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Aghoreshwar Bhagwan Ramji

DIRECT YOUR FLOW OF ENERGY

Addressing a gathering of devotees and members of Sri Sarveshwari Samooh, Baba said:

Dear mothers and brothers, beauty is hidden within every person. This beauty is also called God. The reality of this is not usually expressed through words. Only those , who have succeeded in moving their energy upwards, are able to know beauty in this way. Energy is generated within each creature, it is the expression or use of the energy that is beauty. When we truly grasp this and experience the beauty, those inner inspirations that rise within us begin to adhere to us. By saving the energy from flowing downwards, and enabling it to ascend upwards, stability of mind is achieved. In a state of agitation, we let it flow downwards, and our mind becomes unstable and our inner strength is depleted.

Sexual energy is always one of concern. I am not asking you to be celibate, you can not stop the flow of a mighty river but you can direct it in a proper direction. By channeling the flow of energy towards right endeavors, you will be able to enrich your self. As by building a dam on a mighty river a nation is able to generate electricity and also provide irrigation by channeling the flow in different directions through canals, the flow of energy within us can be used in the same fashion. Our ancestors have given us valuable tools: different techniques of Yoga, meditation and spiritual practices, have been described in many texts for our guidance.

Once we are able to direct and use the generated energy for proper growth, our temperament will be good, all other actions and things will appear pleasing. In the beginning effort and mindfulness will be required, and gradually it becomes our nature. When we are able to channel our energy upwards naturally and effortlessly, many good things will happen to us that we will not be able to express through words. Our face will have an aura and radiance of contentment. This is beauty.

Before we take any action, a bell rings deep within us. Let us direct our energy upwards and recognize our beauty. Previously, we have painted ourselves in such a fashion that it's difficult to recognize our own interior. These are things that a Guru comes to recognize first and the disciple later on.

What stops us from deciding right away what is truth and what is untruth? The result of this uncertainty is that we seek out useless information and engage in activities of little substance. Hundreds of traditions have formed and disappeared, while some are alive and doing well. Poets like Kabir and Tulasi are still alive through their words.

There should be a stable foundation for stopping misconduct born out of vices. Practicing kindness towards others and wishing them well is the greatest spiritual practice and helps build that foundation. Be patient in all circumstances. Affluence and poverty are like clouds. The real virtue is obtained by practicing love. There should be a small group of us dedicated to helping others. We seek harmony and stability in ourselves, our society and our nation.

The virtue of being a human is developing humane attributes. We must have compassion towards other's hard times, this is the true meaning of religion and spirituality. We must practice love, faith and harmonize with others as we have with God.

PRANAYAMA AND PRANAVA

(From Aghoreshwar Katha)

Once Sudharma came to me, looking totally perplexed, after bowing down he sat down near me. I asked him, "What is your inquiry today Sudharma ?"

"Gurudeva, due to the lack of energy currents in the body, my body feels heavy and mind lethargic."

"Sudharma, this inquiry of yours is beneficial and inspiring for you and several other inquisitive people like you. Pay attention and listen carefully with your heart and mind centered. If you keep practicing Pranayama and Pranava in a relaxed manner slowly, neither for too short of a time nor too long of a time, the weakness of your mind and lethargy of your body will diminish. You should inhale through your left nostril for a certain length of time and hold it twice the length of inhalation time and exhale through your right nostril for the same length. By practice you can increase the exhalation time to thrice the length of the inhalation time. You should practice it twice a day, once in the morning and once in the evening, being totally relaxed, concentrated, sitting in a quiet place observing silence and remaining in a state of void. If you practice this, all the sleeping rays of your body will awaken and gaining a momentum will work as a medicine. Sudharma, together with this you should also practice Pranava at least for twenty minutes and not more than thirty minutes. Raise the voice of Pranava (OM MA KRING) from your naval and take it all the way to Brahmrandhra. After completing this stage this practice will take you towards a divine light and all the rays of the body will begin to become favorable to you".

