam

Man mera tumko pukare, Swami teonram

Meaning: Not even for a second should my mind forget you. May my mind not be (murjae) in sorrows and blossom in happiness. In your remembrance, may I spend my every morning and evening, in my heart is your portrait and on my lips your name.

My mind calls out to you Swami Teonram.

Tum hi Satguru ,tum pit mata , tum hi hari haar tu hi vidhata

Hum hai bhikari, tum ho daata, baar baar lakh var namami

Jai jai Teonram Swami, Kripa karo prabhu antaryami

Meaning: You re my spiritual master, you are my mother and father

You are God and you are the writer of my destiny

We are beggars, you are the giver

Once and again I bow down to you, glorifies to Teonram, bless us Lord, Omniscient.