



Aghoreshwar Baba Bhagwan Ramji

On Dispassion

(Vairagya)

When true knowledge arises in a person, he loses interest in the external world of multiplicity. His attachment to the things of this world loses its power over him. This is vairagya. In the sixteenth century, Aghoreshwar Baba Kinaram wrote on the subject of vairagya, or dispassion, in a book called "Unmuni Ram". He dove deep within himself and brought out these gems from the deep ocean of his experience.

Aghoreshwar Bhagwan Ram Ji

1. I bow to the Supreme Consciousness that permeates everything, is without end, and is known only through direct experience.

2. The person who realizes that he is not in bondage does not need to make an effort to become liberated. Such a person dwells in right knowledge, far from ignorance. He can be called neither a fool nor clever.

3. A Sadguru is not found without the grace of the Supreme and who, except the Sadguru, will impart the right knowledge?
4. It is only a Sadguru who can impart the means for crossing the ocean of worldly life. Just as it is the boatman who has the boat to get across the river, it is the guru who has the boat to get across the ocean of worldly life.
5. This "world" is a chronic illness that has afflicted all beings. Right knowledge is the only medicine for escaping this affliction. Such knowledge is obtained by a seeker only when he constantly contemplates, "Who am I and who has created this world?"
6. One should not stay even for a day in a land where there is no water. One ought to stay under that tree which bears fruit and provides shade - whether the outer appearance of the tree is attractive or not does not matter.
7. Although a sadhu may apparently not teach anything, nonetheless his company is desirable. The simple words uttered by a sadhu in a natural way are teachings for all.
8. In the company of a realized being an empty person is filled, the dead receive new life and misfortune seems an asset.
9. All the mental tendencies of realized beings subside. It is only for the sake of filling their allotted time that they continue to live in the world. If they were to leave, to whom would the ignorant, suffering ones run?
10. Whatever teachings or wisdom a Guru imparts to his able disciple, that becomes the disciple's knowledge, wealth and eternal discipline.
11. Instead of seeking God in holy texts and looking for Gurus, peek within yourself. By establishing yourself within yourself you will experience God. Those with matchless perception are able to accomplish it.

12. The Guru says, O seeker, by dropping one's ego, one is able to obtain the way to knowledge, and without much effort all the bondages are shattered.

13. Although wearing a necklace around the neck, when it is forgotten, we look for it all over and do not find it. We should think of God or Soul in the same way. There is no need of looking elsewhere. God is present within us, we have to only erase our doubt and remember it.

14. Although sensual pleasures seem to be pleasing in the beginning, they eventually become cause for suffering, like honey mixed with poison. Those very unfortunate ones who have not become established in the Self by detaching themselves from worldly pleasures don't even ask themselves, "Who am I?"

15. The able seeker, having restricted the fluctuations of consciousness (mind-stuff), takes worldly pleasures to be as poison. Surely such a brave person will be able to recognize his only friend, Atman (Self).

16. Because of false aspirations and determination, if a person is sinking in the ocean of misery unknowingly, he will be able to obtain that boundless happiness only after doing away with such aspirations.

17. As an hour-long bad dream appears to be a life-long misery (in the dream), so is the illusion of this world born out of delusion.

18. A person who is beyond the attachments of likes and dislikes knows that it is the Absolute that reflects itself as life as well as the witness. In other words, the whole creation is contained within the Absolute, who is also a witness of His own creation.

19. Perceiving the world well, a person who rises above the discriminatory intellect is able to fulfill his life by stabilizing the fluctuations of his mind in consciousness, thus becoming pure.

20. It is only the hridayakasha (sky of the heart) that disappears after the extinction of the body. Thinking that atma (soul) is dead, a man feels remorse needlessly.
21. The space within a pitcher merges with the space outside it when the pitcher is broken. It is the same with the human body; after the body is dead, the atma (consciousness) that permeates the space within the body is not destroyed but merges with the great consciousness.
22. Brahman (the great consciousness) is very mysterious. Although It has taken the form of jagat (the world), yet It remains uninvolved. Brahman is neither anyone's friend nor enemy.
23. O seeker, the atma (Self) eternally permeates everything everywhere, like the sky. It is indestructible, subtle and pure, a source of bliss. It neither dies nor is it reborn.
24. The one who comes to realize that atma (Self) is eternal bliss without a beginning, middle or an end, not visible yet permeating everywhere, obtains the great joy.
25. The life of those who wander from door to door with a basket, begging in the neighbourhood of the wretched, is much better than the life of an ignorant person. The life of the ignorant is worse.
26. Why get caught in the mud of disease, distress and attachments? In reality the atma has no relation to bodily sufferings, it is perceived as suffering only due to ignorance.

