



Aghoreshwar Baba Bhagwan Ramji

MY TRUE -SELF

It was the second day of the spring Navaratri of 1964. Addressing to the seekers gathered before him, Aghoreshwar said, "Today, listen to the secret that even yogis keep craving for": Long, long time ago, when neither this creation nor I had emerged. Out of vibration in Aatmika Shakti, I manifested for the first time and it was only after my being that this creation emerged. At that time with my subtle body I was absorbed within atoms of each molecule in the form of Shakti (energy). Because of my Ichha shakti (will power) I came on this earth in the form of Kalpa Vriksha (wish fulfilling tree). Sitting under this tree, by their practices various sages, saints and realized beings like Buddha, Jesus and Mohammed obtained the knowledge of the Absolute and many more would obtain that knowledge in the future. When this creation in the form of vibration gets out of my sight, dissolution happens.

At that moment, piercing the akasha (sky), I sit on the slab surrounded by various flowering bushes, in the mahakasha (the great void). It is I, in the form of various sages and saints, return to the earth and liberate the various creatures of this world.

Emerging as flowers of those bushes that have obtained nirvana (liberation), I keep gazing at the great void, Kapalika, atmika shakti (self contained all pervading power). Sitting on that slab together with my steadfast consort, bhava (deep sentiment) I obtain that inexhaustible knowledge. Merely by a fraction of a particle of this vast knowledge names and forms such as Buddha, Jesus, Mohammed, Rama and Krishna become popular on this earth. It is I who gave them the authority to deliver and also to alleviate the sufferings.

These various boatmen with various names and forms ferry the creatures, across the ocean of life on various boats. For example, Buddha boat, Christ boat, Muhammad boat, Rama boat, Krishna boat, etc. When passengers of these boats become aggravated, in order to give guidance for a peaceful and restful journey and when inspired by my atmika shakti I incarnate on this earth, in the form of Bhagwan Kapalika.

When I incarnate on this earth in the form of Bhagwan Kapalika, making my dwelling under the kalpa vriksha, the wish-fulfilling tree located in the center of the earth, I tell my stories to my sincere and brahmnistha (one established in the direct knowledge of the Brahman) seekers. Listening to my tales, those brahmnistha seekers become totally satisfied and blessed, and obtain nirvana. After they obtain nirvana, I call them back on the same sunya shila, the grand void slab where having finished their duties and time the earth, the sky, the sun and the moon etc return to and are absorbed into me. The medha-shakti, (capacity of retention of the obtained knowledge) which enables one to know about nirvana, is contained within me. It was through my inspiration that Krishna awakened Arjuna and Vashistha awakened Rama. Gita and Yoga Vashistha are still present today in the form of their history.

Listening to this spontaneous spring of words, the brahmnistha seekers enquired, "O Bhagwan Kapalika, Aghoreshwar! The slab that you have just described, what is it? And what is the meaning of sitting on it"?

Bhagwan Kapalika, Aghoreshwar replied, "A nirvasanic chitta, subconscious mind void of any vasanas (subtle desire) is that slab. This slab is the symbolic of atmika shakti (soul strength) and it is mahananda, the great bliss. I is the form of that atman, Self and being in a state of vibrationlessness is sitting on it. The great yogis, sages and saints keep searching for this knowledge life after life but are unable to obtain it without My wish. Whoever has been able to obtain it, it is because of My atmika shakti's telling."

At that very moment a sage appeared on the scene it seemed as if Vishnu dismounting from Garuda or Shiva from Nandi descended from the heavens. All the devotees bowed to the sage, Bhagwan Kapalika, Aghoreshwar also got up and embracing the sage offering a seat next to

him.

The Secret Of the Self and the Conscious mind

The sage enquired, "O Bhagwan Kapalik! How can one see the formless atma, the Self which permeates us all? What is the difference between the Self and the mun, the conscious mind?"

Bhagwan Kapalik spoke in a very sweet voice, " O sage! The Self can not be known by religious texts or by belonging to a certain caste. Just like empty space, the Self permeates all. No matter how hard one tries, it cannot be touched nor attained by any means. The Self can be experienced only by the memory-machine which is powered by the power of intelligence. When the consciousness of dualities emerges, such as the duality of knowing and not knowing, the duality of perceiving this or that, the knowledge of this duality is perceived only by the mental power of memory, which itself is the self determined power of the Self. When the awakened Yogis come to realize this form of the Self, they experience the eternal joy of the ultimate void, and they loose themselves in it."

Word is the truth. Words dissolve unto themselves, whatever form may they have taken. No traces of this form remain once its concrete manifestation dissolves. This goes to show that the Self is beyond even the word. The Self is reflected in the highest state of samadhi and that is what should be known. This is one method that has just been described to you to experience the Self, although I know of even higher methods which can lead one face to face with the Self, but I am unable to put them in words because they pertain to experience. By putting them in words one can not understand them.

Just as no one has seen whether the conscious mind is black or white, so is the case with the Self. Everyone knows about the state of the mind but none can see it face to face. The Self should be understood in the same way. The conscious mind is a reflection of the Self and after mastering it one is able to experience the Self. There is as much difference between the mun, the conscious mind and the Self as between the sight and the scene. The sight is the scene.

