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Aghoreshwar Bhagwan Ramji

"DIVINE MOTHER AWAITS A PURE HEART"

**Augar Vani (Avadhuta's wisdom) He who is kind to his own self
is worthy of other's kindness.**

NAVARATRI ISSUE

Navaratri will be observed in the Sonoma Ashram October 13 to 20. This is the time we engage ourselves in the upasana of Shakti, to enrich ourselves with the pervading Shakti. In order to speak about Shakti, seers have called the Shakti "Mother". Shakti manifests Itself as creation, the form coming into existence from the formless. Navaratri is the time to acknowledge and revere that formless by acknowledging It in a form. It is a time for the aspirants to enhance their practice by bringing austerity, devotion and mindfulness in their daily life. In other words, the aspirants prepare themselves to be like an empty, clean vessel and they are filled with Shakti during this time.

During the observance of Navaratri in the Banaras Ashram, Aghoreshwar Baba Bhagwan Ramji addressed his devotees and disciples as follows:

Dear mothers and brothers! To receive benefits and teachings from a Guru, you need adequate personal and spiritual preparedness before seeking his company. To illustrate, I will tell you about two youths who went to a Guru to get initiated. The Guru asked them to go to the river and find out what kind of cargo a recently arrived ship was carrying. One of the young men promptly went to the river, found out what cargo the ship had brought, and gave the information to Guruji. The other one very systematically acquired detailed information, not just about the cargo, but also where the cargo was coming from, where it was headed, how many days the ship would take to return. With all this knowledge, he came to his Guru to answer his request.

Then the Guru gave each of the young men a stick, and asked them to go to a place where there was nobody there, to break the stick, and to come back. The first one came back quickly, having broken his stick. The second youth, the one who had acquired detailed information about the ship, searched for a long time. Then he came back to the Guru without having broken his stick. Guru Ji asked both of them, "Did you break your sticks?" The first youth replied in the affirmative. The second one said, "Wherever I went, even if nobody else was there, I found myself to be there. I saw myself everywhere. I could not find any place where I was not present." The Guru said to him, "Yes, you are an adequately prepared disciple. You have a right to come close to the Guru." To the first youth, he said, "Go and do what others do. This kind of spiritual path is not for you. You will not be able to follow it in this lifetime. Do not try, for it would be in vain."

So, there are many people who do not understand what is really being said, and whether or not we have the answers to their questions. The second youth in the story, with his curiosity, got to know that source of strength and creativity; he understood there was no place bereft of air, earth, sky or emptiness. All these are present everywhere, as are we ourselves.

All of you who have come to be with me today were not dissuaded by the difficulties on the

way, or you would not have been able to be here. You overlooked all hindrances, and now you are standing in front of me. In the same way, we have to ignore the difficulties that lie on the path when we want to come face-to-face with the Divine Mother. Otherwise, a vision of Her would be very difficult, very difficult indeed; you could try your best and yet not succeed in understanding Her.

You are often unable to understand the meaning of words, the meaning of essence, the meaning of Self, as if you were weak human beings. The result of that weakness is, many things that could be ours pass us by. After all, what do the words Gods and Goddesses mean to you?

It is in the bhav, sentiments, devotional attitudes or feelings of reverence that the Divine Mother resides. Oh, Divine Mother, you exist as a bhav! You are the genetrix of the entire natural world. We humans have designated to you a name and form for our own convenience, according to your actions at different times and in different environmental contexts. But you are One only. In the same way that the same person can be called by different names depending on what he is doing, such as a driver while driving, a rickshaw-puller while pulling a rickshaw, a bicyclist while riding a bike, etc., we have also designated names for you according to how we perceive you, for in reality you are beyond name. The names that we have given you are not really yours. You are! You are whole. You are whole within whole, you are supremely whole. You are peaceful. You are peace! Oh, Divine Mother, you are a nurturing Mother.

I see many people lugging around the burden of their own bodies. Everyone carries his body around like a heavy cloak, and it seems to him like a very heavy burden. It seems so heavy that he ends up acting like that woodcutter who got tired of carrying his heavy bundle of wood. He threw down his bundle in disgust and said, "Oh, death, why don't you come to me?" His voice was so sincere that after some time death appeared before him and asked him, "Why did you call me?"