Teachings of **Aghoreshwar Baba Bhagwan Ramji** on various topics:

Form of the Guru

Guru is the one in whose company God is remembered. A true saint dwells beyond society, caste and creed. He has no desire to be called a saint, a sage, a renunciate, a householder, a devotee, etc. He is not contained even in himself. -Entering a mirthful mood, a faquir sets

ablaze his own hut". Man is not the slave of circumstances. Circumstances themselves are the servants of a man. They test the ability of a man. Encountering them a man moves ahead. The one who accepts defeat, turns around and runs away, has no substance, has no right to live a meaningful life. Where there is victory, defeat is also right there. Where there is defeat, victory is also right there. It is a must for a person to recognize the self before recognizing any defeat or victory. After recognizing the self, the ego is dropped automatically. After the ego is dropped, not only victory and defeat are known but the whole world is known in its reality. Leaving home, practicing yoga and meditation in seclusion, austerities, fastings and various arduous practices are not the only ways to realize God. God can be realized without any hardship, living the life of a householder. Practicing kindness and compassion bring about the same result. The greatest sadhana of life is to cultivate decency and tolerance. Great joy is received out of this practice.

The Almighty

Brahm (the Almighty) neither has form nor color. It neither has shape nor type. It is neither seen nor unseen. If you are looking for God, rising above the dualities of form and formless, seen and unseen, contemplate the Self. You will definitely experience Brahm and you yourself will become saturated with It - you will become Its own image.

Cleanliness of the Soul

The main objective of life is happiness and peace. The only way to obtain it is through the cleanliness of the soul. Only through the cleanliness of the soul can we obtain the unobtainable and are we able to solve the most difficult problems of the world. We are able to fulfill the objectives of this life promptly through this cleansing. Cleanliness of the soul is a kind of shakti (strength), and cleansing the outer and inner activities brings about the experience of truth and knowledge. Happiness and peace in life are possible only when the soul is clean. Obtaining this cleanliness in life is called sadhana and with little effort it becomes a virtue. It is advisable for every person to embrace this practice in his or her life.

Seek refuge in the self

One should seek refuge in the self. There is nothing worthwhile in seeking refuge in another. The one who seeks refuge in the self is valiant and diligent. Such a being is the knower of the true meaning of vitality - he dwells in it and exhibits it through his/her actions. He lives with happiness, peace and without any want. The truth is, the refuge in the self is the only sanctuary - it is the only place where one finds true shelter. If one does not find shelter there, it is nowhere to be found on earth - even solace can not be found there. To remain alert to one's duty is seeking refuge in the self, to know well one's duty is seeking refuge in the self. Freeing oneself from cowardice and dependency on another, is seeking refuge in the self. Dwelling in the self, remaining satisfied and content with the self, is seeking refuge in the self.

Help the suffering

Acts of worship and devotion are to be done in leisure time. When you are agitated and frustrated it is not appropriate to meditate. It is easier for you to help the helpless at such times. If you find God, He will never tell you to sit in a cave and close your eyes. God will tell you to help the needy, for with such acts God's creation is nurtured. By engaging in such acts you acquire merits and bliss that are not obtained even by Yogis who work so hard to obtain them.

Determined action

The divine virtue of determined action is not obtained without effort. The one who makes an effort does not stay in the dark, he allows himself to go towards the light. He does what is needed for the moment in different circumstances. If he has to do austerities, he does so. If he has to curb his temptations, he does so. If he has to control his mind, he does so. Such a person is called purushartha (valiant). Determined action is the true meaningfulness of life. It is the way to liberation and it is the way to follow one's dharma. With constant, determined actions life becomes a confluence of success and self-mastery. The purpose of this body is to engage in action but the purpose of action is to find the Self. It is the active, determined action that takes one towards a meaningful life.



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