

SRI SARVESHWARI TIMES

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Aghoreshwar Baba Bhagwan Ramji

THUS SPOKE AGHORESHWAR: ON CONDUCT...continued

49. To criticize others is ignorance. Look at things with a good vision. Be mindful of what words you use for whom, and what effect it has on the person. Understand all this, and then evaluate yourself. Act only after thinking your acts through.

50. Offense makes your heart fall very low. Take the vow with your mind, word and action that you will not commit any kind of assault.

51. Most of our ills are generated by the categories of caste and class. Because of this burden many people of a society are not able to achieve their full physical and mental potential.

52. To serve the suffering is to serve God. Real service is done by good actions and wholesome inspirations of the mind.

53. You should adopt good conduct with your mind, speech and action.

54. If you are experiencing injustice, whether it be from elements of society, or from the leaders or administrative officials, you should oppose it. To do this, it is necessary that you live a disciplined life and have good conduct in life.
55. Bad thoughts and bad actions are like a demon that always keeps you perturbed and frightened. If you want to be fearless, make your life pure.
56. To use your experience in your own way will be beneficial.
57. Communality (taking meals together) generates love. When we live together, we are equal and same.
58. To criticize anything with your speech, whether that thing be good or bad, is not good. It denotes our own weakness.
59. Save yourself from exhibitionism. To accept dowry on occasion of marriage is a grave sin.
60. Those who live on unjust interest find that their heart falls very low. If we help somebody with money in their time of sorrow, then, to take interest on that money, or to expect something else in return, is a cause of our own downfall.
61. To look back upon some of your past actions in life will give you sorrow. Perform pure actions in the present or it will lead to retrogression.
62. May God give us the strength to bear.
63. Tell a sick person about his diet and way of life also, not just about the medicine, to help him recuperate fully. With the medicine of knowledge we have to have the way of life of good behavior.
64. I hope you will keep yourself free from all tensions and stress in every way, and will pay attention to your health, to your cleanliness, and to your good behavior.
65. To want more, is greed.
66. To hoard those things that are necessary for saving lives, in any nation or society, is an indication of the weakness of the administrative structure.
67. You will have to keep yourself carefully separate from, the rigid tendencies that are prevalent in society today, especially amongst those who are competing to paint the truth as the lie and the lie as the truth.
68. How can the head of the family who is neglecting his duty of nurturing his family, be called a true head of the family? Such a person definitely is not worthy of being addressed as the father, or head of the family, or the ruling authority of the country.
69. It is not good to keep oneself in darkness. One should strive to achieve glory. One should have unfailing trust in God, and one should have this sentiment -- long as I want to be friendly to myself, the extent to which I am friendly to myself, I will be friends with others too.
70. May my speech become very beautiful. May my speech become very effective. May my speech have that supreme ability to bear with things. May my speech not hurt anyone, or generate feelings of regret in anyone. Let it be our constant endeavor throughout life, that our speech should remain ever sweet and pleasant for others.

71. Whenever a good day or good time begins, obstacles definitely arise therein - many obstacles begin to arise.
72. Be polite towards all your friends and relatives, and accept humility in your life. Then you will learn to live with politeness and love and affection with everyone - love and affection which does not have any trace of cunning or deception in it. This should be the ultimate goal of our life, and this should be our religious duty in today's day and age.
73. The kind of behavior one metes out to others, he will receive similar behavior in return, it is certain. Our actions keep following behind us. They do not spare anybody. They do not spare even gods, goddesses, or their representatives.
74. If, like the dung-beetle we carry our ego with us wherever we go, then we will remain deprived of that supreme happiness and peace, and instead of enjoying that, we will only keep criticizing each other.
75. Let us not turn away from this duty of ours. Let us not wash our hands off of our duty. Let us not overlook this duty of ours. We have to search for it. Then it arises in us, we feel its vibrations in us and hear its sound within us.
76. We say that we are going to become a devotee of the Divine Mother, that we are going to propitiate Her, that we are going to Her to establish our rights with Her. What is our right? Our children, our friends and relatives, our well-wishers, they have a right to derive some love from us. Are we able to give that love to them? If not, people of such unkind temperament who are involved in such cruelty, will not find shelter anywhere on earth.
77. We will have to think definitely that those idols (living beings) in whom God himself has breathed-in life, are the idols we are going to respect. We will give them love, we will receive love from them, we will receive affection from them, and we will feel great pride and satisfaction in receiving all this from them.
78. One who desires somebody else's wealth for his own convenience, remains dependent on that person. In the same way we are indebted to our mother-father, guru, nation and society. And there is only one way to pay this debt back -- never turn away from our duty of "welfare of all, happiness to all".
79. One who leaves his own home and keeps roaming around other people's doors, loses his own respect and becomes an object of neglect everywhere. Nobody then comes even to sit with him.

