

OM SATNAAM SAKSHI

RAM MILAN PAD PAATI

Discourse by Satguru Swami Sarvanandji Maharaj

*Kaal kare so aaj kar, aaj kar so ab!
Ab ki bichdi Nanka, pheri milegi kab!*

**Bhajan: Taap klesha paap mitaao, sunkar santani baati.
Tum pao jhaati, man ekanti, hove shanti.
Ram Milan pad paati, re tum pao jhaati.
Ram Milan padho paati, man ekanti, hove shanti.**

Lovingly say "Hare Ram!" All revered saints, all devotees, all who love God and all loyal disciples of Guru, keep your body and senses alert, sit in a meditative posture and repeatedly explain to yourself and your mind to have faith in the knowledge of the *shastras* (holy scriptures) in the wisdom of the saints and in whatever Guru says. Keep your mind bound with faith in the holy name of God. This is practicing *bhakti* (worshipping the divine). Our ancestral *rishis and munis* (saints) have done so, are still doing so and will continue to do so. My dear mind, listen to this precious advice.

**Bhajan: re man mera samjhat naahi, bahut tujhe samjhaayaa hai
Satya vastu se preeti na raakhat, jhoot sadeiv suhaayaa hai
Teen kaal jo tumhara naahi, tis par daav jamaayaa hai
Kahe Teon is murkhtaa kar, tumne bahu dukh paayaa hai.**

O my dear mind, I have tried to make you understand, but you still have not understood. You do not love the eternal truth, i.e. God. You are always attached and content with the false world and this will only bring you sorrows because you will do nothing but cry when the time comes for you to leave this world. The illusion you are living in cannot be ever classified as the truth, as the truth is eternal and imperishable.

"Aad sach jugaad sach, hai bhi sach, nanik ho si bhi sach".

Nanik Sahib also says love the eternal truth - "God".

"Teen kaal naa kab teraa"

Whether it is the past, present or the future, nothing has ever belonged to you but you are living as if you own it all. You want to own your times of happiness and disown your times of sorrow. You must make a choice and follow one path: if you want to be attached to this world, then arm yourself with courage and do so, otherwise detach yourself from it all. Whatever the choice, ensure you stick to your decision.

In Lahore, there once lived a devotee called Chaju. He dedicated his life to the service of the saints and also served the poor and those in need. One day, after bathing in the river, Chaju was returning home. A harijan (devoted man) as sweeping that same road and recognized Chaju on the other side of the road, as Chaju was very popular due to his charity work and helpful nature. The harijan thought the dirt from his broom would spoil Chaju's

clothes. In order to avoid this, the harijan called out to him saying, "O Chaju, stick to one side because I am sweeping the road". Upon hearing this, Chaju stood in the middle of the road. Seeing this, the harijan repeated loudly "O Chaju devotee! Are you deaf? Quickly go to one side of the road!" Chaju replied, "My dear! That is what I am thinking about, which side of the road should I choose? One is the road of *grahasti*, family life; the other road is of *bhakti*, devotion to God! I was contemplating and wondering what to do and today you are telling me to be on one side of the road. What direction, which side should I choose? Now I have finally decided to choose *bhakti marg*, the path of devotion. From that day, Chaju surrendered his worldly belongings and dedicated his life to devotion. He converted his school into a congregation hall...

Oh my dear mind! Make your choice. Either decide that I am everything and leave it all at my will, or decide that I am nothing and this world is inexistent. At present, my dear mind, you are wandering from one side to another. If something good happens, you take the credit for it but when something goes wrong, you blame God for it. Don't live in this uncertain way and choose one side. With love and devotion all repeat "Hare Ram".

"Agar aas hai anand ki to, jag ki ichhaa dahiye ji"

Give up the sense of ownership. Lovingly repeat "Hare Ram".

