



Guru Marg

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Dedication

This book is dedicated to all those who seek to follow the *marg* of the *Guru*, wherever they may be.

About this Book

This book contains stories within a story. This fictional story of three friends includes the true stories of *Sadguru Yeshu* and his *shishyas*. The dialogue is meant to answer any questions you may have and help you think more deeply about the teachings of *Sadguru Yeshu*. Use this book as a part of your *sadhna* or to share with others about the teachings of *Sadguru Yeshu* and who He is.

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Introduction: Guru Marg

Prem is in his shop, dusting the soaps and boxes. His friend, Suresh, comes to meet Prem in his shop.

Suresh: “*He bhai*. Are you going to *satsang* this evening?”

Prem: “No, today there is no *satsang*. It is in a few days. Why?”

Suresh: “Well, I want to open a new shop and would like to do a *puja* to *Yeshuji*.”

Prem: “This evening, I’m going to Rakeshji’s house. He is the *mukhiya* of the *satsang*. Maybe he can help you.”

Suresh: “Yes, that would be very good.”

Prem and Suresh meet Rakeshji at his home. Rakeshji is sitting on a grass mat. Prem introduces Suresh to Rakeshji. They talk for some time. Then it is quiet for few minutes. Finally, Suresh speaks.

Suresh: “Rakeshji, how can I worship *Prabhu Yeshu*?”

Rakeshji: “To worship *Sanatan Guru Yeshu* we need to love Him with all our hearts and we must walk on his *marg*.”

Suresh: “Rakeshji, how can we walk on *Guru Yeshu’s marg*?”

Rakeshji: “The *marg* of *Guru Yeshu* is not an easy *marg*. *Sadguru Yeshu* said there are two *margs*; one is a narrow *marg*. This narrow *marg* has a small gate and very few people find it and enter into it but it is the true *marg* which gives *amrit jeevan*. The other *marg* is the wide *marg* and it has a wide gate. Many people enter into it because it is easy to travel on, but it is a *marg* that leads to death and destruction.”

Suresh: “But Rakeshji, how do we start walking on this *marg*?”

Prem: “I think we first have to go through the gate before we can start walking on the *marg*.”

Rakeshji: “Yes, you are right. We have to enter through the gate first.”

Prem: “What is this gate and how do we enter through it?”

Rakeshji: “The gate is small and we must bow down and be humble in order to pass through it.”

Suresh: “Surely if we do all our *puja* and *tapasya* and *vrat* regularly then we will enter the gate.

Rakeshji: “Listen Suresh to this story similar to one from the *Yesu Granth*.”

Sadguru Yesu tells the story of two men who went to the *mandir* to pray. One was a businessman who was dressed very well. He had many *raksha* threads on his wrist and a big *tilak* on his forehead. The other man was a *gunda* wearing a gold chain and many rings on his fingers. The businessman prayed like this: “O *Bhagwan*, I thank you that I am not like this wicked *gunda*. I give donations to the temple regularly and I keep *vrat* twice a week and do all my *pujas*.” Then, the *gunda* didn’t even lift up his head but he beat his chest and prayed like this: “O *Bhagwan*, have mercy on me. I am a sinner.”

Rakeshji: “Whose prayer did *Bhagwan* accept -- the businessman’s or the *gunda*’s?”

Suresh: “*Bhagwan* accepted the businessman’s prayers because he was giving donations and keeping *vrat* and doing all the *pujas*.”

Prem: “No, *Bhagwan* accepted the *gunda*’s prayers because he was humble and he knew he was a sinner. The businessman was proud and thought he was not a sinner.”

Rakeshji: “Yes, we need to be humble. Then we can walk on *Sadguru Yesu’s marg*.”

Suresh: “But Rakeshji, what is His *marg*?”

Rakeshji: “You must follow His teachings, by following His teachings you will be on His *marg* and then you will live.”

Prem: “Rakeshji, please tell us more about this *Guru Marg*.”

1. First Teaching – Repent and Believe

Prem: “Rakeshji I’ve been telling Suresh about how to repent and walk on the *marg* of *Sanatan Sadguru Yeshu*. But it is hard for him to understand. How can *Bhagwan* take our dirty lives with all the bad things we have done?”

Suresh: “Don’t we first have to do much *tapasya* and make ourselves clean before we can be accepted?”

Rakeshji: “But if we can make ourselves clean with our *tapasya* then why do we need *Bhagwan*? How can we make ourselves clean by our own effort?”

Suresh looks at Prem with confusion.

Rakeshji: “Let me tell you a story.”

Once there was a wealthy man with two sons. The older son worked very hard. He was very obedient to his father. He helped his father by overseeing the farm. However the younger son was irresponsible. He would waste time running around with his friends.

One day the younger son came to his father and asked his father for his share of his inheritance. The father was shocked and very hurt but he eventually gave him half of the inheritance value in cash. The whole community looked with shame upon the family and began to gossip about them. The son left the village and went to a distant city.

He quickly began wasting his money buying expensive things, drinking lots of alcohol, gambling and having relationships with immoral women. Very soon the money was finished and all of his friends left him. He was left alone. Then there was a famine in that city and he had to live on the streets and take a job as a labourer. One day he saw animals eating food on the ground and he was so hungry that he wanted to eat that food. Then he thought to himself that in his father's house the servants ate better food than him. He began to realize his mistake and thought, "Dozens of my father's servants have more food than they can eat, and here am I dying of hunger! I will go back to my father, and I will say to him, 'Father, I have done wrong in *Bhagwan's* sight and in your eyes. I don't deserve to be called your son any more. Please take me on as one of your servants.'" So he got up and went to his father.

Suresh says to Prem: "He is such a fool! His father will never accept him because of what he has done!"

But while the son was still far away, his father recognized him and felt compassion for him, and the father ran and kissed his son. But his son said, "Father, I have done wrong in the sight of *Bhagwan* and in your eyes. I don't deserve to be called your son any more...." But his father called out to the servants, "Hurry! Fetch the best clothes and put them on him! Put a turban on his head, wash his feet and prepare the best meals. We will have a feast and a celebration! I will put a *tilak* on him, for this is my son given back to me. I thought he was dead, and he's alive again. I thought I had lost him, and now he's found!"

The elder son was out in the fields. As he came near the house, he heard music and dancing. He called one of the servants to him and asked what was happening. The servant said, "Your brother has arrived, and your father is celebrating because he is home again." The elder son was furious. He refused to go inside the house. So his father went outside and called him in. The

elder son shouted out, “Look how many years I have been like a slave for you. I have never disobeyed a single command from you, yet you have never given me a party so that I could invite my friends for dinner. But when that son of yours arrives, who has spent all your money on prostitutes, for him you invite the whole world!” But the father replied, “My dear son, you have been with me all the time and everything I have is yours. But we must celebrate and show our joy. For this is your brother; I thought he was dead—but he is alive. I thought he was lost—but now he is found!”

Prem: “Any other father would have scolded and beaten up his son.”

Suresh: “If I was the father I would have beat him up and sent him back to where he came from.”

Rakeshji: “*Sadguru Yeshu* tells us that *Bhagwan* is like the father in this story. *Bhagwan* isn’t like any earthly father. He gladly accepts anyone who wants to walk on the *marg* of truth. Through His kindness He makes them clean. When anyone leaves the true *marg* but then later humbles himself and comes back to the true *marg*, *Bhagwan* rejoices over them.”

Suresh: “So how can we go back to the true *marg*?”

Rakeshji: “We must go to *Bhagwan* and repent.”

Suresh: “Repent? What does it mean to repent?”

Prem: “This means we leave our old sinful life. It is like when the younger son decided to go back to his father. He left his sinful life and he asked forgiveness from his father.”

Rakeshji: “Yes. The meaning of repentance is to turn your back on your old sinful life. Then *Bhagwan* will take away your *adharm* and he will give you a clean heart. Then you can start living a new life. This is new birth – a spiritual birth. *Sadguru Yeshu* said you need a new birth by *Bhagwan*’s Spirit then you can experience *Bhagwan*’s kingdom.”

Suresh: “I also want this new life.”

Rakeshji: “Yes, you can have this new life. First you must repent and believe. The *Yeshu Granth* says, ‘Believe in *Sadguru Yeshu* and you will be saved.’”

Later, Suresh and Prem leave Rakesh and go home. At night Suresh cannot sleep. He goes to Prem’s house and wakes him up.