O' sage! You are very fortunate to have the curiosity about definition of the Self and its power of intelligence. The Self can be known only by mun, the conscious mind. That mind is a reflection of the Self. In the same way that there is no difference between the Sun and its sunlight, take the mun, the conscious mind and the Self to be the same. If there is no light, the Sun would not be there either. In the same way that one determines the presence of the Sun by seeing the sunlight, understand the Self through your conscious mind. Just as true renunciation strengthens true knowledge, take the conscious mind and the Self to be the same. True renunciation exists where there is no attachment or envy; where there is no heaven or hell; where the consciousness of me and mine does not exist anymore. When this happens, mental vibrations do not emerge. And when mental vibrations do not emerge, the existence of the world is not perceived either. This is the true knowledge. O' sage! Just as there is no

difference between true knowledge and true renunciation, take the conscious mind and the Self to be the same.

O' sage! Establish yourself in padmasan (lotus sitting pose) on the slab of conscious mind, and focussing your heart and mind experience that Atma-Ram (the Self). O' sage! Just as the lord in the form of Kapalika remains still, may all, having renounced the hunger of sensory organs, become peaceful. Just as the birds in flight spot a tree, descend to sit on it, and obtain rest and peace, may all obtain that rest and peace. Just as an individual detaching itself from mind, voice and body attains death and obtains peace from the chaos of the world, may all obtain such peace. This illusory form and sight appears visible like a mirage. Relinquishing it and entering into a pure heart-mind, may all become peaceful. Just as the ocean remains quiet on the New Moon night, let us be peaceful too. Just as the Himalayas are peaceful, sadhus having mastered their senses become peaceful, Avadhutas detaching themselves from praise or blame become peaceful and Brahmnisthas (those who have realized god-hood) seeing the Self in all creatures become peaceful, may we all obtain such peace. Just as after coming face to face with the Self, the mun, the conscious mind becomes like a roasted seed (the seed that does not germinate again), may we all transform to that state.

After saying so, Kapalika Aghoreshwar in the form of the Self, voiced the mantra, "Om Satchid Ekam Brahm" and stabilized himself on the rock of the conscious mind. One of the seekers present at this discourse asked:

"Gurudeva ! please tell us What is the embodiment of divine beauty."

The beauty which is unavailable even to the gods is the name of this moment that we just had. Such moments are rare even for the gods. Great sages and saints keep craving for momentary satsang (company of a realized being) like this.

"Who was the sage that you were referring to?"

Sage was none but the mun, the conscious mind itself, sitting and listening.

"Gurudeva Aghoreshwar, who were you?"

I was the "memory" who was answering the questions of the sage; mun, the conscious mind.

"Who was Bhagwan Kapalik?"

The Self is the Bhagwan Kapalik.

Further Aghoreshwar said, "As Buddha obtained peace after Buddhahood, may you all obtain peace by finding the Self within you through your mind, voice and action. Just as a turtle secures itself by withdrawing all of its limbs under the shell, may you experience that peace by withdrawing all your sensory organs from the world. Cravings torture humans and are the

cause of all foul tendencies. In order to save yourselves from the fickleness of tendencies, behold Bhagwan Kapalik in the form of the Self, sitting on the rock of the conscious mind, just as you find me sitting here before you. This is the true essence. Buddha has called this knowledge Mahagyan, Christ has called it the teachings."

Because of pollution in the conscious mind everything appears to be defiled. When the conscious mind is purified, the food offered by even the lowest of human being appears to be pure. In contrast, if the conscious mind is defiled, even the purest food offered by holiest human being appears to be repelling. This knowledge was availed by Bhagwan Kapalik to beings like, Buddha, Jesus, Vashistha, Rama, Krishna, Muhammad, Nanaka, and Arhanna in the days of yore. O' Brahmnisthas (those in union with God) may you all obtain this knowledge at this moment with your memory that is being given to you through the voice of the Avadhuta. The knowledge that is given to you through the grace of your Guru is craved for even by the celestial beings.

Heart and mind

When we say there is a conflict between the heart and the mind, it is the mind that is in conflict. The heart knows what it wants. Whether to listen to the heart or not, is the conflict for the mind. Mind is always of two minds, at least! The heart by itself is always clean. The mind by itself is always confused. When actions are initiated by the mind, life's journey is full of doubts and conflicts. But when the heart is the source of action and the mind is employed to "make it happen", the mind will have no conflict in making decisions. Then the journey is joyful. "Going" becomes the "goal".

It is easy to know whether the direction is set by the heart or the mind. If there is oscillation between "this" and "that", it is the mind.

For the heart, there are no options.
- Prasanna.

Up coming events at the ashram:

Full moon Havan: Monday, May 11th

Ayurvedic Clinic by Dr. Helen Thomas: Monday, May 11th.

Talks on Ayurveda by Dr. Helen Thomas: *The Ayurvedic tips for Summer Season:*
Wed. May 20th : 7:30 PM to 9:00 PM.

Daily Morning Meditation: 6:30 AM to 7:30 AM

Daily Evening Arati: 7:30 PM to 8:15 PM

Sunday Satsang and seva: 7:30 AM to 10:00 AM

All the Yoga classes continue to be held at the same time as before.



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