Once a mahatma and his disciple were strolling around until they reached a river in a city that belonged to a king. Both of them bathed by the river bank and freshened up under a beautiful tree. The mahatma then told his disciple, that they should go and ask for food in the name of *hari Narayan* (God) and stated that as per our scriptures and *shastras*, it is allowed to beg for food in the name of God. Besides food, it is better to die rather than beg for money or any other worldly pleasures. Both of them took to the streets of the city, got food in charity and went back to the river bank where they sat down to have their food. After eating, the mahatma asked his disciple to look for a hut, wherein they could rest on the basis of it being either shady or too sunny to sleep under the tree. The disciple set out in search of a place to rest and came across the king's palace. Its doors were open and the disciple could see how beautiful it was. He returned and informed his Guruji about the palace who in turn said they should go and see the palace. Upon reaching, they saw that the palace's entrance doors were open, and nobody was guarding them as the guards had gone out for some work. They walked in and saw that even the king was not there. The king usually came back between 11 and 11.15 to rest in the palace. The mahatma observed that how beautifully set the bed was inside the room, and how the fans above them made the room airy and very comfortable. The mahatma told his disciple to go and sleep in the next room. The disciple was confused and asked how were they going to rest there without knowing whom the palace belonged to. The Guru responded by telling his disciple not to worry and that there were only two teachings in this world that he needed to remember:

1. Do not ever become someone. Have no identity.
2. Do not claim ownership. Don't think that you own anything.

If you remember these two teachings, then no one in the three worlds, *lokas*, can ever harm you. Be very humble and believe that nothing belongs to you. The mahatma then told his disciple to go and sleep. Once again the disciple enquired whether anyone would hurt him by doing so. The mahatma reassured his disciple of this and thus the disciple went and slept in the minister's room. The mahatma also went to the king's room, switched on the fan and slept in the king's bed. After about 15 minutes, both the king and the minister returned to the palace. Even the guards hurried back to their posts upon seeing the king return. When they entered,

they saw the disciple sleeping on the minister's bed. The minister asked the guards, who this person was, to which the guards answered honestly and said that they did not know, as they too had gone out for some necessary work. The minister woke the disciple up and asked him who he was. The disciple answered that he was a *sadhu* (saint). The minister asked how could he be a *sadhu* and not have the common sense of not sleeping in someone else's bed. The minister instructed him to get up from his bed to which the disciple questioned why should he. This answer enraged the minister and both him and the guards slapped, pushed and shoved the disciple and threw him out of the palace.

Now, the king went into his room and saw the mahatma sleeping in his bed. The king asked the guards who he was and obtained the same response, that due to some urgent work they had gone out and thus had no idea. The king then asked the mahatma who he was, to which he got no reply. The mahatma turned his head onto the other side instead. In ancient times, all kings were very religious. This king too was very religious and thought for a second that this man is a saint, so had no concerns in letting him sleep. With this thought he exited his room and asked the minister to sleep elsewhere as he would take the minister's bed to rest. Upon becoming aware of this, the mahatma wondered what had happened to his disciple and hence got up and started walking out of the palace. The king noticed the mahatma leaving and asked him where he was going. The mahatma did not say anything. The king commented that it was very hot and asked the mahatma whether he would like a drink to cool him down. The mahatma stood still and continued to be silent. The king told his minister to get a glass of the chandan sharbet (refreshing drink of sandal flavour) or the mahatma who quietly drank this. The king offered him another glass but the mahatma did not respond to this. The king assumed that this mahatma was a saint who didn't speak. The king insisted on the mahatma staying back to get some rest but the mahatma remained silent and gracefully walked out of the palace.

Outside, he saw his disciple upset and crying under a nearby tree. Seeing this, the mahatma asked his disciple how he was feeling. The disciple replied that because of him, he got beaten badly to the point where he was bleeding. The disciple added that his fears of this happening had turned into reality. The mahatma asked his disciple whether he had remembered and kept in mind the two teachings that he had asked him to. The disciple questioned which two teaching the mahatma was talking about. The mahatma condemned him for forgetting and asked the disciple to narrate to him what had happened to the point that he got beaten up. The disciple started off saying that the minister and the king had returned to the palace 15 minutes after he had fallen asleep and that he was asked to get up and identify himself to the minister. The mahatma asked the disciple what his answer to that was, to which the disciple said that he had responded by saying that he was a saint. The mahatma questioned why the disciple had identified himself as such, to which the disciple said that people worship and respect saints, they do not beat them or insult them. The mahatma asked for him to continue narrating the events that followed. The disciple said that the minister had asked him to get up and leave, to which he had questioned why he should do this. Hearing all this, the mahatma was disappointed and said that by claiming ownership and believing the bed was his was the real reason of his condition and it was what had brought him the sorrows he was experiencing.