Suresh: “*Bhai*, I am afraid that I am on the wrong *marg* in my life. I want to be on the right *marg*. But how can I find the right *marg*? This life is too confusing.”

Prem: “This is why *Sadguru Yeshu* came to this world. He said, ‘I am the way, the truth and the life.’ He will show us how to go back on the right *marg* to the Father, our *Parampita*.”

Suresh: “So what should I do, *bhai*?”

Prem: “Like Rakeshji said, you need to repent and believe in *Prabhu Yeshu*. Come let’s go to the feet of *Sadguru Yeshu*. Why don’t you pray? Like the younger son in the story, confess that you are full of *adharm* and that you are a sinful man. Confess all your bad deeds and thoughts to Him.”

Suresh folds his hands together in *namaskaar* and bows down.

Suresh: “*He Bhagwan*, I am a sinful man. I am on the wrong *marg* and I don’t know the right way to live. I cheat people and lie to them. I owe a lot of money to many people. I cannot live like this anymore. I need to be free from this *chakar*. *He Bhagwan Yeshu*, can you really help me?”

Suresh thinks about his hopelessness and he begins to cry. After some time, Prem puts his hand on Suresh’s shoulder.

Prem: “*He bhai*. *Sadguru Yeshu* will save you and put you on the right *marg*. That is why He died. He is the true *avatar*. Because He died, all

your *adharm* is taken away and now you can walk on the right *marg*. Don't worry, *bhai*. Give your life to *Sadguru Yeshu*. Believe in Him."

Suresh: "*Prabhuji Muktidata*, I don't know how, but I want to be on your *marg*. By faith, I give you my life. You are my only hope. *Jai ho, jai ho, jai ho*."

Memorize this special verse from the Yeshu Granth:

"The time has come," he said. "The kingdom of Bhagwan is near. Repent and believe the Shubh Sandesh!" (Mark 1:15)

Answer these questions:

1. Quietly meditate on what you have just read. What is *Bhagwan* saying to you from this?
2. In the story about the father, who does the father represent? Who does the younger son represent?
3. What does it mean to repent? How does Suresh repent in this story? Why do you think he cried?
4. In what ways are you like the younger son in this story? Do you feel far away from *Pita Parmatma*, or close to Him? How can you become closer to Him?

Suggested Application:

- If you are ready now to step onto the *Guru Marg*, and repent and believe in *Sadguru Yeshu*, pray a simple prayer similar to Suresh's prayer. If you are not yet ready to take this step, don't worry, it is an important decision and you need to be honest with yourself. Continue to pray that *Bhagwan* will guide you and reveal His love to you.
- Once you have taken this life changing step ask *Bhagwan* to show you someone you can tell about this, such as someone from your family or a close friend who is also interested in spiritual things. Pray for them to find the *Guru Marg* also.

2. Second Teaching – Take Guru Deeksha

Prem and Suresh meet Rakeshji. Rakeshji is very happy that Suresh decided to follow *Sadguru Yeshu* and be His *bhakta*.

Suresh: “Rakeshji, I want to be a *bhakta* of *Sadguru Yeshu*. I have repented. Is this all I have to do?”

Rakeshji: “Suresh, because you have repented and believe in *Sadguru Yeshu*, you have new birth. But to be a true *bhakta*, you must follow His teachings. Through repentance and faith we go through the narrow gate, but to walk on the true *marg* we must obey His teachings.”

Prem: “What are *Guru Yeshu*’s teachings?”

Rakeshji: “The *Yeshu Granth* is full of His teachings, but the next step for any of His *bhaktas* who repents and believes in Him is to take *guru deeksha*.”

Suresh: “What is *guru deeksha*? Does it mean to have His photo in your *puja* room or wear it on your *mala*?”

Rakeshji: “Not in your *puja* room nor on your *mala*, but true *guru deeksha* is when you let the *Guru* live in your heart. *Guru deeksha* means to make a firm decision to follow *Yeshu* as your only *Guru* and obey all His teachings.”

Suresh: “But what actually is a *deeksha*?”

Rakeshji: “*Deeksha* is the ritual a *bhakta* performs to show that he chooses to follow a certain *guru*. Each *guru* has their own *deeksha*. *Sanatan Satguru Yeshu*’s *deeksha* is *jal sanskaar*.”

Prem: “Does every *bhakta* of *Sadguru Yeshu* need to take *guru deeksha*?”

Rakeshji: “Before *Sadguru Yeshu* went back to *swarg* where He came from, He commanded His disciples to give His teachings to the whole world and to give *guru deeksha* to every *Yeshu bhakta*.”

Suresh: “There must be a lot of preparations that I need to do in order to take *guru deeksha*. How much time will it take?”

Rakeshji: “No, once you have repented and decided to believe in *Sadguru Yeshu* in your heart, you can take *jal sanskaar*. You don’t have to wait. Let me tell you a story about a *bhakta* of *Yeshu* who did just that.”

One morning an *ish duut* suddenly appeared to Philip, a *shishya* of *Yeshuji*, and said “Wake up and go to the road that goes down from the city.” So he got up and went toward this road. It was a road that went through the hot and dry desert. As he was walking along this road he saw a man riding on a *rath* coming towards him. The man was from a distant country. He was a *mantri* to the queen there in her palace. He was in charge of her entire treasury. He had come to the city to worship *Bhagwan*, and he was now on his way back to his country. As he was sitting in the *rath* he was reading from the *Yeshu Granth*. He was reading the prophecies of the *ish-pravakta Yashaya*.

Then the *Paavan Aatma* said to Philip “Go and talk to this man.” So he went toward the *rath* and heard the man reading from the book of the *ish-pravakta Yashaya*. Philip asked him, “Do you understand what you are reading?” The man said, “How can I unless someone explains it to me? Please sit with me in my *rath* and teach me its meaning.” So Philip climbed up into the *rath* and rode along with the *mantri*. The *mantri* continued to read the passage and Philip listened: “He was led like a sheep to be killed, and in the same way that a lamb before the shearer is silent, he also did not open his mouth.”

Then the *mantri* asked Philip, “Please tell me, is this *ish-pravakta* talking about himself or about someone else?” So

Philip started from that scripture and told him about *Sadguru Yeshu*. *Yeshuji* came into the world as the Lamb of *Bhagwan*. He was killed and died on a cross to take away the sins of the world. We need to repent and believe in *Yeshuji*. We must completely give our lives to him and take his *deeksha*, which is known as *jal sanskaar*.

They continued to travel along the road talking to one another. Then they came to a deep stream of water that was flowing through the desert. It was a beautiful place in this hot and dry land. Then the *mantri* said, "Look, there is so much water here. Why shouldn't I take *jal sanskaar* right now, and follow the command of *Sadguru Yeshu*?" And he gave orders to stop the *rath*. Then Philip and the *mantri* went down into the cool stream together, and Philip gave him *jal sanskaar*. As they were coming out of the water, the *Paavan Aatma* suddenly took Philip away – in a second he completely disappeared. The *mantri* was left all alone, standing in the stream. After that the *mantri* never did see him again. He went back to his home country, rejoicing. He had found true life in *Sadguru Yeshu* and he committed to follow His *marg*. Philip appeared in another place and travelled around there, proclaiming the *Shubh Sandesh* of *Sadguru Yeshu* in all the towns in that area.

Prem: "Rakeshji, tell us more about *jal sanskaar*. How is it done?"

Rakeshji: "Our *guru deeksha* is a *sanskaar* and it is done with water, therefore we call it *jal sanskaar*. The new *bhakta* is led into the water by a *mukhiya* or another *bhakta*. The new *bhakta* proclaims his faith in *Sadguru Yeshu* and commits to following Him. The names of *Pita*, *Putra*, and *Paavan Aatma* are spoken over him, and he dips down fully into the water. He comes out of the water and is prayed for to be filled with *Bhagwan's* Spirit."

Prem: "What is the meaning of *jal sanskaar*?"

Rakeshji: “*Jal sanskaar* is a symbol of our death. We die to ourselves, to our sin and to our old lives. We are brought to life again in the same way that *Yeshuji* rose from the dead. Now we live a new life in *Sadguru Yeshu*.”

Suresh: “Then I want to be like that *mantri* who said ‘Why shouldn’t I take *jal sanskaar* right now?’ I want to commit myself to follow *Yeshuji*’s commands.”

Rakeshji: “If you are serious about this commitment then you are ready to take *Sadguru Yeshu*’s *deeksha*. But know that you can only have one *guru* and you must follow Him alone.”

