



Aghoreshwar Baba Bhagwan Ramji

thus spoke Aghoreshwar on:

Sadhana (practice)

1. Aghor is the path of simplicity.
2. It is the cultivation of right speech and expression that is known as the worship of Vageshwari.
3. The cultivation of right speech begets a very sweet essence.
4. Dear Sudharma, we should have the ability to cope with things. We are on the path of the ascetic. We should accept what is appropriate for us and reject what is not.

5. With strong determination and practice we can get to know the Unknown.
6. I find that all the married members of our Samooh are worshippers of the Creative Energy. A male becomes whole only by contact with this feminine Creative Energy. It is only by contact with this Creative Energy that men derive the talents of intellect, strength, patience, ability, charity and pity. The sorrow that is evident in this contact is merely a weakness of the male's illusion of attachment.
7. We need no ostentatious display to please God. The method of worshipping or pleasing the divinity dearest to your heart is confidential. Your Isht (the deity of your mantra) is hungry only for the Self-sentiment (atmabhava) that you have, and desires only the flower of your beautiful heart.
8. If good thoughts are not applied in practice, they fall into disuse, and become painful.
9. I will ask you to worship not the past but the future, so that you may attain the divine light of the present.
10. We are not just speakers about equality. We are practitioners of a holistic Yoga that generates balance and equality.
11. Reassure daily your soul and your life-energy that you will search for the Supreme Soul, and that you will spread divine virtues amongst the people of the world.
12. You will find divine knowledge only when you lose your egoistic attachments.
13. By thinking about your "Self", vices will not come to you and your body and mind will become pure.
14. There is power in the **mantra**. It has immense affect in the word.
15. You should try to awaken the divinity residing within you. Only then will you derive true joy.
16. Human beings are one, whether they be males or females, Hindus or Muslims. The Omnipresent Soul is present in all of them.
17. Seeker! To escape attachments and jealousy stop feeding the fire of material desires. The fire will go out. To attain a state of liberation this action is necessary.
18. All practices are practicable, but all practices are not practicable for everyone. The choice of your practice will be made by your guru for you.
19. Service for social welfare and fulfillment of appropriate social goals is a great service to the Creative Energy. There is no other spiritual practice, knowledge, or salvation greater than

this.

20. Do not express through your voice the deep knowledge residing within you. Rather, express it in your behavior. Transform "meaninglessness" into "meaningfulness" by being of service to others.
21. Only that which is not tremulous to our own, or someone else's heart is acceptable.
22. Focus and concentrate. Do not be careless and negligent and later repent. This is our discipline.
23. Live within society. Live without ego. Keep in mind not to squander the greater part of your valuable life chasing after prestige or recognition. This is also known as meditation.
24. You will have to do more than give lip service to the idea of "desire-control". You must practice it in behavior. Then only will you be truly accepting the ideas of the great saints.
25. Look. Never do anything just because others are doing it. "One who does yoga as a copy cat, weakens his body and his practice. Make your mind more mature. Get away from that which should not be done.
26. Real happiness lies in giving up even giving up.
27. Whatever is gone, is gone. Keep whatever remains.
28. Struggle is necessary for success.
29. Act according to the inspiration you get from within. Do not be artificial. Never harbor conceit.
30. Wishing without action begets nothing.
31. Live a natural life. You will achieve the clear vision of knowledge.
32. Do not amass too much material wealth. Share it with those members of society who have become resourceless. This is known as the inner spirituality of equal vision; this is known as all encompassing empathy.
33. Teaching without Diksha (initiation) widens the gap between the guru and the disciple.
34. We will have to understand the indications sent by all-liberating Tara. O seeker! Become a generator of the state of spiritual unity within, even during your state of sleep. This will make you a specialist in absolute knowledge. What can be better than this?
35. You can find a lot within yourself which you cannot find in any history or literature, or in any inscriptions, or through rituals and devotion. In essence, what you can find by an

exploration of yourself is better and higher than things achieved through other mediums. I am exhorting you to be active towards this reachable goal.

36. On completing the process of pranayama (breathing exercises) and pranav (vibrations of the seed mantras) electrical currents are generated and end the lethargy of all your senses.

37. When you start meditation with a strong resolve you immediately achieve all the things, substances, resources that you desire. How do you achieve that? You achieve that through the medium of vibrations. This is a proven truth. This is a characteristic of the truth. It is to achieve the glory of this knowledge that many scholars, ascetics, and yogis are doing austere practices.

38. Say, what is wealth? At the inception of all prayers we use the mantra, "Tatsat" (that, which is true). Your best fulfillment of duty, your sweet words, your good character, your complete absorption in the most venerable inner spiritual strength, all these are your wealth. With this wealth you can acquire anything in the invisible field of divine existence.

39. Friends. Let your prayers, your practices, your mantra-recitation, your meditation, remain a mystery within you. And this will happen within you by your effort only. By this effort, and by a silent acceptance of it, we can achieve a great many special things which we cannot by opening our mouth.