**Duniya ki sabh daavaa chhode, lagan ram se laayiye re,
Jaldi jaa man aatam ghar mei, param shanti ko paayiye re.**

Oh my dear minds, if you want to have peace, then give up the desires of this world. Lovingly all repeat "Hare Ram". "*Param shanti ko paayiye re*" - Embrace the inner peace but where will this come from? This inner peace is one that you do not have to beg for as it already exists within you. You are actually a blissful soul - "*sachdaanand swaroop*". Unfortunately, this

is something that you have forgotten and you keep seeking peace and happiness outside of your being. You need to remember that inner peace exists within you and to embrace it you will need to set it as a goal and walk down the path you choose. Without it being your goal, you will not be able to reach your destination.

For example, someone wants to go on a pilgrimage from Pune to Badrinarayan but has never seen or been to Badrinarayan before. If they set out without asking for directions, they will never reach Badrinarayan in their lifetime, unless their previous good deeds and good luck assist them. The journey to Badrinarayan is full of forests, mountains and rivers, and without any direction they would surely get lost. On the other hand, if they enquire and keep following the path as instructed they will definitely make it to Badrinarayan – whether it may be the same day or the next. Even an old man is capable of reaching the destination if he follows the path he has been instructed; It may take him about 10 to 12 months, but he will definitely make it there. Oh my dear mind, learn from the example above and you too keep asking saints and the *shastras* to guide you. Where is God? Read the letter, which are the Holy Scriptures, and ask the saints and gurus. In the past, our *rishis, munis mahatmas*, wrote letters about the teachings they wanted to extend and left them behind for us. Dear loved one, when you detach yourself from the world, when you start yearning for God, that is when you should read the precious letters, like vedantas, shastras, upanishads etc. and follow the path set out in them. All lovingly repeat “Hare Ram”. Read these letters and ask yourself where God is! God is within you. Where are you searching Him, and how are you seeking him?

Mrig ki naabh hai kasturi, apne se vaha jaanat duri.
Khojat ban mei, milat na taahi
Re man meraa bhatkat kaahi, jo sukh chaahat so tujh maahi
Re man meraa bhatkat kaahi.

Lovingly repeat “Hare Ram”. Oh my dear mind, you are wandering. “*Jo sukh chaahat so tujh maahi*”. The mahatma explained to his disciple, that if you sincerely want to be eternally happy, seek it within yourself. Happiness is not in desires, nor in the gratification of the senses. The disciple told his guru, that he now understood, that whatever could be seen was all an illusion. The mahatma continued explaining, “What is maaya? this world, all worldly things, a name, a form all is maaya. All happiness we get from this world is also illusionary and very temporary. Our mind cannot understand, our intellect also cannot comprehend. The divine power is superior than our intellect and mind. This divine power enlightens our intellect, gives us the inner sight, with which we can see the Aatma, Sakshi. I am a form of that pure divine power. My dear son, even you are a form of that pure divine power. Your form is the same full of eternal bliss! So why are you searching for happiness outside?”. *Mrig* is a special type of the animal called deer, who has a wonderful fragrance element in his navel. In the morning, as the deer wakes up he breathes the wonderful fragrance and tries to search for that fragrance in the forest and in the grass he eats. He keeps smelling the ground, trying to reach the fragrance, throughout the day and at night fall he returns, dejected and very sad. The deer searched the whole forest for the fragrance, when it lied in his body all along - his navel!

Oh my dear mind, you too are searching for happiness in the worldly things, this world is like a very profound forest. Uncountable beings are lost in this world. Many are lost in searching for happiness in meat, fish, some are lost in gambling, others are lost in alcohol. Some try to find happiness in cinema halls, in money and wealth, in their children and in their own body. All are running around to find happiness in this world, but this bliss cannot be found in this world. “*Dhoondat ban mei milat na taahi*” How can we get this bliss, this eternal happiness? Oh my dear mind, you will find this bliss within you. It can be experienced with regular practice. Without continuous practice you will never be able to achieve anything. Remember this! Our *rishis* and *munis* have worked out a proper discipline of practices to be

followed. We just have to take up a path and follow these practices earnestly, regularly and with faith.