Suresh: “I will be devoted to *Sadguru Yeshu* and Him alone. I will walk on his *marg*. I am ready.”

Rakeshji: “Yes, I believe you are.”

Prem: “I am so excited that you will become my *guru bhai*!”

Memorize this special verse from the Yeshu Granth:

Repent and take jal sanskaar, every one of you, in the name of Satguru Yeshu for the forgiveness of your sins. And you will receive the gift of the Paavan Aatma. (Acts 2:38)

Answer these questions:

1. What does it mean to be a true *bhakta* of *Yeshuji*?
2. Why is *guru deeksha* so important? Does every *bhakta* need to take *jal sanskaar*?
3. When is a *bhatka* ready to take *jal sanskaar*?

4. Do you think you are ready to take *jal sanskaar*? Why or why not?

Suggested Application:

- How would you like to respond to today's teaching? If you feel ready to take *guru deeksha*, talk with a mature *Yeshe Bhakta* about it. Also talk to other important family members and friends about your decision.
- Think of another person that you can share this teaching with. Pray about sharing with them and try to do it by next week.

3. Third Teaching – Love Bhagwan

Prem: Rakeshji, what does it really mean to love *Bhagwan*? How can we even hope to return some of the love that He has shown us?

Rakeshji: That is a very good question Prem. The *Yeshe Granth* says that *Bhagwan* loved us first. It says that *Bhagwan* loved the world so much that He sent His only son, *Sadguru Yeshe*. All we can do is love Him in return.

Suresh: If we really love *Bhagwan* we should do all sorts of things for Him like have big pujas and start big projects for *Sadguru Yeshe*.

Rakeshji: *Bhagwan* doesn't just want us to do things for Him, He wants us to have a deep *shraddha* and love for Him. This is our *bhakti*. There were two sisters who also had some different ideas about how to show their love to *Sadguru Yeshe*. Let me tell you about them:

Sadguru Yeshe was travelling through the country and teaching many people as He went. He came to one village and He was invited into the house of a woman named Martha as her guest. She also had a sister who lived with her named Mary. Martha was very busy running all over the house, getting things ready

and preparing a meal for *Sadguru Yeshu*. She was so distracted by her work that she didn't even spend any time with *Prabhuji*. But Mary was sitting peacefully and calmly at the feet of *Guruji* and listening closely to everything that He said. She just loved to be close to Him and spend time with Him.

After Martha had been working for a while, she saw Mary sitting at *Yeshuji's* feet. She became very frustrated because she felt like she was the only one doing all the work and her sister wasn't helping. Then she said to *Sadguru Yeshu*, "*Prabhuji*, don't you care that my sister is sitting here and isn't helping me do the work? I have to do it all by myself! Please tell her to help me!"

Then *Sadguru Yeshu* replied, "Martha, Martha, you are worried and troubled by so many things. But only one thing is important. Mary has chosen the best thing. How can I take that away from her?"

Prem: What was that important thing, the best thing that Mary chose?

Suresh: She chose not to do work that's why it is best. I don't like doing work either!

Rakeshji: *Sadguru Yeshu* wasn't saying that we shouldn't do work. But He was saying that the most important thing is not to *do* things for *Bhagwan*, but to *be* with *Bhagwan*. So often we think we have to do things for *Bhagwan* and if we do them He will be happy with us and love us more. But we can't do anything to make *Bhagwan* love us any more or any less. He will always love us with an everlasting love. All we have to do is receive that love and love *Bhagwan* back. You know Mary really loved *Yeshuji* and once before His *Maha Yagya* she showed just how much she loved Him. Let me tell you about it:

One time *Sadguru Yeshu* went to the house of a *dharm guru* named Simon to eat a meal. After they were done eating and while they were resting Mary came to that house. She had heard that *Yeshuji* was there and came to meet Him. She brought a

very expensive jar of perfume with her. She was so overcome with love that she started to cry. And as she cried her tears fell onto the feet of *Yeshuji*. She began wiping her tears with her hair and she kissed His feet. Then she poured out the jar of expensive perfume onto His feet.

Everyone who was in the house saw this and they were shocked. Some people started complaining and saying that the perfume was very expensive and should have been sold so that the money could be given to the poor. Simon the *dharm guru* said, “If *Yeshuji* really was an *ish-pravakta* He would know what sort of woman this is and wouldn’t even let her touch Him, because she is a sinner.” When *Yeshuji* heard this He said, “Simon let me tell you a story. There was a moneylender who had two people that owed him money. One owed him 500 rupees and the other one owed him 50 rupees. When they said that they weren’t able to pay him back he cancelled both of their debts. Now my question for you is this, which of them will love him more?”

Simon said very shyly, “I guess the one who was forgiven more.” And *Sadguru Yeshu* said, “Yes you are exactly right. Look at this woman Simon. I came into your house but you didn’t give me any water to wash my feet. She washed my feet with her tears. You didn’t welcome me, but she kissed my feet. So listen to me closely when I say this, even though she may have many sins, they are all forgiven because she loves me so much. But the person who is forgiven little, loves little. Then *Sadguru Yeshu* turned to Mary and said, “Your sins are forgiven. Go in peace.”

Suresh: Now I know why I have such a deep love for *Sadguru Yeshu*, it’s because I have made a lot of mistakes and He still loves me.

Rakeshji: That’s right. We love *Bhagwan* because He loved us first and sent His son *Sadguru Yeshu* to forgive us of our sins.

Prem: Mary really showed what true *bhakti* and *shraddha* is. She didn't care what anyone thought. She just wanted to come to His feet and worship Him.

Suresh: Let's spend time at the feet of *Sanatan Sadguru Yeshu* and tell Him how much we love Him!

Memorize this special verse from the Yeshu Granth:

By this the love of Bhagwan is revealed in us: that Bhagwan has sent His one and only Son into the world so that we may live through Him. And this is love: not that we have loved Bhagwan, but that He loved us and sent His Son to be the maha yagya for our sins. (1 John 4:9-10)

Answer these questions:

1. Why does Rakeshji say that *Bhagwan* loved us first?
2. In the story, why did *Yeshuji* tell Martha that Mary was doing the most important thing?
3. In the second story, how did Mary show love to *Sadguru Yeshu*? According to *Yeshuji*, why did Mary show this much love?
4. What does it mean to love *Bhagwan*? What are practical ways to show love to *Bhagwan*?

Suggested Application:

- Think of one or two ways you can show deep love or *shraddha* to *Bhagwan* this week.
- Tell someone about the love of *Sadguru Yeshu*. Share one of the stories about Mary with at least one friend this week.

4. Fourth Teaching – Love Your Neighbour

Suresh: “What other good works must we do to have good *karma*?”

Rakeshji: “Yes it is important to do good works, but not in order to get good *karma*. *Bhaktas* do good works because we are now born of *Bhagwan*’s Spirit and we must be like *Sadguru Yeshu*. So we must follow His commands.”

Prem: “*Yeshuji* gave so many commands, which are the most important?”

Rakeshji: “All are important and we must obey all of them. Once a man came up to *Sadguru Yeshu* and asked Him ‘Out of all the commandments which is the most important one.’ *Yeshuji* replied, ‘Love *Prabhuji* your *Bhagwan* with all your heart, soul, strength and mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself.’ Both of these are just as important. Sometimes it is easy to love *Bhagwan*, but it can be more difficult to love our neighbours.”

Suresh: “Our neighbours are very bad; they always throw their garbage in front of our house.”

Rakeshji: “We must remember that *Yeshuji* said that we should love not only those who do good to us but also those who do wrong towards us. We must love our enemies, too.”

Prem: “But Rakeshji, who is our neighbour?”

Rakeshji: “When a man asked *Sadguru Yeshu* the same question, He told them a story. Let me tell you a story similar to the one He told.”

A man was travelling from one city to the next city to get supplies for his shop. He had purchased a lot of goods and was returning to his city. On the way he was stopped in the middle of the road by some men who beat him up very badly. The thieves

stole all his goods, took his clothes and went away, leaving the injured man on the road to die.

Sometime later a *pujari* was returning from performing a *puja*. As he travelled along he saw the injured man lying on the road. As soon as he saw the man he kept on going and tried to get away as fast as possible. He wanted nothing to do with that man.

After some time a *sadhu* was also passing by. When he saw the man lying on the side of the road, he stopped and looked at the man. But he also walked away and didn't help the man.

