

OM SHREE SATNAM SAKHI

Shree Ram Jai Ram Jai Jai Ram

Doha: Heero Janam na haar, murakh mat maram re
Mili sadh sangat sa saajan pan sambhal
Kaal achi sir ochte kuhi kande kaal

Meaning : Oh ignorant person, do not waste your precious life. With the saints congregation take care of yourself as death will come suddenly and take you away. "How will you get across this ocean of fears before sunset?" asks saami

Doha: Kahe Teun tum chet le, ab kuch bigri nahi
Daya dharm shub karm kar, harisumro man maahi

Meaning: Teun says, become aware as nothing is lost yet. Perform good deeds, accomplish religious acts and chant the name of the Lord within you.

Bhajan: 1) Ehero vaqt vari na milandei cho tho hathaun viñilla
Bhog rasan me bhora bhulji poe matha pachtain
Kar manush janam suhelo, oh banda, athei naam japarn jo velo
Uthi saajan jaag savero, oh banda, hi naam japarn jo velo

Meaning: You will not get this opportunity again, then why are you letting it slip out of your hands? Being engrossed in worldly pleasures, you will repent later. Therefore, make your human life worthy, oh devotee, it is time to chant the name of the Lord. Wake up early dear devotee, it is time to chant the name.

2) Thore jiarn khatir jag mein, to tho paap kamaai
Papan jo phal dukh thei dado, soche dis man mahi
Hita vende ruande akelo, oh banda, hi naam japarn jo velo

Meaning: For a short life in this World why commit sins? The recompense of sins is sorrows, so reflect over this. You will depart this world with tears, o devotee, it is the time to chant the name.

With love say Satnam Sakhi,

"Teun says become aware that nothing is lost yet. Perform good deeds, accomplish religious acts and chant the name of god within your mind".

In their ambrosial discourses the saints repeatedly explained to their own mind. Saami says, "The time that is gone is gone, thereby live the time that is left with caution so that you can obtain the presence of the almighty within."

The water which flows into the river joins the ocean and becomes part of it without going backwards. In the same way the time that goes does not return, even if we try to remember the things we have done we cannot bring back those moments. Our childhood does not return no matter what we do as well as our youth. Even if we spent money, we will not be able to return it on time. We cannot obtain human life again. Only if we accomplish good deeds, with great difficulty, we will attain this human form again. So try to understand the importance of this period. Those who have understood it have achieved what they have aimed for.

Doha: "eisha brahmi istatehi parth nenam prapat vine yadi"

Lord Shree Krishna teaches Arjun in The Geeta that the ones who achieve their goals fears nothing, but until this happens, one can risk falling, regardless you explaining this to your unsteady mind. If we walk, our feet can take us to satsang. In the same way, if our mind walks it can take us towards god. So we should keep walking with the feet god has gifted us. Inside our soul we also have feet that can help us walk towards the path fulfilling our aims.

Bhajan: Pand peran jo visare hal hie sa hu tade
Jeka nahe her unate paarn heraan khape
Nih ma thinda nafa par mukh sarn se chitan khape

Sik me ahin faeda par kas aval khaern khape

“Forget walking with your feet, walk with your heart towards god.”

Adapt yourself with new habits because by doing so you will gain benefits. There are advantages in caring but first forget walking with your feet and learn to walk with your heart towards god. They say that the heart, the soul and the mind is all you have. Walk with these and with the name of the Lord. Adapt yourself to what you are not used to. Don't stick to your bad habits by saying: I am not used to going to satsang or listening to the knowledge given by saints. Habits do not come with us, we have to inculcate them. Whatever we know we have learnt it from this world. Practice makes habits, therefore the body and mind get used to what you show them.

We went to a city where the ships would reach at six o'clock in the morning so the shop keepers would open their shops by seven because they were used to it. The same way if you would tell someone who wakes up at eleven or twelve o'clock to open their shop at seven, it would be very difficult for them as they are not used to it. Therefore if your body is used to getting up early it will not be a problem for you to do so. The same way your mind follows what you teach him and the body adapts to it. So most of the time the mind is to blame as it tends to make up excuses, for not getting up early, but once you practice it you can achieve anything you want. It is all dependant on the mind. Nothing is impossible, but if you want to listen to the excuses of the mind, your life will go on without achieving anything.