Wipe out mental agony, ignorance, anger, sins by hearing the saints' teachings. There are three different kinds of suffering or agony, *adhyaatma*, *aadhibhautik* and *aadhidevik*, "*aadhi*" is mind or mental suffering, "*vyaadhi*" is physical related suffering and "*upaadhi*" is suffering due to our worldly identity.

All lovingly say "Hare Ram". Try to destroy the darkness of ignorance, jealousy, agitations, prejudice of attachment, by listening to the words of wisdom of the saints. Oh my dear mind, you do not want to listen sincerely to the ambrosial teachings of saints. There are five types of people in this world. Even you all living in Pune will be in these categories. Do contemplate, do think deeply about this.

1. The people in this category do not want to listen to the discourses of saints and mahatmas. They happily listen to cinema, drama and horse racing related talks. Truthfully, all their wisdom is lost. A lot of money is spent on horses and their food for horse racing. If all the same resources, land etc. were given to the poor, a town could be created. On Sundays, look at the multitude that gathers to watch horse racing, but if a saint comes to give a discourse on Vedanta, how many people would come to presence and listen to that? Lovingly repeat "Hare Ram". The people belonging to this category enjoy listening to fights, cinemas and dramas.

2. The people of this category do like to listen to saints, but they are just too busy and immersed in their worldly life and say things like "everything has become expensive, we have to take care of the needs of our children. So should we take care of them or come to your satsang, we are trapped." If someone has bound you, then you are capable of releasing yourself from that bondage, but if you have bound yourself, then even God cannot release you from yourself. "Maharaj we really do not have any time, so when will you get the time?"

Jab tak hai zindagi, fursat na hogi kaam se.

Kuch samay aise nikaalo, preet kar lo shree Ram se.

Even if you are very busy, you should still spare some time for God. Develop a love for God. Lovingly repeat "Hare Ram". Guru Maharaj has said:-

Eesi duniya ka kaam sabhoyi, na kab hogaa puraa ji

Bade bahadur anant chale gaye, chod ke beech adhura ji.

Chiranjeevi, puni ichachaari, kaal kiya chakchura ji

Kahe Teu sab kaam taje tum, naam japo nit nura ji.

All the tasks of this world will never be completed. When you leave this world, some tasks will remain incomplete. Ravan also left this world with many incomplete tasks.

"Dhanda kise na saadhiyaa, dhanda saadhiyaa jag"

"Seyi gurumukh baachiyaa jin pakdi har ki pag."

Business has kept everyone occupied, but business is never completed. Those employees have been consumed with their job itself, but they too can never complete all their tasks. Death claimed the lives of the *chiranjeevi* (the immortals) and *ichachaari* (the vicious).

Oh my mind, decide with faith, be devoted to God, lovingly repeat "HareRam". When will you be able to give some time to God? Tell me! "Hare Ram"

3. The people in this category come to satsang, listen to the discourses, but do not understand the meaning. They come, stand and look around and go back home. Those who get up and leave half way through the discourse, means they have not understood anything. They will say that they were understanding it all but they had to attend to some work and hence left. If these people had actually understood it, they would have experienced bliss and inner joy. Those who understood the real meaning gave up everything. Even kings who understood surrendered, gave up their kingdom for the love of God.

"Gopichand Bharathri,raja,sir par daari dhur

Mastaana man kya dhoonde-ghar dhur"

Kings like Gopichand, Bharathri understood the discourses and happily gave up their kingdom, those who did not understand, left the satsang. These are the three main types of categories.

4. These people leave their work and come to satsang, they sit and listen carefully. They understand but they cannot practice the teachings in daily life. All of you men and women sitting now here in satsang, think deeply. Eating flesh and fish, drinking alcohol, smoking cigarettes, seeing movies in cinema halls, taking money as dowry and bargaining on dowry for your son's marriage, speaking lies for your own benefit, hurting someone without any reasons, etc. Is doing all this considered as good deeds?! Can even one of you stand up and say that doing the above things is right? Don't be afraid and speak up. Have you all left doing all these wrong things? No! You all haven't left them. Meaning that even though you all understand and agree, you cannot still actually practice them in your lives. This is the fourth type of person you will find. What is the reason for this? You should ask Gurus or mahatmas, and say that we understand, but cannot practice, what is the problem? Gurus and mahatmas will mysteriously remove this hindrance. Lovingly repeat "HareRam".