It was around midday. The injured man was bleeding, his lips were dry and cracked, and he was very weak. A street sweeper was passing by. He was returning home after being out since early in the morning. He saw the man and heard his groans and his cries for help. He immediately stopped and ran to the man. He saw that the man was alive but very badly hurt. He felt compassion for the man and poured some water from his own bottle on the man's parched lips. He washed his wounds with the remaining water. He then tore strips of his *lungi* and bound up the man's wounds as best as he could. He called a passing ox cart and paid the driver with his own money to take the man to a doctor. The doctor took the man into his home and dressed his wounds.

Rakeshji: "When *Sadguru Yeshu* told this story, He was speaking to the Jews so He used examples from Jewish culture, but when we tell the story we use examples from our lives in India. After *Sadguru Yeshu* told the story He asked the man, 'Which of these three was the injured man's neighbour?'"

Suresh: "How can we know who the injured man's neighbour was? What has that got to do with the story? We don't even know where the man lived!"

Prem: "Rakeshji, what do you mean by 'neighbour'?"

Rakeshji: “The one who does a kind deed, the compassionate one, the one who had mercy on the man; he is the neighbour.”

Prem: “So the street sweeper who helped him was his neighbour.”

Rakeshji: “Yes, the street sweeper was his neighbour. After telling the story, *Sadguru Yeshu* said, ‘Go and do the same’, meaning we also must love our neighbour. Our neighbour is anyone that is around us. *Vasudeva kutumbakam* – the whole world is one family.”

Suresh: “I also want to love *Bhagwan* more and love my neighbour as well. Even though our neighbours throw their garbage in front of our house, we should love them. Can we invite them to our *satsang* sometime?”

Rakeshji: “That is a good idea. We can love our neighbours just like *Sadguru Yeshu* taught us to. Why don’t you invite them for the next *satsang*?”

Memorize this special verse from the Yeshu Granth:

Yeshuji replied: “Love Prabhuji your Bhagwan with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself.” (Matthew 22:37-39)

Answer these questions:

1. What are the two most important commands that *Yeshuji* gave?
2. In this story, what does neighbour mean?
3. Why is it important to love our neighbours?
4. Who are the different people in your life that can be considered your neighbour? How can you show the love of *Yeshuji* to them?

Suggested Application:

- This is a great opportunity to put into practice what you are learning on the *Guru Marg*. Plan to really love others this week through praying for your “neighbours” and practically serving them.
- Pray and make a list of some people and ideas for demonstrating *Bhagwan’s* love to them. Add more names to your list throughout the week. Ask *Bhagwan* to make a big impact through you in the lives of others this week.

5. Fifth Teaching – Take Maha Prasaad

Suresh: “Rakeshji, you said that the whole world is one family. Does that mean everyone is my *guru bhai* or *guru bahin*?”

Rakeshji: “Yes, the whole world is one family, but only those who accept *Sadguru Yeshu* as their only *Guru* and follow Him by taking *guru deeksha* and obey His commands are our *guru bhai* or *guru bahin*.”

Prem: “Does that mean that all our *guru bhais* and *guru bahins* are part of our spiritual family?”

Rakeshji: “Yes! We are a spiritual family, and that is why *Sadguru Yeshu* would like us to take a special meal together when we meet for *satsang*. This is another command of our *Guru*.”

Suresh: “What kind of special meal? Is it something tasty to eat?”

Rakeshji: “It is special because it represents the death and sacrifice of *Sadguru Yeshu*. It is a symbol of His body and blood. Let me tell you about the special supper *Sadguru Yeshu* had with His *shishyas* on the night before He was put to death.”

It was the time of a big festival and everyone in the country was celebrating. *Sadguru Yeshu* knew that he was going to die soon. He and His *shishyas* sat together in a special room for the festival meal. This was *Mukti Tyohar*.

What is *Mukti Tyohar*? This *Mukti Tyohar* comes from ancient times. *Sadguru Yeshu* was living in *Israel Desh*. Many, many years ago the people of *Israel Desh* were slaves. They had to work for an evil *raja* called *Raja Pharaoh*. *Raja Pharaoh* would beat them and make them do very difficult work. *Raja Pharaoh* was the *raja* of a powerful kingdom called *Mishra Desh*. The people of *Israel Desh* wanted to leave *Mishra Desh*. The people cried out to *Bhagwan* for help. Finally *Bhagwan* sent an *ish-pravakta*. His name was *Moshe*.

Ish-pravakta Moshe met Raja Pharaoh many times. He told the raja that Bhagwan wanted the people of Israel Desh to be free, but Raja Pharaoh refused. Because of this, Bhagwan punished the raja and the people of Mishra Desh. Bhagwan sent insects to eat all of their crops. He sent thousands of frogs to disturb them. Even their skin was covered with boils! However, Raja Pharaoh still refused. He would not let the people of Israel Desh free! Finally one day, Bhagwan gave the raja one last chance, but the raja still refused. Because of this, a final curse was put upon Mishra Desh. What was this curse?

Ish-pravakta Moshe told the people of Israel Desh that a mrityu duut would come to kill every first born son, but Bhagwan would protect His people. If they wanted this protection, then they would have to sacrifice a lamb and apply the blood on their door posts. So the people of Israel Desh put the blood on their door posts. That night the mrityu duut came. Every door that had blood on it was protected, and the mrityu duut did not enter those homes. However the people of Mishra Desh did not put blood on their door posts, and because of this their sons died. After this, the raja freed the people of Israel Desh. Finally the people were free! Bhagwan gave a command to remember this day by celebrating Mukti Tyohar.

So that is the history of Mukti Tyohar. The people of Israel Desh had been celebrating this tyohar for hundreds of years. During the tyohar, they remembered the lamb which was sacrificed to save them from mrityu. The lamb was a symbol of mukti. However true mukti from sin comes from Sadguru Yeshu. That is why He is called Nishkalank Memna, the spotless lamb, who takes away the sins of the world.

So Sadguru Yeshu and His bhaktas were eating together and celebrating the Mukti Tyohar. Sadguru Yeshu knew he was going to suffer and die soon. He said to them, “I have eagerly desired to eat this meal with you before I suffer.” He took roti

and thanked *Parampita Parmeshwar* for it. He broke it and gave it to the *bhaktas* saying to them, “Take this and eat it. It is my body given for you.” Then in the same way, He gave thanks for the cup of *angur ka ras* and said, “This is my blood poured out so that many people can be forgiven of their sins. Take it and drink it.” Like the lamb that was sacrificed to save the people, *Sadguru Yeshu* was showing to His *shishyas* that He was going to be the *maha yagya* for the whole world.

Suresh: “How could they drink blood?”

Rakeshji: “It wasn’t blood, it was *angur ka ras*. That was a symbol of the blood which *Sadguru Yeshu* was going to pour out on the cross. In the same way the *roti* was the symbol of His body which was broken on the cross for everyone. The cup and the *roti* are Jewish symbols. We as Indian *bhaktas* use symbols from our own culture. We may use the coconut as a symbol of the life or body of *Yeshu*. The coconut water is a symbol of the blood of *Yeshu* which He poured out on the cross.”

Prem: “Does this meal have a special name, too?”

Rakeshji: “Yes, it does. We call this meal *maha prasaad* which means the ‘great favour’ of our *Sadguru Yeshu*. Some call it *param prasaad* meaning the ‘highest favour’ of *Guru Yeshu*.”

Suresh: “I want to have this meal every day for supper.”

Rakeshji: “This meal is a special meal and it is only taken by the special family of *Guru Yeshu’s bhaktas* when they come together. We take this meal together to remember what *Yeshuji* did for us and to give Him thanks.”

Prem: “Can we as His *bhaktas* take *maha prasaad* together now to remember the *maha yagya* that *Sadguru Yeshu* became for us?”

Rakeshji: “Yes, we can do that, but every time we take *maha prasaad* we must prepare our hearts first. We do this by confessing our sins to

Yeshuji and asking His forgiveness. We should ask for forgiveness from others that we have sinned against. We also must forgive those who have sinned against us. When we take *maha prasaad* we must remember the great cost that *Sadguru Yeshu* paid to free us from sin. We should continue to remember the suffering of our *Guru* by regularly taking *maha prasaad*.”