Bhajan: 1) kade chavi ma vandho naya, kade chavi ma mando naya,
Kade chavi cha chavanda aam, kura man ja chad je bahana

Jian varein tia jap tu ram, kura man ja chad je bahana

2) kade chavi huyo varsi melo, kade chavi ghar huyo akelo
kade chavi mahimaan tamam, kura man ja chad je bahana

3) kade chavi ma bahar viharas, kade chavi ma leti piaras
Kade chavi ho aalas jaam, kura man ja chad je bahana

4) jate tokha lekho puchandei, hute bahan kam na indei
Karai mojub mile inaan, kura man ja chad je bahana

Meaning:

1) Sometimes you say I am not free, sometimes you say I am restless,
Other times you worry about what people will say. Leave aside the false excuses of the mind

2) Sometimes you say there was a death anniversary or an event, sometimes you say there
was no one at home, other times you say you had too many guests

3) Sometimes you say I had gone out, sometimes you say I lied down,
other times you say you felt very lazy

4) When your accounts will be opened, no excuses will be valid; you will be rewarded according
to the deeds you have done.

Chant the name of “Ram” the way you like it, leave aside the excuses of the mind.

• They say that the mind has tonnes of excuses which stops you from moving forward. The other excuses of the world are very small: the obstacles created by the family and surroundings are easy to overrule but the obstacles created by the mind are very difficult to avoid, so they tell you to walk towards your aim by the power of naam.

« Jape ne sidhi, jape ne sidhi, jape ne sidhi ne anyate. »

At the end of Dwapur, Lord Shree Krishna finished his divine play and went back to his “lok”
(world). After him, Parikshit inherited the throne.

One day Parikshit was outside his castle and came across a scary looking man. The man was carrying a sword in one hand and a stick in the other and he was beating a poor cow with them. When king Parikshit saw this he got angry and complained about this happening in his kingdom. He caught hold of the man and threatened with killing him. "How can you hit a poor cow? My duty as a king is to protect and lead a religious and rightful monarchy."

"Sam, dam, dand eh bhed" these are the four rules for a king. The one who rules a country has to see that the people in his kingdom are content. So king Parikshit started beating this man, but this man joined his hands in front of the king and pleaded him to stop. He confessed "I am Kali-Yug (the Iron Age) and now Lord Shree Krishna has returned to His world, so the Dwapur era is over. Now it's my time to take over. Please do not hit me, first listen to me and if you think I am wrong then you can continue hitting me," and he started trembling with fear. The king allowed him to speak up, so Kali-Yug told the king all of the disadvantages of his era: sins will increase, people will not believe in the religion, injustice violence will rule. But this era has a virtue, listen carefully. In Kali-Yug those who chant the name of the Lord will receive endless rewards. As in the other eras through yogya, fasting or meditation you could receive rewards and the Lords sacred vision (darshan), there was no need of doing anything else.

Doha: kalyug kewal naam adhara sumar sumar nar utarte para
kalyug kewal hari gurn gaava sumat nar pawat bhav se taara

Meaning: in the iron age only chant the name of the Lord because only by chanting it, human beings can get through this era. In the iron age only sing the virtues of the Lord which will get you across this ocean of desires.

So king Parikshit was happy to hear about the Kali-Yug. With the meditation of naam, a person can easily attain freedom, which can only be attained in Kali-Yug. So King Parikshit allowed Kali-Yug to enter his kingdom with the condition of not troubling anyone. So Kali-Yug asked the king where he could live. King Parikshit told him to stay in gold, where the people live with luxuries, where there are lies, but he prohibited him to live where people meditate, or where people chant the name of god. So this is the virtue of Kali-Yug and the reward of meditation,

Lord Shree Krishna in the Geeta wrote:

"yogya naam jap yagya vano"

The biggest yagya, says Lord Krishna in the Geeta, is meditation. Like if someone's name is Ram, if we call out his name amongst all those who are there, only Ram will get up and come towards us. The name of God is of two letters and if we chant his name he will come towards us. So our love towards god, our devotion and feelings should be true, then only we will be able to see the power of meditation of naam.