The woodcutter got so frightened he blurted out, "Oh, please help me pick up this bundle and put it on my head!" Such is the case with us. When we get apprehensive and fed up, we ask for death. When it arrives, we get even more frightened and ask death to give our heavy load back to us. We do not say that we need salvation from that load. And because of this heavy burden of ours, we keep praying for all sorts of things. We should pray not only for personal gains, to protect our lives and our senses, but for divine knowledge so that we can get to know the Divine Mother; not the kind of knowledge that is actually non-knowledge, for that kind of knowledge keeps us in the dark all our lives.

This life is precious. Each one of us can say, "Oh, Mother! Whatever mistakes I have committed knowingly or unknowingly, please forgive me. I really do not know the complex

cause-effect relationship of things. I do not even know your true name. I just have seen you doing so many things that I started calling you by many names. On my doing so, you listened to my prayers. You paid attention to me. But my desire to communicate with you has not been fulfilled. I am not able to converse with you. I am not able to understand your cues. Oh, Mother, when we get to understand your cues, and the way you make things happen, we will be able to see you everywhere! You are like fire, like the Sun, like the rays of the Sun; you are light, you are divine!"

If you gather together and collectively focus on the same thought, and the same sentiment, and pray, then your prayer will necessarily be heard. If you try to wake up the Divine Mother, I hope it will not take you long. On the way to acquiring Divine Mother's company, many obstacles come in the way. To ward off those obstacles, we can only pray to her with a true heart. A heartless person cannot achieve anything. The one who has a heart has a soul in that heart; he has the capability of becoming soulful and close to himself. Pran (life-force) is one thing, and soul is quite another.

So, the soul of that Divine Mother, nature, supreme nature, is the one after whom we should mould our own nature in its wholeness, and this is the most important thing. Without doing this, we cannot become one with her. Gurus have thought about this, and for their friends and well-wishers have given indications of how to meditate on it. But who is at fault if people who receive those indications are not able to understand them? I was going for a walk outside when I met my "unknown friend". He told me, "Becoming one with the Divine Mother is very easy, and can be understood easily."

It is only the Mother who can give you everything: wealth, virtue, spirituality and liberation. And this can be received by a person only if he has a heart. Otherwise, what use will She have in giving to a heartless heart? In the same way, everybody knows a mantra is "self-charged". But its power can be used by a person only if he charges himself, too. We have only to make ourselves favorable to it. If we remain unfavorable to ourselves, our mantra will not benefit us. How does the mantra work? When a person repeats the mantra again and again, many very subtle atoms collect in his voice. And on coming together these atoms provide that person with many divine attributes and divine sentiments. If such a person, in anger or irritation, mistakenly says something to his friends or relatives that he shouldn't have said, that spoken word is still fulfilled. Therefore, those who meditate on their mantra should exercise great control over what they say and how they say it.

Friends! Whatever you are doing, if you are doing it with a true heart, it will not go to waste. There is a rain of nectar through the medium of the mantra. However, this word that has been given to you--if you have not listened to it carefully, have not accepted it with stability, if you are not calm inside--I don't know about it. When you are completely focussed, concentrated, absolutely engrossed and calm within your mind and heart, when you have emptied your

mind and relaxed your body, your heart begins to vibrate in a certain way. Then the mantra begins to respond, and becoming your friend, it takes you away from darkness toward light.

This happens only when you have absolute faith in the words of your Guru. Otherwise, it just does not happen. It does not matter what kind of a Guru you have. Unless you have faith in him, no achievement is possible for you. For achieving any kind of mundane or spiritual power you will have to have complete dedication and devotion. This is because the Divine Mother comes to you in the form of the Guru. She is no other. It is because the Guru is right in the heart of the Divine Mother. This whole earth depends upon faith. Even the business of the world's biggest money markets is based on faith. Because you have faith in a piece of paper, you can make all kinds of transactions with it. The whole world is held together by faith. When we lose faith, we lose ourselves. So, faith is something you can give, and something you can receive. And this faith is just a word. The word itself is the cosmic Brahma (supreme entity). One who loses the wealth of his faith lives like a lifeless person.

You are all at liberty to choose for yourself, as you wish. We are very hopeful towards that Divine Mother, on whose mantras we meditate. Let us acquire that power, and do good to all beings. I bow to that Goddess with my mind, body and soul. May She give all of you a beneficial fruit, and protect you. Bowing to Her, I take leave from you.



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