They sit quietly for a few minutes meditating and preparing their hearts. Rakeshji prepares a coconut and begins to break it, showing how *Sadguru Yeshu* was nailed on the cross. The coconut cracks open and water spills out, reminding them of the blood that *Yeshuji* poured out so their sins could be forgiven. He gives thanks to *Bhagwan* for what *Sadguru Yeshu* has done for them. He places a spoonful of coconut water in their right palm, with their left hand underneath, and they drink it. He then gives each of them a piece of the coconut and they eat it. Then Rakeshji asks Prem to give *maha prasaad* to him as well in the same way.

Memorize this special verse from the Yesu Granth:

And he took roti, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.” In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you.” (Luke 22:19-20)

Answer these questions:

1. What does it mean to be a *guru bhai* or *guru bahin*? Why is it special?
2. What is *maha prasaad*? Who can eat *maha prasaad*?
3. What should you remember when you eat *maha prasaad*?
4. What should you do before you eat *maha prasaad*?

Suggested Application:

- Talk to a mature *Yeshu bhakta* this week and see if you can have *maha prasad* together.
- One of the purposes of *maha prasad* is to remember the death of *Yeshuji*. Tell a friend or family member the story of *Yeshuji*'s *maha yagya*.

6. Sixth Teaching – Sadhna

Rakeshji: “*Sadguru Yeshu* often went to the mountains or to the jungle in order to be alone with *Bhagwan*. We can make our relationship with *Bhagwan* stronger. Like *Yeshuji*, we can also pray and seek *Bhagwan* in a quiet place, like in our home or by a river or under a tree.”

Prem: “Rakeshji, what is prayer?”

Suresh: “I’ve heard that *mantra jap* is prayer. The *ojha* chants *mantras* and receives power.”

Rakeshji: “Prayer is powerful, but in the *Yeshu Granth* we see that prayer is not only about power. It is about a relationship with *Bhagwan*. Prayer should be a part of our daily devotion and spiritual life. This is called *sadhna*.”

Prem: “What is *sadhna*?”

Rakeshji: “*Sadhna* is spending time in the presence of *Bhagwan*. Developing my relationship with *Bhagwan* is my *sadhna*. The goal of *sadhna* is intimacy – a deep relationship between the *bhakta* and the *Guru*. It is our *bhakti* to *Bhagwan* through *Sadguru Yeshu*. We are united with Him. He is the tree and we are the branches. He enjoys it when we are in union with Him. Let me tell you about what *Sadguru Yeshu* experienced through *sadhna*.

Sadguru Yeshu had a beautiful relationship with *Parampita Parmeshwar*. He had the habit of going away on His own to be alone with *Bhagwan*. He could hear *Parampita*’s voice and speak to Him. Sometimes He would go alone to the top of a mountain. Other times He went out on a boat or across a river to get away from the crowds and be alone with *Bhagwan*. Once He fasted and walked in the desert for 40 days.

On the night before His death, He experienced a powerful time of *sadhna*. *Sadguru Yeshu* went with His *shishyas* up on a hill to pray. He told His *shishyas*, “Sit here while I go over there and

pray alone.” He took *Paras*, James and *Yohan* along with Him. He was very sad and troubled because He knew that He was going to die soon. Then He said to the three *shishyas*, “My soul is so crushed with sorrow that I feel like I will die from it. Stay awake here with me and pray.”

He went a little ways away from the three *shishyas* and He fell down with his face to the ground and prayed to *Bhagwan*. He meditated and entered into a time of *sadhna*. He prayed, “*He Pita*, if it is possible, take this cup of suffering and death from me! But don’t let my will be done. Let Your will be done.”

Then He came back to His *shishyas* and saw that they were asleep. “Couldn’t you stay awake and pray with me for one hour?” He asked *Paras*. “Stay awake and pray so that you will not fall into temptation. The spirit is willing, but your flesh is so weak.”

He went away a second time and prayed, “*Pita-ji*, if it is not possible for this cup of death and suffering to be taken away unless I drink it, let Your will be done.” During this time of *sadhna*, *Sadguru Yeshe* accepted the difficult task that *Bhagwan* had for Him.

When He came back, He saw His disciples sleeping again. They were not able to stay awake and they had finally fallen asleep. So He left them and went away a third time, praying the same thing to *Bhagwan*, preparing Himself for His death.

Then He came back to where the disciples were and said, “Are you still sleeping? Look it is time! Now my life will be taken. Get up! Let’s go! Here comes my betrayer!”

Then *Sadguru Yeshe* was arrested and taken away.

Prem: “*Yesheji* found strength for the difficulties that He would face through His *sadhna* with *Bhagwan*.”

Rakeshji: “*Bhagwan* wants us to bring our struggles before Him. *Vinti prarthana* is asking for something from *Bhagwan*. He wants to help us. However, we must spend time with *Bhagwan* because He is *Bhagwan* and we love Him, not only because we want to get something from Him.”

Suresh: “My *Mataji* does *puja* every morning and evening and she asks *Bhagwan* for so many things.”

Rakeshji: “We can express our devotion in many ways through *prarthana*, *yoga asana*, *bhajan-kirtan*, *puja*, *naam-jap*, etc. We give devotion not because we want to get things from *Bhagwan*, but as an expression of our love for Him.”

Suresh: “So what can I do for *sadhna*?”

Rakeshji: “One of the ways to spend time with *Bhagwan* is by being alone with Him in silence. This is *dhyan manan*. In this time we quiet all of our thoughts and focus on *Bhagwan*. We sit at our *Guruji*’s feet. We go into the *mandir* of our hearts to worship *Sadguru Yeshu*. Our time of *dhyan manan* can include *aradhana*, *paap svikaaran* and *dhanyvaad*.

Prem: “What about reading the *Yeshu Granth*?”

Rakesh: “Yes, very good. *Bhagwan* wants to speak to His *bhaktas*. He speaks in many different ways deep in our hearts. One of ways He chooses to speak to us is through His Word in the *Yeshu Granth*.”

Prem: “But Rakeshji, the *Yeshu Granth* is so big. How can I understand it?”

Rakeshji: “You can use the *Yeshu Granth* to do *divya manan*. In *divya manan*, you read a small part of the *Yeshu Granth* 2 to 3 times slowly. Then keep silent for about 5 minutes. Let *Bhagwan* show you a particular word or phrase in the scripture. From deep within you, speak to *Bhagwan* about this particular phrase and then keep silent. Let *Bhagwan* speak to your heart. Let Him reveal the hidden treasure in

His Word. After *Bhagwan* reveals something to you about the phrase, then ask *Bhagwan* to show you how that Word can be applied in your life. Ask Him to change your life in a way that pleases Him according to His word. Pray for inner strength to do what He asks you to do.”

Suresh: “How will we know when *Bhagwan* speaks to us?”

Prem: “Does He speak loudly to us?”

Rakeshji: “He may do that, but very rarely does He speak that way. Most of the time He speaks to us deep in our spirits, and we hear His still small voice in our hearts. Through *divya manan* we feed on *Bhagwan*’s Word.”

Suresh: “Does that mean we need to eat the *Yeshe Granth*?”

Rakeshji: “We do not need to eat the pages. But *Sadguru Yeshe* said that man should not only live by *roti* alone but by every Word that comes from the mouth of *Bhagwan*. This means that we do not only need physical food, but we also need spiritual food.”

Suresh stands up and starts leaving.

Prem: “Suresh, where are you going?”

Suresh: “I’m so excited! I want to go to the jungle and be alone with *Bhagwan* in *sadhna*. I want *Bhagwan* to speak to me during *dhyana manan*.”

Rakeshji: “That’s great. And why don’t we wake up early tomorrow and meet here with fresh minds so that we can have *divya manan* together?”

Prem and Suresh: “Of course.”

Memorize this special verse from the Yeshu Granth:

“Remain in me, and I will remain in you. Just as the branch cannot bear fruit by itself, unless it remains in the vine, so neither can you unless you remain in me. I am the vine; you are the branches. The one who remains in me – and I in him – bears much fruit, because apart from me you can accomplish nothing.” (John 15:4-5)

Answer these questions:

1. How did *Yeshuji* spend time with *Bhagwan*?
2. What is the goal of *sadhna*? What are different ways mentioned in the teaching that you can spend time getting closer to *Bhagwan*?
3. Why should we spend time with *Bhagwan*?
4. What does it mean to feed on *Bhagwan*’s Word?

Suggested Application:

- Commit to a regular time every day to spend in developing your relationship with *Bhagwan* in *sadhna*, such as early in the morning or in the evening.
- Pray and invite a friend or family member to have *divya manan* together with you.