5. These devotees come with a lot of love and faith and sit in satsang. They listen very carefully, think deeply and also follow the teachings. They have strong faith in God and live in this world doing good deeds, for the welfare of the people and thus pave their way to liberation and salvation. Oh my dear mind, erase all agony by listening to the teachings of the saints, lovingly repeat "Hare Ram". Practice these simple teachings.

Chaaroo saadhan tumhi saadho,dhyaan dharo din raati re

tum paao jhaati,man ekanti,hove shanti

Ram milan paati.

Lovingly repeat "Hare Ram", to realize God, to obtain salvation, liberation there are two paths. Pay attention and remember. 1. *Gyan marg* (the path of knowledge). 2. *Yog marg* (the path of meditation). The result of following both these paths is the same. Some find *gyaan marg* suitable, while others find *yog marg* suitable. There may be two paths or roads, but the destination is the same. Maharaj ji has written in the Prem Prakash Granth, chandaavali

Gyaan yog ye dono marg, amar lok ko jaate hai.

Jo jan jis margse jaavat, aatam ghar ko paate hai.

Ek baar oos ghar mei jaakar,fer laut nahi aate hai.

Kahe Teu sab bandhan tode,nij swaroop samaate hai.

Gyaan and yog, both these paths lead to *Amarlok*. This is a special place in God's cosmos, in which one of them is called Amrapur. Would all of you sitting here like to go to Amrapur? You must be asking yourselves, what is so special about Amrapur?. Well, first you will have to buy the ticket to Amrapur. Lovingly repeat "Hare Ram". There are three types of tickets available. 1. Walking 2. By car. 3. By plane. Which ticket would you prefer? By plane? To be able to go by plane, you have to fulfill a minimum of three conditions. First, the fare is more expensive; secondly, sick people are not allowed, you have to be fit; and third, you have to put cotton in your ears, as there is a lot of disturbing noises. Lovingly repeat "Hare Ram". Can you fulfill these three requirements? The fare is your decision, the faith, the devotion in *shastras*, gurus, mahatmas and God. Secondly, being healthy means having a high level of intellect, only these kinds of people are allowed. Thirdly, putting cotton in your ears means, no matter how much anyone ever insults you, speaks foul words to you, you have to be completely silent, even if they speak bad, ill about you, praise you, put cotton in your ears! Then only you will be allowed to sit in the flight. In summer, after the chaitra mela, Guru Maharaj (Swami Teuramji), used to stay in Tande aadam. In Chaumaase and in winter Satguru Maharaj along with his mandli, used to travel to preach. During these times, my humble self-took permission from Guru Maharaj, and travelled to Haridwar and Rishikesh. On one such occasion, I was staying with Swami Purandas, in Multan city. Swami Purandasji use to wear black clothes and he sat on the sand. He was a very close friend of Satguru Swami Teuram Maharaji. One saint from another city had come to the evening satsang of Swami Purandasji. That saint during his discourse, praised Kashmir a lot. He described Kashmir in such a beautiful way and said that Kashmir was equally divine as the satsang. He said this satsang itself is Kashmir. I thought that I should visit Kashmir because this saint has spoken so well about the place. All of you devotees, you too should do it too. Listen to what everyone has to say about Amrapur. Knowing the greatness of Amrapur, all of you will be happy and excited to hear about it.

Amrapur nij dhaam humaaraa,pahuchat hai vaha koi guru ka pyaara.

Jisme koi varna na jaati,bhekh panth ki nahin utpaati,

unch nich kaa nahin vichara,Amrapur nij dham humara,

pahuchat vaha koi guru ka pyaara.

"*Jisme koi varan na jaati*". In this world, everywhere there are fights due to different classes of society. In Amrapur, there is no caste system, all are equal. In this world, someone says his *panth* is greater, another says his *panth* is the greatest. Lovingly saying "Hare Ram". "*Unch nich kaa nahin vichara*" The *brahmin* is superior, the *shudra* is inferior, all this does not exist in Amrapur.

Jaha na dharni pavan akaashaa,surya chandra kaa nahin prakasha.