On Time

1. Our extremely valuable time is rapidly running away in a continuous succession of morning, afternoon and evening and today and tomorrow. Today goes away everyday and tomorrow remains tomorrow, it is never going to arrive. Something else will arrive tomorrow.
2. If we keep overlooking time, if we keep misusing it and keep blaming it, we will not be able to make a history of our own, and there will be no justification for our taking birth as a human.
3. The bad habits that we have, instead of becoming timely about them we invite many kinds of diseases which we do not need in our lives. After doing this we are forced to pray to and to beseech God, and so we try to snatch away His time too.

4. You have come into this world alone and like the morning, the afternoon and the evening, you will depart alone with this day and this time.
 5. Although it is not good to fixate on the past, it is not good to completely forget the past either. Neither is it wise to understand the present only as the present, because the present is very different from what we understand it to be now. It is so different that we just do not know it. The great Unknown whom we call God, only knows it. It is He who gives us the inspiration to say something, hear something, and to come up to this point.
 6. Some want to put their valuable time on gambling and drinking, and abuse it. Not only do they not realize its value, with their valuable time they also devour their feelings of respect. Then they exude terrible blackness in the environment around them and destroy their life.
 7. When you become time-bound as the birds and animals etc. are, you will be victorious on your senses. Once subjugating the senses you will gain control over your faulty life-style. Then your daily routine will become a source of inspiration to others. Your livelihood will make others also happy with you and nobody will give it the evil eye or try to undermine it. Whether it be the rulers or the robbers, nobody will attack it.
 8. This life is not meant to do just one thing for all your life, or for the whole year, or for the whole month. It is time-bound, that till this time I will do this thing. After that I will also make an effort towards my livelihood through which I will be able to nurture and provide for my dependents, my friends and relatives, my children and grandchildren, my family and my aged parents. If we have an insulting attitude, that we are the only one (the best), then our quest will be absolutely incomplete. The result of this incompleteness may lead to our disciplined practice, our contemplation, meditation etc. to go to waste.
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Ashram News

Up coming events

Guru purnima The annual festival of Guru purnima will be celebrated in the Ashram on Saturday, July 19th . Please mark your calendar for this day and plan to spend the day at the ashram. A detailed schedule will be announced in the next newsletter. Accommodation at the ashram is limited for out of town visitors, please let us know in advance if you plan to stay at the Ashram.

Full Moon:

Full moon havan will be on Friday, 20th of June.

Ayurveda at the Ashram: Introduction to Ayurveda series continued...

Wednesday, June 25, 7:00 PM to 9:00 PM **Dr.Helen Thomas** will be speaking on Ayurvedic approach to

Balance, Prevention and Rejuvenation for the Summer season. The topics will include diets, routine, exercise and habits for total harmony during the Summer season.

Seva (selfless service) project of Dr. Helen Thomas:

Dr. Helen Thomas is available at the Ashram every Friday from 11:00 AM to 2:00 PM for initial consultation and pulse diagnosis. No appointments taken in advance, first come first serve basis. All the donations go to projects of Samooh Relief Fund.

Yoga and Meditation

Meditation (daily except Sun.) :6:30 AM to 7:15 AM

Sunday Meditation and satsang: 7:00 AM to 8:00 AM

Daily evening arati: 7:30 PM to 8:15 PM

Hatha - Yoga Sessions

Mon.: 5:30 PM to 7:00 PM at Vintage House

Tues.: 9:30 AM to 11:00 AM at the Ashram

Wed.: 5:30 PM to 7:00 PM at the Ashram

Fri.: 9:30 AM to 11:00 AM at the Ashram

Sat.: 9:30 AM to 11:00 AM at the Ashram



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

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