7. Seventh Teaching – Vinti Prarthana

Suresh: “Rakeshji, even though I follow *Sadguru Yesu*, there are still so many problems in my life. What should I do?”

Rakeshji: “Our *Parampita* cares about us. *Satguru Yesu* compared our *Parampita* to an earthly father. He said:

Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. Which of you, if his son asks for *roti*, will give him a stone? Or if he asks for a fish, will give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will *Pitaji* in heaven give good gifts to those who ask Him!

Prem: “My father worked very hard to help me get a good education. I know he loved me very much.”

Rakeshji: “That’s right, Prem. If your earthly father knows how to take care of you, then how much more does *Pita Parmatma* love you? *Sadguru Yesu* tells us to ask our *Parampita*. This kind of prayer is what we call *vinti prarthana*.”

Suresh: “Well, sometimes I keep praying for something but I don’t feel like I get an answer. What should I do?”

Rakeshji: “Let me tell you a story that *Sadguru Yesu* told to His *shishyas* when they asked that same question.”

In a small town there was a judge who didn’t believe in *Bhagwan*, and he didn’t care about anybody but himself. There was an old widow who lived in that same town. She was having some legal trouble. Maybe someone was trying to take over her house. She decided to do something about it. She went to the

judge and pleaded with him saying, “Help me get justice in the court case against my enemy.” He refused and told her to get out of his sight.

The widow must have been sad at this answer, but it didn’t stop her. The next day she got up and went right back to the judge. Again she asked him, and again he refused. But she didn’t give up. You know what she did? Every day she went back to the courthouse and asked the judge until finally he got so annoyed with the woman that he said, “Okay, I will give you justice!” He thought to himself, “I don’t care about *Bhagwan* or this woman or anybody else, but I better make sure that she gets justice otherwise she will keep coming here every day and eat my brain!”

Then *Sadguru Yeshu* said, “Listen to what the unjust judge said. If he said that, then won’t our *Pita Parmatma* bring justice for His chosen ones, who call out to Him day and night? Will He keep putting them off? I tell you, He will see that they get justice, and quickly. However, when the Son of Man comes, will He find faith on the earth?”

Suresh: “So is *Bhagwan* like that judge? Do we have to keep bothering Him until we get what we want?”

Prem: “No, *Bhagwan* isn’t like that. He loves us and gives us good gifts.”

Rakeshji: “The teaching that *Sadguru Yeshu* is giving is that *Bhagwan* isn’t like that judge. He is our *Pita* and He cares about us. So if we keep calling out in *vinti prarthana* to Him, He will surely listen. He listens to all of our prayers. However, He knows what is best for us. Even though He may not give us what we *want*, He gives us what we *need* in His time.”

Suresh: “But I don’t know how to pray!”

Rakeshji: “*Yeshuji’s shishyas* said the same thing, and they asked Him to teach them how to pray. This is what He told them:

Sadguru Yeshu said, “This is how you should pray:
“*Parampita*, may your name be kept holy.
May your Kingdom come soon.
Give us each day the food we need,
and forgive us of our sins,
as we forgive those who sin against us.
And don’t let us fall into temptation.”

Suresh: “Wow that is really simple. I think I can try to pray like that. All we have to do is let our *Parampita* know our everyday needs!”

Prem: “Listen, my neighbour is feeling sick today. I would like to pray for him.”

Rakeshji: “Yes, it is very important to not only pray for yourself, but to pray for other people as well. Let’s pray for your neighbour. Maybe you and Suresh can go and visit your neighbour as well. You can pray for them in their own house.”

Suresh: “Oh, I have never prayed for anyone before, especially in their own house.”

Prem: “Do not worry, Suresh. I will be with you. Let’s also pray that *Bhagwan* will give you courage.”

They all pray together.

Memorize this special verse from the Yesu Granth:

*Be anxious for nothing; but in everything by prayer and request with thanksgiving let your requests be made known to Bhagwan.
(Philippians 4:6)*

Answer these questions:

1. What kind of a father is *Parampita*?
2. What is the main teaching in the story about the judge?
3. Have you ever prayed for something and asked again and again? What did you learn from this?
4. Rakeshji says, “He gives us what we need in His time.” What is the difference between *Bhagwan* giving us all we “need” and all we “want”?

Suggested Application:

- Make a list of family member and friends you can regularly pray for, especially those who are not yet on the *Guru Marg*.
- Think of some people that are having problems in their life. Pray for them, and this week tell them that you are praying for them.

8. Eighth Teaching – Give Generously

Suresh: “I like *vinti prarthana*. It is so nice to ask *Bhagwan* for the things I need and receive them.”

Rakeshji: “What do you think? Is it better to give or to receive?”

Suresh: “Oh, it’s good to receive things. If we give, then what will be left for us to use?”

Prem: “But if we give to others that are in need, then won’t *Bhagwan* give to us?”

Rakeshji: “*Satguru Yeshu* said ‘give to others and more will be given to you. You will get much more than you give.’ *Bhakta Paal* said that *Bhagwan* loves those who love to give to others.”

Prem: “But who should we give to?”

Rakeshji: “We must always remember that whenever we give we must give with the attitude that we are giving to *Bhagwan*. *Yeshuji* said that we must give the tax man what is due to him and to *Bhagwan* what is His. Before *Sadguru Yeshu* came into the world *Bhagwan* gave a command that people should give one tenth of all they receive to *Bhagwan*.”

Suresh: “Ten percent! That means for every 100 rupees I need to give 10 rupees to *Bhagwan*. But if I give ten percent of all I earn to *Bhagwan* then I won’t have anything left for myself.”

Rakeshji: “Actually, 100 percent is already *Bhagwan*’s. You are just giving 10 percent back to Him. *Yeshuji* said that we should not worry about what we will eat, drink or wear. Our *Parampita* knows our needs and He will provide for them just as He provides for birds and plants. We are more important to Him than birds and grass. *Yeshuji* said that we are to seek *Bhagwan* and His Kingdom first and then *Bhagwan* will provide for all our needs.”

Suresh: “But I have problems in my business. I cannot give to *Bhagwan* now. Let the rich people give their money. When I have more money, then I will give. *Bhagwan* does not expect me to give now, does He?”

Rakeshji: “One day *Yeshuji* was at a *mandir* and saw a poor woman who gave everything she had. Let me tell you what happened.”

One day *Sadguru Yeshu* was sitting outside the large stone gate of the *mandir* with His *shishyas*. They were talking together and resting. *Yeshuji* and His *shishyas* saw many people coming to bring their offerings. He enjoyed watching the people coming and going. He saw a wealthy overweight woman, dressed in expensive clothes. She was wearing expensive gold jewelry. He watched as she proudly put a large amount of money into the offering box so all could see. There were many other rich people donating money and some were even offering precious stones, gold, diamonds and pearls. In the middle of the large crowd of people coming and going, *Sadguru Yeshu* saw an old widow dressed in old clothes. No one else was paying any attention to her, but *Yeshuji* was watching her very closely. She waited in line and came up to the *daan* box quietly. Out of the folds of her old clothes she took out two small coins and quietly put each of them into the slot of the *daan* box. The *shishyas* saw this too and thought that the woman was very miserly and didn't want to give much. Then *Sadguru Yeshu* turned to them and said, “Of all the people who gave an offering, this woman gave the most.”

Suresh starts laughing.

Suresh: “What a funny joke *Yeshuji* made!”

Prem: “Surely *Guru Yeshu* saw that the other people gave so much more. Why did He say that?”

Rakeshji: “Actually *Yeshuji* was not making a joke. He sees into people's hearts. The woman gave the most because she gave all that she had to live on. The others were rich and gave only a small portion of what they

had. After giving a large offering they still had plenty for themselves. The woman gave everything she had, even though it wasn't much, and had nothing left for herself. That is why she gave the most."

Prem: "So the woman knew that she would have nothing for herself after she gave her offering, but she trusted *Bhagwan* to take care of her."

Rakeshji: "*Bhagwan* sees everything we give. We can trust *Bhagwan* when He says that He will give back to us even more than we give. He surely will do so. *Bhagwan* doesn't and cannot lie. He always does what He promises to do."

Suresh: "Well, I hope that we will still have enough left over after we give to others."

Prem: "Don't you trust that *Bhagwan* will provide for our needs as we give to others? I think we should give even more. There is a poor family in our *galli* who doesn't have anything to eat. Why don't we give something to them?"

Rakeshji agrees. Prem goes to get some food and takes it to the family who is in need.

