

SRI SARVESHWARI TIMES

Vol.VII: No 3. MARCH 1997



Aghoreshwar Baba Bhagwan Ramji

THUS SPOKE AGHORESHWAR...

ON SADHANA ...

"Every day you should observe, analyze and ponder all that is happening within you. Accept it eagerly; make it your own. In a very short time, it will take you towards the Absolute Unlimited, which has no limits at all".

Without practices, even good knowledge turns into poison. On the other hand, even a moment of practice in the course of twenty-four hours gives you the capability to work for a very long time.

Buddha, before gaining Buddhahood, performed Aghor practices. He was beyond the do's and dont's of the world, but he knew that only by keeping a constant practice could he move ahead

on his path.

In your practices, do not try to become either God or a representative of God. Become involved in representing your Self, which resides inside you. Otherwise, when you are not conscious of your Self, and do not know how to worship your Self, you remain very harsh towards your Self. Absolutely neglecting your Self, you try to worship others! That is an insult to the pure soul residing in your body, residing in the temple of your heart, the pure soul who is available to you all by itself. The one who understands how to worship his own Self is saved from falling very low, from unspeakable troubles, and from the illusory imaginations of an unreal life. Such a person is a real human being. He is not like those who live as animals.

Knowledge alone does not lead to salvation. Flying like a bird in the sky of salvation, we need two wings; the wing of knowledge and the wing of action. By practice, even that which is hidden becomes visible. It then becomes conscious, healthy and strong.

O friend! Leaving the bed of delusion, wake up, get up and start walking on the path shown by your Guru. Together with your friend, faith, in whatever form you seek Me, you shall find Me. Death itself will get out of your way and you will reach your destination in no time".

ON PRANAYAMA AND PRANAVA ...

1. If you perform Pranayama and Pranava regularly, not too much and not too little, lethargy of body and dullness of mind will go away.
2. In performing Pranayama, we change our breathing for a moment. We breathe in through the left nostril, hold it in, then release it through the right nostril. In this succession of breathing-in, holding, and releasing the breath we should have a 1:3:2 ratio. That is to say, we hold in the breath for thrice as long as it takes us to breathe in, and release it in twice as long a time as it takes us to breathe in. For your convenience you can count this silently, or recite the guru-mantra silently in a ratio of 1:3:2 as you perform this succession of breathing exercises. Pranayama purifies the nervous system, makes our bodies very light and energetic, and promotes a flow of good thoughts. It enables us to see the divine truth within us, for which we have a deep desire.
3. Perform Pranav. Sitting still, raise the sound of Pranav from your navel and take it to the center of your skull (Brahmarandhra). This practice will take you towards a supernatural light and those powerful rays of light will become favorable to you.
4. You should persevere in the practice of Pranayama and Pranav at dawn and at dusk with concentration, sitting in solitude, in a state of soundlessness and thoughtlessness. The latent rays of light in your body will become very strong, will become bright, and will act as an elixir of inspiration for you.
5. First Pranayama and then Pranava should be performed one after the other, without too

long an interval between the two. You will begin to understand the benefits of it. It is a state of vibrationlessness, a state where no vibrations at all arise in the heart, no attachments grow in it. After practicing Pranayama and Pranava, wherever you may be, standing or walking or sitting in the lotus position, the vibrations of Pranava will keep emanating from every pore in your body from head to toe, and you will maintain a conscious experience of it.

6. By becoming concentrated and peaceful in our heart and mind through Pranayama and Pranava, the resultant creative energy spreads its light in every direction and becomes an absolute synonym for unlimited joy, enthusiasm, and healthfulness; things that are an unfathomable wealth.

ON MANTRA AND JAAP ...

1. Aghor mantra is a very cool, peaceful mantra. It is not an excitable or a hard mantra. It is of the Aghor nature; that is, very simple.

2. An Aghor guru has charged the mantra with shakti. It has the capacity of being beneficial to everybody. He gives it to the disciple when the planets and constellations are in favorable positions. Such a mantra is given for the benefit of all, but receiving it depends upon the feeling, faith and attitude with which it is accepted and practiced.

3. If you do not remain excited and impatient all the time, and remain straight with yourself, that mantra remains self-charged. You do not even need to charge it. Your success is indicated when you remain straight with yourself.

4. The mantra given by the guru should be safely kept in secrecy. Though you may recite it with your voice, it is most beneficial if it is recited through the vibrations of your heart. It will then provide great equanimity, protecting you and guiding you in all things.

5. The guru gives you a friend in the form of the mantra who is always ready to help you in times of strife, trouble and pain. It provides support when our life becomes sorrowful and seems to be disintegrating. This is the meaning of an Aghor mantra. You feel great joy, inner happiness in meeting a true friend, and great pain on separating from him or her.

6. Mantras are written in many books. But mantras from books cannot be beneficial unless they are from the mouth of a knowledgeable person.

7. Regarding initiation by mantra, it is necessary to keep in mind through whose lips we gain this knowledge. Who will be auspicious and beneficial for us? To learn it from a person who does not know the path, has not walked on it, can never be beneficial.

8. As far as your question about the mantra of the Divine Mother is concerned, mantra is always self-realized. You do not have to charge it. What is important is that one should make himself conducive to that mantra. One should follow the vow he has undertaken, and remain

simple and straight. This is the simple answer. One should remain straight with oneself. Because when you recite your mantra, perform worship, undertake spiritual practices, that divine shadow hovers around you. If you remain steadfast in your word, nothing remains impossible for you.

9. Your Guru has asked you to keep your mantra and Ishta (personal divinity) very carefully. Keep them with such care as a bird keeps her eggs. You may experience a little discomfort to the body, but even that will go away if what you keep gets pleased with you.