Pranayama and Pranava should be done one after another, there should not be a gap between the two. Whatever benefit you will get, you yourself will begin to know. Nonetheless, I will tell you. After doing Pranayama and Pranava the bodily electrical currents arise and dispel the lethargy of the sensory organs of the body. All the virtues that enable us to understand and touch all the wonderful and heart-soothing subtle things, begin to arise. Upasaka and Sadhaka (practitioners) should do Pranayama and Pranava before and after the worship of their deity, Guru and Aghoreshwar. As a result of this, virtues are obtained that enable us to dispel and dispelling all kind of bad thoughts give us lightness of the body and inner happiness".

"Sudharma, the person who has trampled his soul, is neither drawn towards this nor is he worthy of it. People who are engaged in all kinds of uncivilized and unnatural activities and are busy with welcoming bad times, they can neither receive these qualities nor they have any right to possess them".

SADHANA OF PRANAMAYI BHAGAWATI

(Divine mother in the form of breath)

Prana vayu, the very life force is Aghar. In order to come closer to the Aghor state one must work on one self while remaining under the discipline of Aghoreshwar . If you want to know more about that Pranamayi Bhagwati, listen carefully about the technique that I am to impart to you and practice it. Once you put yourself in her lap, she will give you much comfort and strength.

Aughar Vani

(Avadhut's wisdom)

Who is the one present everywhere?

Who is in all beings omnipresent?

Who is the one ever ecstatic?

Can any one tell me?

First of all the sadhaka sets aside a time of the day when he is not feeling rushed and his mind is at peace. He sits comfortably with a straight spine. Breathing in, he knows that he is breathing in: and breathing out, he knows that he is breathing out.

Breathing in a long breath, he knows, 'I am breathing in a long breath. Breathing out a long breath, he knows, 'I am breathing out a long breath.

'Breathing in a short breath, he knows, 'I am breathing in a short breath.' Breathing out a short breath, he knows, 'I am breathing out a short breath.'

Breathing in I am aware of my whole body. Breathing out I am aware of my whole body. 'I am breathing in and making my whole body calm and at peace.' 'I am breathing out and making my whole body calm and at peace.' This is how he practices.

'I am breathing in and feeling joyful'. 'I am breathing out and feeling joyful.' 'I am breathing in and feeling happy'. 'I am breathing out and feeling happy.' He practices like this.

'I am breathing in and am aware of the activities of the mind in me. I am breathing out and am aware of the activities of the mind in me.'

'I am breathing in and making the activities of the mind in me calm and at peace. I am breathing out and making the activities of the mind in me calm and at peace.'

'I am breathing in and am aware of my mind. I am breathing out and am aware of my mind.' He practices like this.

'I am breathing in and making my mind happy and at peace. I am breathing out and making my mind happy and at peace.' 'I am breathing in and concentrating my mind. I am breathing out and concentrating my mind.' He practices like this.

'I am breathing in and liberating my mind. I am breathing out and liberating my mind.' He practices like this.

`I am breathing in and observing the impermanent nature of all things or phenomenon. I am breathing out and observing the impermanent nature of all things or phenomenon.'

`I am breathing in and observing the fading of all the Raga (lust, anger and infatuation). I am breathing out and observing the fading of all the Raga'. He practices like this.

`I am breathing in and contemplating liberation (putting an end to the roots of affliction by transforming them). I am breathing out and contemplating liberation' (putting an end to the roots of affliction and sorrows by transforming them). He practice like this.

`I am breathing in and contemplating letting go (meaning giving up everything which we see to be illusory and empty of substance). I am breathing out and contemplating letting go.'

Finally, `I am breathing in the subtle form of Aghoreshwar in me and offering that image the lotus throne in my heart.' With every breath the vibrations created by the Aghoreshwar in this empty are entering in me through out the day and night and thus the shadow of Ma Guru is always with me.

If one practices like this by surrendering in the lap of pranamayi Bhagwati, her blessing hands are always there, enabling one to sail through this ocean of life like a boat with sails on, in favorable wind.

"During Arati this morning, You whispered in my ear,
To see You most clearly I must watch my own actions,
And when they are pure, with courage and love;
when the words are spoken with sincerity and sweetness
when my thoughts are of compassion and forgiveness
then I'm seeing Your form most clear.

Oh Baba, O' Aghoreshwar! This is Your form.

After you drop your body, this is your form

And in Your body, it was You who acted, spoke,
and thought with love most pure."

John MacKay



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