Memorize this special verse from the Yeshu Granth:

Give, and it will be given to you. (Luke 6:38)

Answer these questions:

1. Quietly meditate on what you have just read. What is *Bhagwan* saying to you from this?
2. In the story, why did *Yeshuji* say that the widow gave the most?
3. Why should both rich and poor people give to *Bhagwan*?
4. What are different ways for people give to *Bhagwan*?

Suggested Application:

- Some of the ways we can give to *Bhagwan* are: giving *daan* at a *Yeshu satsang* and taking care of those in need, such as feeding the poor, helping people with medical expenses, and giving clothes to those who need them. Pray and ask *Bhagwan* how you can start regularly giving generously to Him this week. You can do this by yourself or with other *Yeshu bhaktas*.
- Pray and choose one or two stories that you have learned about *Sadguru Yeshu* and tell them to at least one friend or family member.

9. Ninth Teaching – Make Shishyas

Prem: “It seems like *Sadguru Yeshu* has many commands that He wants His *bhaktas* to obey.”

Suresh: “I think there are just too many commands! How are we supposed to obey them all?”

Rakeshji: “It was a joy for *Sadguru Yeshu* to obey *Parampita*’s commands even to the point of death. One *bhakta* wrote that when *Yeshuji* faced the cross He rejoiced because He looked beyond the cross and saw the Kingdom of *Bhagwan* filled with sinners made clean who were worshipping the True Living *Bhagwan*.”

Prem: “But there are so many people who don’t know the True Living *Bhagwan* and are not walking on the true *marg*. How will they worship the True Living *Bhagwan*?”

Rakeshji : “You are right. There are many people who are not worshipping the True Living *Bhagwan*. Some people know the truth, but they have chosen not to obey *Bhagwan*. But most people simply do not know the true *marg*. This is the reason that *Sadguru Yeshu* came, so that all may walk on the true *marg* and become part of the family of *Bhagwan*.”

Suresh: “But Rakeshji you said that the whole world is our family! *Vasudev katumbakam*.”

Rakeshji: “While we are in this world socially we are one big family, because *Bhagwan* created us all and He doesn’t see whether we are Indians or Chinese or Europeans or Africans, or fair or dark or tall or short or rich or poor or which *jati* we come from. He sees us all as equal. We don’t have to change our community or leave our family, but *Sadguru Yeshu* said that to enter into *Bhagwan*’s kingdom and become part of *Bhagwan*’s family we have to experience a spiritual birth by His Spirit. In other words, we have to be born of *Bhagwan*’s Spirit and only

then can we be counted as part of the family of *Bhagwan*. Everyone who is born of *Bhagwan's* Spirit is our *guru bhai* and *guru bahin*.”

Prem: “There are many people who don’t know about this spiritual birth.”

Rakeshji: “That’s why *Yeshuji* commanded us to go and teach all people how they can become His followers. We need to tell them to repent of their sins and believe in *Sadguru Yeshu*, so that they can also have a spiritual birth and be a part of *Bhagwan's* spiritual family. Then we need to teach them to follow all of *Sadguru Yeshu's* commands. This is the most important command that *Sadguru Yeshu* gives us; that is why it is called the *Maha Aagya*. It is the last thing that *Yeshuji* commanded His *shishyas* before He left earth. This is what happened.”

One day after *Sadguru Yeshu* had risen from the dead He was sitting with His *shishyas* and eating with them. He told them, “Do not leave the city. Wait for the gift that *Bhagwan* has promised. *Yohan* gave *deeksha* with water but in a few days you will receive the *deeksha* of the *Paavan Aatma*.”

“When you receive the power of *Bhagwan's* Spirit to be my messengers then you must go all over the earth to bring my teaching to the people. Just as my *Pita* has sent me, I also send you into the world.”

Later *Yeshuji* called the *shishyas* to a high mountain. They worshiped *Sadguru Yeshu* there. Then he told them, “All authority on heaven and earth has been given to me. So go and make *shishyas* from all nations, giving them *jal sanskaar* in the name of the *Pita* and the *Putra* and the *Paavan Aatma*. And teach them to obey everything that I have commanded you. Remember I am always with you, even to the end of time.”

After He said this, He miraculously rose up from the ground and floated into the air. He was taken up right before their eyes. They watched everything with awe and amazement. They

followed Him with their eyes as He continued to rise up. Then He floated up through a cloud and they weren't able to see Him anymore.

They stood there in shock for a long time, looking up into the sky after He had left. Then suddenly two men dressed in white stood beside them. They said, "Why are you standing here looking into the sky? *Sadguru Yeshu* has been taken from you into heaven, and He will come back in the same way you saw Him go."

Prem: "So we should also obey the *Maha Aagya* and tell others everywhere about *Sadguru Yeshu*."

Suresh: "But I don't have money to travel all over the world!"

Rakeshji: "You can teach others to follow the teachings of *Yeshuji* wherever you are. You don't have to go far away. But there are times when *Yeshuji* may ask us to go to a certain place and tell others about Him. He asked His *bhaktas* to do this and they gladly obeyed. That is the reason we have heard about *Sadguru Yeshu*, the *Muktidata*. If those *bhaktas* didn't obey *Bhagwan* then we would have never heard the *Shubh Sandesh* and become *bhaktas* of *Sadguru Yeshu*. We also need to continue the work of telling people about the *Muktidata*. This is something *Yeshuji* has commanded and we should obey Him as our *Prabhu* and *Guru*."

Prem: "But how do we teach others to follow the commands of *Sadguru Yeshu*?"

Rakeshji: "*Guru Yeshu* said that we are the salt of the earth and light of the world."

Suresh: "What does it mean to be salt?"

Rakeshji: "*Yeshuji* said, 'You are the salt of the earth. If salt loses its saltiness then it isn't good for anything.' Salt adds flavor to food. It makes people want to eat the food. In the same way, if we have *sadhna*

with *Sadguru Yeshu*, then other people will be attracted to our life. *Yeshuji* also said, ‘You are the light of the world. People don’t hide a lamp under a bowl. They put it out where everyone can see it, and it lights up the whole house. In the same way let your light shine before others so they can see all the good that you do and worship *Bhagwan*.’”

Prem: “So if people see that our life is full of flavor and light because of our *bhakti* in *Yeshuji* then they will also want to believe in Him!”

Rakeshji: “That’s right. In addition to teaching people who *Sadguru Yeshu* is, we should also tell others how He has changed our lives and how we received *mukti*.”

Suresh: “I also want to tell others the story of *Sadguru Yeshu* the *Muktidata*. I want to tell them what He has done in my life.”

Rakeshji: “Yes, that is wonderful. Just think -- if we each told two people about *Yeshuji*, and they each told two others, then soon everyone would know the *Shubh Sandesh*!”

Suresh: “I want to share the *Shubh Sandesh* with others right where I live. And maybe one day *Sadguru Yeshu* will call me to a new place to be a messenger for Him.”

Rakeshji prays for Suresh and Prem. They feel excited about telling others about *Sadguru Yeshu*. That week Suresh tells his brother about *Sadguru Yeshu*. His brother is curious and wants to learn more, so they go together to *satsang*. Suresh’s brother feels very happy at the *satsang* and wants to go again. At home, Suresh sits with his brother and tells him about *Yeshuji’s Guru Marg*.

Memorize this special verse from the Yesu Granth:

Therefore go and make shishyas of all nations, giving them jal sanskaar in the name of the Father and of the Son and of the Paavan Aatma, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. (Matthew 28:19-20)

Answer these questions:

1. In this world we are one big family, but not everyone can enter into *Bhagwan's* kingdom. Who can enter into His kingdom?
2. What is the *Maha Aagya*?
3. What did *Yeshuji* tell His *shishyas* before He left?
4. What does it mean that we need to be salt and light?

Suggested Application:

- Join with one or two *Yeshu bhakta* friends and make a list together of up to ten people you can pray for who do not yet know *Sadguru Yeshu*. Start to pray together regularly for these people that *Bhagwan* will show them His true *marg* through *Sadguru Yeshu*.
- Go along with one other *Yeshu bhakta* friend and share about *Sadguru Yeshu* to at least one of the people that you are praying for.

10. Tenth Teaching – Satsang

Suresh: “Wow, it’s wonderful when people start following *Yeshuji*.”

Rakeshji: “Yes, it is wonderful! However, there is one thing that is very important to remember. When people become *bhaktas* we must bring them together in *satsang*.”