Bhajan: bhav jis jan me nahi, uski mujhe chinta nahi
Bhav vale bhakt ka, bharpur mujh par bhar hai
Bhav se mujhko bhaj, vo bhav se bera paar hai
Bhav ka bukha hu mein, aur bhav hi bhas saar hai

Meaning:

The lord says: "I am not worried about those who do not feel for me, but those who have feelings and emotions for me I am bound to them. Only those who pray with true feelings will get across. I want true feelings which is the only thing I ask for."

We say that we call out for God but He does not listen. We sit for meditation, but we do not achieve peace of mind. This happens because our love, feelings, attachment, devotion, and faith are not truthful and all this is needed. This tongue is just one sense with which we chant the name but if the mind is not concentrated, we cannot achieve the blessings of God.

Everything depends on the mind and the feelings so if we have true sentiments and love for the Lord, he will surely come and help us in our events and celebrations, even there being many obstacles and difficulties, all is resolved with the naam, all sorrows are converted into happiness: this is the importance of naam. When the crocodile caught hold of the elephant, the elephant called out to God for help

Doha: Kahe teon hari prem ki mahima hai adhikae
Prem bhare prabhav me gyaan dhyaan behjae
Prem bina pohunche nahi, ko jan hari ke dhaam
Kahe teon taante japo, prem sahit hari naam

Meaning: Teon says the greatness of the gods love supreme, in the flow of love knowledge, meditation are washed away. Without love nobody reaches the kingdom of God therefore He says chant the name of God with love.

So Ram is a word of two syllables. The elephant just said "Ra" and God went and freed him from the crocodile, killing it and protecting the elephant. If God could listen to an animal's prayer, will he not listen to a human being? Of course He will..

Bhajan: Sad Sabih surando aa, sik sarn pukare dis
Mitho malik indo aa, man mein tu sambhare dis

Vich veran me phasi, dropadi pukaariyo ho
Achi mithre man mohan, pehenjo kasht nivaario ho
Tu bhi bora bhram chade, bhagwat te dhare dis
Mitho malik indo aa...

Khulia bhaag aa sehne jaa, sant mandali aai
Pehenje sewak je khatir, nangpal barion naai
Tu bhi sehne jian sharda, dil andar dhare dis
Mitho malik indo aa...

Meaning : God does listen. Try calling out for him with true desire. The sweet Lord will come, just remember Him with true love

- 1) With her undressed saree, Draupadi called out, sweet Mohan came and freed her from agony. You also leave confusion aside and depend on god, dear God comes, just remember him with love.
- 2) Fortunate was Sehno, the saints came. For the sake of his devotee, God became a barber. With the same devotion as Sehna, try calling out for the Lord. Our dear God does come, just remember him with true love.

So God's rules and regulations are the same, they have not changed. What was in Treta-Yug and Dwapur-Yug is also Kali-Yug. Those who call out to him, God comes and fulfils their desires. In Sat-Yug he protected bhakt Prahlada; in Dwapur God came in the form of Lord Krishna; in Treta-Yug God came in the form of Shree Ram and in Kali-Yug He comes in the form of Saints where devotees obtain the same darshan (sacred vision).

The saints come and awaken the sleeping souls, showing them the path towards God. In Kali-Yug, saints obtain the darshan of God. Bhakt Kabir, Guru Nanik Dev, Meera Bhai, Tuslidas, Satguru Swami Teunram ji Maharaj, are of this era. Some four to five hundred years ago, they came to this earth and obtained the darshan of the Lord, making their lives worthy. So do not say we are now in Kali-Yug so how will our mind concentrate on naam and how will we obtain darshan of God. God protects his devotees, in every era, anytime, and after this he will keep doing it but we should have true cravings and devotion in our hearts.

The naam is the same, the spiritual masters are the same, God is the same and the holy scriptures are the same. Geeta, Bhagwat are the same, it is the same bhagwat that freed dwandakari who by listening to it was liberated from the Pret Junri (ghost). It is the same Geeta that Arjun listened to and was released from attachment, it is the same Ramayan and the same Bhagwat and the same naam. Although our mind is not prepared to understand and follow the preaching's, if we follow the teachings, this world of ours and the next world will become worthy, so let us pay reverence at his lotus feet.

Tum hi satgur tum pit mata...