

# SRI SARVESHWARI TIMES

Vol.VII: No 8. AUGUST 1997



**Aghoreshwar Baba Bhagwan Ramji**

## **GURU PURNIMA ISSUE**

### **Gurupurnima, celebration of Love and Trust**

On July 19th the festival of Gurupurnima was observed with much enthusiasm at the Ashram in Sonoma. Activities began at 6:30 in the morning and continued through out the day. Over one hundred people dropped in through out the day and participated in various activities. The celebration ended with satsang and arati in the evening. During the evening satsang (talks) **Baba Harihar Ramji (Hariji)** addressed the gathering as follows:

On this auspicious occasion of Gurupurnima I would like to welcome you and embrace you with my heart. Gurupurnima is the celebration of love - that divine love that flows between the Guru and the disciple. The question arises who is the Guru and who is the disciple. Although we know that Guru is within ourselves in the form of our higher ideals, our guiding principles - our own higher self, until we come in touch with the Guru within, a Guru in the

physical form is required where we can put our love and trust.

It is human nature that we learn things only from others. This tendency of ours is a curse as well as a blessing. Mostly our society is infested with the manifestations of a lower nature. There is a tremendous attraction in things of the lower nature. An undisciplined mind gets pulled very easily in that direction. It is not very apparent what kind of influences are absorbed by a young person but it becomes very obvious as the child grows up. As we grow up these influences of lower the nature take root and begin to rule our tendencies.

Keeping this in mind our sages devised a very practical system: each child should have discipline of someone else besides his or her parents. It is said in the scriptures that each person has three deities: mother, father and the Guru. These are the trinity of Brahma, the creator; Vishnu, the preserver; and Shiva, the destroyer. Thus mother becomes Brahma because she gives birth to us, the father becomes Vishnu because he protects and provides, and Guru is Shiva who destroys our tendencies of lower nature and ignorance. The Guru's place is right next to the parents.

If someone said that he was born without a mother, it would be a lie, or if someone claimed he did not have a father, he would be considered a bastard. In the same way, if someone claimed that he did not have a Guru, he would be considered unpolished because he had never had the tight reins of a Guru over his mind, thoughts, tendencies, etc. How can one trust an undisciplined person

In old India it was considered blasphemous to call someone Nigura (without a Guru). To be a person without a mother, father, or Guru was almost unbelievable. In those days it was a must for each child to leave his parents home and go to spend a few years in Gurukula, in an ashram, be he a prince or a brahmin's son. They had to live under the harsh circumstances and discipline of their Guru. People would introduce themselves as "I am so and so's disciple, so and so is my father, so and so is my mother, and such and such is my name.

If we have to have a beautiful garden, it is a must to have an adept gardener who knows when to water the garden or drain the water if there is excess. A good gardener also knows about timely weeding, pruning and fertilizing. He is always alert towards stray animals who graze in the garden. As a result the garden remains a healthy and productive garden.

The human mind is also a garden. All kinds of plants, shrubs, trees, and creepers sprout there in the form of various influences, thoughts, wishes, desires, vasanas and agendas. Many of these are unnecessary. Such plants volunteer and grow rapidly, they can destroy the beautifully cultivated garden if not checked. That is why an adept gardener uproots such plants right away and brings tested and tried seeds of beautiful flowers from afar and plants them.

Guru is the gardener of his disciple's mind. Guru keeps uprooting wild growth of unnecessary attractions, attachments, and tendencies from his field. With alertness and caring, Guru sows fine seeds of higher consciousness. Some claim, "I don't need a Guru. I will cultivate myself." It is true that we have the capacity to, but very few have been successful at it. We cannot see

ourselves with our own eyes. We need a mirror, another human being. If a doctor is ill, another doctor is needed to take his pulse. We can criticize others and also give them good advice, but in our own case we are unable to do it. If you make the criminal the judge, he will not be able to give an unbiased judgment about himself. We will have to resort to another judge to get a right judgment. The work of self-growth is also the same.

Guru is the mirror. Guru is the eye that enables us to see ourselves. This is my understanding of the Guru, and this is what I have lived. When you begin to live under the discipline of your Guru, it is so sweet. I can not describe it in words. When I was living with Baba in his service, my mind was always in tune with him, and with his needs, or what he might think of if I did certain things. Each of my actions were tested and tried on that scale. That was my measurement, each action weighed on that scale. Nothing escaped that scale, that filter. Nothing.

I would be walking in the market and if my eyes fell on a rare fruit, I would say, " Ah, Baba might like this," and I would bring it home. The feeling that arose in my heart while carrying the fruit home and presenting it to him could not be described. Although Baba might reject it or criticize me for paying so much for the piece of fruit, it did not matter. Deep inside I could feel his love. When you live around your Guru, a part of you is always in tune with your Guru. Living becomes meditation in action or living in meditation itself. I did not seek an excuse to behave otherwise, or to be away from him, because I did not want to be dishonest with myself and the intensity of my love for him. And this is what we learn from our Guru, and how we learn from our Guru. The foundation of such a relationship lies in love. Love is the foundation of this creation.