Suresh: “What is the actual meaning of *satsang*?”

Rakeshji: “*Satsang* means fellowship, it comes from two words which mean ‘truth’ and ‘fellowship’. It is a fellowship of truth. No one can just follow the *Guru* alone.”

Suresh: “But people who are really strong in devotion don’t need others. Their faith in *Bhagwan* will help them. Right?”

Prem: “We need each other to be strong.”

Rakeshji: “That’s right! Here look at this stick. See how easy it is to break when it is by itself.”

Rakeshji picks up a stick of wood and breaks it in half easily.

Rakeshji: “But see what happens when we fellowship together in community.”

Rakeshji picks up a bundle of sticks and hands them to Suresh. Suresh tries and tries to break the bundle but cannot.

Rakeshji: “This is what it means to live together in unity and have *satsang* with each other. If we are together as *bhaktas* then *Shaitaan* will not be able to break us apart.”

Suresh: “But sometimes it is very hard to get along with other people, even if they are *bhaktas*!”

Prem: “Yes, it is also sometimes difficult to get along with you, Suresh!”

They all laugh.

Rakeshji: “It may be difficult, but it is what *Sadguru Yeshu* wants for us. He prayed that we should be one as He is one with *Pita Parmeshwar*. *Bhakta Paal* tells us how we should live together in harmony.”

Put on then, as *Bhagwan*’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as *Prabhuji* has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of *Sadguru Yeshu* rule in your hearts, to which indeed you were called in one body.

Suresh: “I guess I should try to bear with others and forgive them if that is what *Sadguru Yeshu* wants.”

Prem: “Yes. Then we can live together in love and unity.”

Rakeshji: “Let me tell you a story about how the early *bhaktas* lived together in unity.”

After *Sadguru Yeshu* was taken up into the clouds, His *shishyas* went everywhere and told about His life and gave His teachings to the people. Many people were touched by these teachings. They were very devoted to *Sadguru Yeshu* and they lived according to His teachings. They lived together with one another in fellowship. They did everything together. They would sit down and eat together in each other’s homes. They spent a lot of time together in prayer whenever they met. All the *bhaktas* were amazed when they saw the *shishyas* doing many miracles. All the *bhaktas* shared everything they had with each other. Some of them were even selling their possessions, everything that they owned, and then they would give the money to those in need. Some even sold houses and land to meet the needs of the people

who were in their community. Every day they lived together in unity and fellowship. They met together to worship *Bhagwan*. Then they would all eat together and receive the food with grateful hearts. They continued to praise *Bhagwan* at all times. Even the other people in that land who weren't *bhaktas* respected them greatly because of their good works and love for one another. Because of all these things, more and more people believed in *Sadguru Yeshu* and became a part of their community. *Bhagwan* added to the number of *bhaktas* daily. So many people wanted to be a part of that community of love. They wanted to belong to it, too.

Prem: "Wow, that really is amazing!"

Suresh: "Now I think I understand why *Bhagwan* wants us to live together in unity, and have *satsang* with each other."

Rakeshji: "That's right. And remember *satsang* isn't just a program where we gather together and pray and sing *bhajans* once a week. It is a constant fellowship of *bhaktas*, living together in unity and helping each other. It is sharing what we own and giving it to those in need. It is worshipping *Sadguru Yeshu* and spending time in prayer together. It is bearing with one another and forgiving those who have hurt us."

Suresh: "Yes and don't forget eating together!"

Rakeshji: "Ha ha. Yes, we must also eat together and enjoy each other's company. And we will continue to do so when our lives on this earth have ended. We will have never ending fellowship with *Bhagwan* and with all the *bhaktas* from all over the world in *swarg*. We will be there together in *satsang*, worshipping *Bhagwan* – people from every language, tribe and nation on the earth."

At that moment, Rakeshji's wife brings out some food. Rakeshji, Prem and Suresh eat together. They talk about why it is so difficult in this world for people to love one another. There is so much fighting in this world. But in *swarg*, they will eat together in peace.

Suresh: “So it seems like by having *satsang* we are trying to bring *swarg* here on earth.”

Prem: “*Wah*, that would be nice.”

Rakeshji: “That would be quite nice.”

Memorize this special verse from the Yeshu Granth:

And let us not neglect our meeting together, as some people do, but encourage one another, especially now that the day of His return is drawing near. (Hebrews 10:25)

Answer these questions:

1. What is the meaning of *satsang*?
2. Why is it important for *bhaktas* to meet together?
3. Is it easy for *bhaktas* to get along with one another? What should we do when it is difficult?
4. Why does Rakeshji say that *satsang* is not just a program?

Suggested Application:

- Commit to join a *Yeshu satsang*. Ask your *Yeshu bhakta* friends about what opportunities there are for this. If you have never gone to a *Yeshu satsang* before, watch the video, *Yeshu Satsang*. It is available to see on the internet at www.ashramoflight.com. If there is no *Yeshu satsang* near you, pray with a *Yeshu bhakta* friend to start one.
- Pray and invite at least one friend or family member to come to a *Yeshu satsang* with you.

Glossary of Terms

Adharm – iniquity
Amrit Jeevan - eternal life
Angur Ka Ras – grape juice
Aradhana – worship
Avatar – incarnation
Bhagwan – God
Bhai – brother
Bhajan-Kirtan – worship songs
Bhakta – devotee, disciple
Chakar – downward circle,
entanglement
Daan – offering
Deeksha – the initiation ceremony
guru gives to his disciples
Desh – country, land
Dhanyvaad – reflection, meditation
Dharm Guru – a teacher of the law
Dhyan Manan – reflection,
meditation
Divya Manan – divine reflection
(scripture meditation)
Galli – narrow street, alley
Gunda – a thug, criminal, mobster
Guru – a spiritual teacher (the
equivalent of Rabbi), or any type
of teacher; master
Guru Bahin – sister in the Guru
Guru Bhai – brother in the Guru
He – hey or oh (pronounced “hey”)
Ish Duut – messenger of God (i.e.
Angel)
Ish-Pravakta – prophet of God
Jal Sanskaar – water sacrament
Jati – caste
Jay Ho – victory to you
Ji – A suffix added to the end of
names and titles to show respect
Karma – works
Lungi – a wraparound garment
Maha Aagya – the great command
(commission)
Maha Prasaad – great favor, grace
(The Lord’s Supper)

Maha Yagya – great sacrifice, the
death of Jesus on the cross
Mala – a bead necklace used in prayer
Mandir – temple
Mantra Jap – chanting of scripture
Mantri – a minister, official
Marg – way, path
Mataji – mother
Mishra Desh – Egypt
Moshe – Moses
Mrityu – death
Mrityu Duut – messenger (angel) of
death
Mukhiya – head, leader, elder
Mukti – salvation
Mukti Tyohar – festival of deliverance
(Passover)
Muktidata – giver of salvation,
saviour
Naam-Jap – chanting the name
Namaskaar – a greeting
Nishkalank Memna – the spotless
lamb
Ojha – witch doctor, spiritist
Paal – Paul
Paap Svikaaran – confession of sin
Paavan Aatma – Holy Spirit
Param Prasaad – highest favor, grace
(The Lord’s Supper)
Parampita – highest or great father
Paras – Peter
Parmeshwar – Most High God
Pita – father
Pita Parmatma – Father God (most
high spirit)
Prabhu – Lord
Prarthana – prayer
Puja – liturgical worship
Pujari – priest
Putra – son
Raja – king
Raksha – thread of protection
Rath – a chariot
Roti – unleavened bread
Sadguru – true guru, highest master
(a term used for Jesus)

Sadhna – spiritual disciplines, quiet time
Sadhu – a wandering Hindu monk
Sanatan – eternal (used as a title for Jesus)
Sanskaar – a sacrament, life cycle event
Satsang – fellowship (lit. Fellowship of truth)
Shaitaan – Satan
Shishya – disciple
Shraddha – reverence, faith
Shubh Sandesh – good news
Swarg – heaven
Tapasya – austerities, spiritual disciplines or practices

Tilak – a mark of sandalwood paste on the forehead.
Vasudeva Kutumbakam – Sanskrit saying which means that the whole world is one family
Vinti Prarthana – prayers of request
Vrat – a fast
Wah – wow
Yashaya – Isaiah
Yeshu – Jesus
Yeshu Granth – the holy book of Jesus, i.e. The Bible
Yoga Asana – yoga postures
Yohan – John

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