40. With our solid intellect we should try to understand her as the same creative energy everywhere, in every form. If we cannot do that then we should try to understand her in her different forms. But we should definitely try to know her, and try to be knowledgeable about her, in one form or other. And this effort of ours actually is that real devotion, that real prayer, real meditation, and real unshakable faith, in the absence of which we lose such a lot that is ours.

41. In that state of deep meditation the seeker remains absolutely quiet. He does not say anything but lets the vibrations of his heart communicate everything. And within this vibration resonates the mantra of that divinity given to him by the guru. Then, he manages everything easily.

42. Our inner being should remain constantly with our divine, while at the same time we keep performing our duties with our eyes, nose, mouth and hands.

43. Sudharma! You will have to know this absolutely completely. Knowing it, devoted to the feet of that unknown divine, you will have to explore and experiment in a particular way. Because philosophy does not remain practical, it is incomplete. Mere philosophy keeps us, and our understanding, separate and away from the truth. Truth, and the grace of that unknown divine are the matters of ultimate practicality.

44. An Aghoreshwar seeker does not have a body-oriented intellect and understanding. He

has a spirit oriented intellect and understanding. Because of this and their strong resolve, such seekers can reach the deepest places, and the deepest understanding of anything. On reaching that place they become very humble. They become so humble that their voice then expresses only the best for everyone. Then, they no longer have any place for distorted words in their dictionary. In fact, such words do not even arise in them at all.

45. You know the straight path. The straight path is the path of the dear one. Dattatreya, Abhinavagupta, king Harshavardhan's father's guru, Aghor Bhairavacharya, Kaluram and Kinaram, all these self-realized people achieved success by walking on the straight path only. If you walk on a crooked path, you can hurt yourself and break your limbs. You can become a victim of distortions. You can be trampled by the unwary on the path. All these things are fully possible.

46. We have been wandering in the jungles of the mind for so long! We do not even know for how many lives we have been wandering so, and are still wandering. Oh God, till when will we keep wandering lost in ignorance! God, we have been through a lot. We are tired of wandering lost. Give us a path. Alight us on the path. We are so tired of wandering now ...

47. When we save our strength and take the vow of remaining with one woman, then it is a great austere practice by itself. What practice can be more austere than that? This is a bigger vow than worshipping divinities and going to the doors of saints and fakirs. This is a vow that also pays respect to your guru. If you really want to worship that creative energy, then you will have to take support of the creative strength within. And save the strength within. And refine that strength within. You will have to incubate it like an egg.

48. I meditate on the Divine Mother. I meditate on solitude. I do not think of this and that within myself, I do not listen to it, I do not argue with it, I do not hold those sentiments at all. I just draw on the ambrosia within, and count it on the rosary, and drink from the ambrosia of that exhilarating energy. Closing my eyes, I am absolutely absorbed in it. Now I do not have anything to do with illusions.

49. I did not like living in villages or cities. Sometimes in the summer when the Sun would be setting I would sit with well-wishers and be absorbed in thoughts and discussion of good acts and welfare of all. Sometimes when currents would arise in my mind for seeing pure sights, I would resort to my unwavering vision, and think about them within. Sometimes I used to resort to different mantras. And with that, I would reflect on the knowledge imparted by the mantras, and used to think of myself in the form of the mantra too.

50. The prayers and meditations that we perform regularly do not go to waste. In one form or other they will definitely bear fruit in us. And we will achieve that supreme gift which gives us limitless peace and contentment.

51. Things available to people in different places in different ways. Often, it happens in the

way that you want. And it is then wholesome for you. Things become available depending upon the strength, and the way, in which you make your resolve. One can never say exactly how that Divine Mother bestows her grace on us, how and in what places, and in what forms she reveals different things to us.

52. While performing all our daily activities if we remember that divine energy for even a moment out of 24 hours, remember by stabilizing our mind, by holding our senses within, and stay with ourselves for that moment, then it will truly qualify as "remembering the divine". It bestows tremendous creative energy and insight on us. It is this creative energy, then, that takes us to different places and makes us meet nice people.

53. Display of your spiritual powers is in very bad taste. You have not received those powers to deter people from their action and to produce easily for them whatever they desire. This weakens your spiritual pursuit.

54. To achieve that great grace, that supreme soul, that cosmic energy, all that we need is self-control. Performing all kinds of violent austere practices does not qualify as real quest and seeking. Performance and observance of good character and self-discipline qualifies as real quest. Such a quest has great meaning. You know in Hinduism that people who have maintained good behavior in life have achieved the respect even of Brahma, Vishnu, Shiva and all other divine beings. They all bow their heads to him. Otherwise you may keep beseeching them and they will not come. If you lose your good behavior, if you lose your self-discipline, then you cannot follow your quest. If you cannot follow your quest you will not be able to achieve the company of the divinities.

Ashram News:

Babaji (Hariji) is scheduled to return to the ashram on Feb.28th. All the activities like morning meditation, evening meditations, seva etc. are going on as usual. There will be a new schedule for activities after Babaji returns. For information please contact the ashram.

Full moon havan: Full moon havan is scheduled for Wednesday, 11th of Feb. Please call before coming to participate in the havan.

Navaratri: Navaratri begins on March 29th and ends on April 5th.



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