Din nahin rajni tam na ujiyaaraa

Amrapur nij dham humara, pahuchat vaha koi guru ka pyaara.

The earth and the sky does not exist in Amrapur. There is no ground, nor sun, nor moonlight. No day, no night, no darkness, no brightness, then what can you find there? *Dharamraj*(God of death), cannot enter in Amrapur Lovingly repeat "Hare Ram". "*Janam maran*

kaa dukh na jaahi". A place where there is no sorrow, agony of birth or death." *Ghan bin barsat amrit dharaa*". *Ghan* means clouds. Without any clouds, there is a divine rain of nectar, ambrosia. Lovingly repeat "Hare Ram"

Kahe Teun vaha jo jan jaavat, so fir vaapas laut na aavat.

Adbhut aisaa khel apaaraa, Amrapur nij dham humara.

Pahuchat vaha koi guru ka pyaaraa, Amrapur.....!

Guru Maharaj says, whoever reaches Amrapur, does not come back to this world. Lovingly repeat "Hare Ram". If there is any greater existence than Amrapur, then we can discuss about that existence. But there is nothing greater than Amrapur. Lovingly repeat "Hare Ram", "Adbhut aisaa khel apaaraa". This is a very big game. Lovingly repeat "Hare Ram". "Amrapur nij dham hamara". Amrapur is in *Amarlok*. To reach Amrapur there are two paths. 1. Gyan marg 2. Yog marg.

Gyaan marg has 11 main smaller practices or paths, out of which 7 are the major practices. From Pune the main road leads to Mumbai. From Mumbai, a main route has to be taken to Delhi. Upon Reaching Delhi, smaller different routes have to be taken where some of these small routes will come to an end, like "*karm upasana*". The second path is Yog marg. There are 4 types. 1. Raj yog. 2. Laye Yog. 3. Mantar Yog. 4. Hatth Yog. To summarise, Gyaan marg and yog marg lead you to Amrapur, Amarlok. Dear devotees we will stop this topic at this point.

"*Chaaro saadhan tum hi saadho*". Those who can complete the four main steps is a true soul, in the earnest quest of God. This is stated in the Vedanta.

Mal vikshep jaako nahi, kintu ek agyaanaa.

Ah chau saadhan sahit nar, so adhkrit mati maanaa.

Mal, a dirty unclean mind and tossing of the mind *vikshep*. Once these two coverings, or curtains are removed, and the four practices are completed, then that devotee is prepared or has the right to absorb *atam gyaan* (self-realization). Three different types of people attend satsangs.

1. *Uttam* (superior) 2. *Madhyam* (medium) 3. *Kanisht* (very close).

Reflect upon whatever you have heard today. Contemplate it deeply. If anyone has any doubt, you can definitely ask. Your doubt will be cleared. Hearing this, Swami Basantramji said that he had a doubt. Satguru Maharaj replied, that you having a doubt is at a different level, than the audience having a doubt to which he questioned "How?". Satguruji continued and said, during Diwali there were two big shop dealers selling sweets. Both had their shops on different sides of the road. Their sweets were well decorated and to attract customers both of them started reducing the prices of their sweets. This continued to the point where both were incurring losses. Then one dealer went to the other dealer and explained to him that they should not reduce their prices. The second dealer got angry and retorted that "now you will explain things to me, first you understand yourself". In anger, the second dealer started throwing pieces of sweets towards the first dealer's shop. This enraged the first shop dealer, and he also, got carried away in anger and started throwing pieces of sweets towards the second dealer's shop. There was a rain of sweets from both the sides, and all the beggars started eating what was being thrown. People were also happily eating these for free. Seeing all this, a good Samaritan passing by, explained to both the dealers that they should maintain the same prices, because if

they continued in this manner, people would keep taking advantage of the situation, and they both would keep suffering losses. Both the dealers understood this and the fighting stopped. The beggars on the road asked both the dealers when they would start fighting again so that they could enjoy the free sweets. Similarly, if saint Basantram will express his doubt only some elevated souls would understand, and the rest of the public would feel that the saints are having misunderstandings amongst themselves and are arguing. Lovingly repeat "Hare Ram". Whatever you all have heard, do think and reflect upon it. God will do good for you all. God will bless you all.