This day of Gurupurnima is the celebration of that foundation, that love. You are here because of that love in your heart. You have come from such a far distance, drove for hours. Many of you have been working hard for days and weeks preparing the ashram grounds for this celebration. The Ashram is the Guru's body. This whole ashram is the expression of your love. That is why everyone who sets foot on these grounds are charged with the Guru's shakti, is touched by your love that you keep pouring incessantly. The very existence of this ashram is based on love and trust. Baba's clear directions to not have a price tag on teachings, meals and accommodations at the Ashram was a clear directive to trust. He said to me, "Do not charge money, give your love freely, go, and have trust in your Guru. Divine mother will provide." With no secure means to generate revenue, we have been able to not only sustain this ashram, but also we have built the needed structures. It is a perfect example of the manifestation of that love and trust. It is all because of your caring and listening to the Guru within.

I am not the Guru. I am the same as you are. I do not want to be put on a pedestal. I just want to be that instrument through which the Guru's energy can flow. Although I put on that cap sometimes, a part of me always knows that I am just putting on this cap. It has to be done. It makes it easier on us all. If you encourage me, I get encouraged. When I see the love and trust

in your eyes, I feel inspired to keep moving, keep preparing myself, keep shining myself to be a more and more suitable instrument through which the Guru's energy can flow. We all are that instrument. The energy, Guru's Love, is the common thread that ties us all together.

Baba's teaching is to go out in the world. If there is hunger, become food for the hungry; if there is thirst, become water for the thirsty; and if there is lack of air, become air for the needy. This is the way of Aghor. This is the practice. This is the Guru. Living the teachings of the Guru is like being with the Guru.

As far as this Ashram is concerned, all kinds of things go on here. We have yoga, meditation, chanting, morning and evening arati with incense, lamps and flowers. We have dinner, gardening, and throughout the day, people drop in just to be quiet. To be a part of the Ashram you do not have to participate in all the activities. It is like going to a restaurant. You do not eat everything on the menu. You choose a few items from the menu and are satisfied. Every person who walks through the gates of the Ashram is a part of the Ashram. I value each and every one of you equally. Your presence is the presence of the Guru, or God.

We gather here to practice the teaching's and ways of Aghor. There are no do's and don'ts; nothing is pure or impure. You are encouraged neither to grab on to something nor shun something completely. You are neither for something nor against something. Staying free from over indulgence or deprivation you keep living a carefree life. When all of our actions are weighed and measured on the scale of the Guru and filtered through the sieve of the guru's teachings, we find ourselves in the company of the Guru.

Once again I would like to express my love and gratitude to you all for making this event a very special event. May you all find your Guru and be blessed with Guru's grace. May Aghoreshwar's love keep showering on us all. I bow to the Guru residing within you who is your constant companion and take leave of you.

"Om Har Har Mahadeva."

Other speakers also expressed themselves on this day during the satsang:  
Following is an excerpt or their talks:

**John MacKay:** The relationship with my Guru is, not my will but Thy will be done. For me, I can say that I draw on my Guru as often as I remember. It is usually when I am feeling uptight, my mind has latched on to something that is a problem and I feel responsible. I feel trapped, it feels as if that is my universe. To me Guru's presence becomes obvious only by remembering. There are times in my mind when I will go to Babaji, I will call him up on the phone. He will say, breathe. I will go, right...thanks. And there is freedom there, there is

remembering that there is the blue sky outside of the clouds. My Guru is with me all the times.. and all I have to do is remember. My mind can only take me to the edge of the shore but it is only my Guru who can take me across. I am ever grateful.

**Melissa Goode:** I am here because I believe in the impossible. I believe that all people can learn to love everyone equally. I believe that we can learn not to criticize others. I believe by not criticizing others we learn not to be so critical of ourselves. By loving others, we begin to love ourselves. I think love encompasses all the virtues. I believe my highest Self, my Guru is Love. I believe that fear does not exist in love. Sorrow does not exist in love. I believe that enlightenment is possible for all people. The most important thing is to believe that it is true. With belief you can start walking, you can start climbing that very high mountain; by exercising the virtues that you hold dear, you get stronger and stronger; you get closer to your Guru. It is very difficult at times. Many times we climb up to a pinnacle and then fall back. With the grace of our Guru, we pick ourselves up and keep on going. I thank God for this path, I thank God for my Gurus, I thank God that I am here.

**....other speakers to be continued in next issues:**

---

### **Up coming events:**

**Navaratri begins: Oct 2nd.**

**Mahanisha puja: Oct 9th.**

**Ram Navami : Oct 10th.**



SRI SARVESHWARI SAMOOR, 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](mailto:info@sonomaashram.org)