10. Taking an interest in the mantra fills it with unfathomable shakti, divinity, strength and ability. It releases divine rays into your body, those supercharged, divine rays that give you everything.

11. It has been said, "Guru's mantra is like a sharp sword." This sword in the form of the mantra cuts down the enemies residing within your own body, and provides a happy, healthy and peaceful life to you as well as to those who come in contact with you.

12. The molecular power of the mantra is such that it leads to accumulation of many minuscule power particles in our speech as we keep reciting it, and has a very deep effect. At that time one should be very careful not to use wrong words, for these words can have an instantaneous effect on those at whom they are directed.

13. The power of mantras remains great as long as they are not traded, bought or sold.

14. When we perform jaap with beads (a rosary), our thoughts are prevented from running away with us and are brought back to the Self. It does not matter if you voice the mantra aloud or not. If your attention to what you are doing remains unbroken, that flow does not break.

15. Misuse or faulty use of the mantra given by the guru can have adverse results. Therefore one should be very careful about its use.

16. The very moment you sit to do jaap with a clean and yearning heart, the divine energy begins to saturate your body and fills you with indescribable luster. Being vibrationless, receive it, store it.

17. Mantra-jaap cleanses our nadis (channels through which prana flows in the body), purifies the mind, destroys the three doshas (ills). By itself, the mind begins to be quiet.

18. Our speech should be so pure that when we voice our jaap, the jaap should sound appropriate to that divinity. We should voice it with the correct tone of voice. Then our voice will instantly find its object. And the divinity, attracted by it, will turn to us. If it turns to us, and we are not in the appropriate yantra, or attitude, then instead of helping us it can also have an adverse reaction. We could become confused or aggressive.

19. A rosary has 108 beads. Eight of those represent what we owe to our Guru, to our mother, to our divinity, to our father, to the ruler of the country, to the lineage and family in which we are born, and to the person from whom we receive our food. We are left with 100 beads that we count however many times we have promised ourselves to count them, while repeating the divine mantra given to us by our guru.

20. This "word" (mantra) that is emanating from within you, emanating by itself from your pores, is not to be spoken aloud. The word-is happening. The word is happening within, by itself. As we are thinking of it, focusing on it, our senses are getting disciplined. Keep your attention focused on that.

21. As you meditate and repeat the mantra, let the mantra resonate in your pran (being, life-force). When energy awakens in your pran the seed of divine characteristics will be sown. If you let jaap continue with the resonance of your heart, it will be very good. When you have enough practice, the whole process will begin as soon as you close your mouth. From your toes to the top of your head, all your body-pores will begin to resonate with its sound. You should try to hear that resonance, and the waves of joy produced by it.

22. Dispelling lethargy, yawning and dullness, we sit on the aasan with alertness, with pure intention. The very moment remembrance of name (mantra) comes to our mind, we can recite it thousands of time in a flash of a moment. Every single pore of our body begins to echo that sound, the heart begins to vibrate, a strange kind of sensation permeates the body. Such a jaap is termed as Amogh jaap, the unfailing jaap. A place where this happens becomes a charged place, an awakened place, and we ourselves become the seat of spiritual strength.

23. The very moment your heart begins to resonate with the sound of your mantra, the ether takes shape in the form of your Ishta. With practice you can see it. You may even see your Ishta in different mudras (poses) such as granting you fearlessness, victory, bestowing boons, etc. etc. The whole atmosphere seems to be charged with radiance.

24. In this age of science, sound emanates and spreads in the whole solar-system at once. Consider mantra knowledge to be the same. Consider posture knowledge to be the same, consider ritual and yantra knowledge to be the same. Look at it yourself, in reality.

25. Dissolve the mantra in your mouth and experience the joy in your seclusion.

Ashram News:

Hariji has returned to the Sonoma Ashram after visiting the other ashrams of Sri Sarveshwari

SamooH in India. This year a group of local members of the Sonoma ashram traveled to India and met with Hariji in Varanasi. The group consisted of Peter Humes, Isa Jacoby Howard Morris, Penny Snyder, Dr. Helen Thomas, Mathew Thomas, Patty Westerbeke, Christina Westerbeke, and Susan Westerbeke.

During their stay at the Varanasi ashram this group presented an ambulance, "**CLINIC ON WHEELS**" to the leprosy hospital of the ashram and equipped it with medical supplies. Funds for this vehicle came from SamooH Relief Fund. The relief fund is a vehicle through which the ashram in Sonoma lends a helping hand to organizations involved in doing good work. Funds for the Relief Fund are gathered and raised locally. Two local pharmacies of Sonoma, **Adobe Drugs** and **Longs Drug** store provided the medical supplies to equip the "Clinic on Wheels".

Yoga and meditation:

Vintage House classes will begin on Monday March 10th at 5:30pm. All other classes at the ashram will resume at the same schedule. If you do not have the schedule please call the ashram for times and days. Daily morning meditation (except Sun): 6:30 AM Sunday meditation and talk: 7:00 AM

Introduction to Ayurveda:

Dr. Helen Thomas B.A. D.C. is giving two introduction to Ayurveda seminars at the Ashram on Wed. March 19th and Wed. April 16 th at 7:00 pm. Please call the ashram to register. Limited to 20 participants only. Donations will go to the SamooH Relief Fund.

Navaratri observation:

Begins on Monday April 7th at 6:30 AM to 6:30 PM

Mahanisha Pujan: April 14th.

Ramnavami: April 15th.



SRI SARVESHVARI SAMOOH, USA
Sonoma Yoga Ashram

P.O. Box 950 1087 Craig Avenue Sonoma, CA 95476 USA
PH 707-996-8915 FAX 707-996-0388
Send email: info@sonomaashram.org

