

SRI SARVESHWARI TIMES

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At least make a compromise
with yourself and have patience

AUGHAR VANI, Avadhuta's Wisdom



Aghoreshwar
Baba Bhagwan Ramji

Words of Aghoreshwar

How bright, how clean our future becomes when we clean our heart.

A person caught between two minds does not remain either with himself or with the other. He loses everything in that state of being in two minds.

Where you find the feeling of service to others, and of learning and teaching, there you will have to accept everything in the same way that the river Ganges takes unto itself both the dirty drains of the cities as well as the sacred rivers coming from the mountains. They all merge together and flow with the flow of the Ganges with which it redeems others, it provides service to others. If it was alone, Ganges would not have been able to do this. Exactly the same is Aghor.

A friend should be like the earth, which keeps moving all around the Sun, and keeps looking for light. On deriving that light, beings of the earth become happy, achieve peace and are able to perform many of their actions.

You are tricked by yourself at every moment.

Seeker! You should live in such a way, you should do in such a way and you should behave in such a way that nobody gets cheated by you, nobody ties you in the chains of name and form, nobody sets limits for you, nobody measures you with anything. You should become limitless, you should become immeasurable. Become so, that even if somebody cheats you, you should not cheat anybody.

If our Guru or our respected elders show brusque behavior towards us then we should search within ourselves to see that we are not under the influence of bad company, wrong advice, wrong actions, wrong literature, and heresy.

I know that you will impute the meaning of whatever I have said in front of you now,

according to your own thinking.

We do not want to look at anything with suspicion, nor do we want to hear such a thing.

Instead of meditating, paying attention to your behavior is the greatest prayer. To be ever cognizant of our behavior is beneficial for us and for others too. This is the greatest friendship to ourselves.

Pictures influence the thinking of a person, and thinking influences the character and behavior of a person.

You cannot satisfy all desires even if it rains coins of gold. And every happiness ends in pain. An aughar who has this wealth (of knowledge) is to be appreciated, he is to be respected.

There is no fire stronger than carnal desire. There is nothing worse than hatred. There is no pain greater than internecine acrimony. And there is no joy greater than pure Nirvana. Health is the biggest wealth. Contentment is the greatest treasure. Self-confidence is the best friend, and pure Nirvana is the best joy.

One who gets to know the solitude of silence, one who gets to experience the joy of silence, he remains free from acrimony, fear and sin, and remains ever joyous.

We always benefit from going close to saints and by seeing them. If we go to them alone, and desires, wishes, jealousies, envies, attachments, and ego do not accompany us, then we achieve an immeasurable wealth. But if we go to them lugging the baggage of our untrue thoughts and feelings then we remain deprived of achieving anything. Because that saint-Mahapurush thinks, "this person is already staggering under his own loads, if I also weigh him down with something he might even die. He may lose a lot." And so they do not give you anything.

During one of the Sunday morning satsangs, Baba Hariji opened the discussion with the following words. His words addressed the common questions of those participants who practice yoga as well as those who are curious about the practice in depth at the Ashram. We are printing this satsang here with the intention of sharing those moments with our readers.

...Editors

WHAT IS AGHOR?

So many faces, so many names, so many aspects, prayers, pujas etc. are evident here. You may have wondered, what Aghor really is? What is our practice?

Aghor is very ancient. For many, many centuries those who practiced the Aghor way, were solitary persons. They lived alone, in seclusion. They lived in the caves in mountains. For some, their search to be alone drew them to cremation grounds where people go for a little time only, then leave. So, basically seekers, practitioners of Aghor were recluses.

There have been few books written about Aghor because it was never an organized ideology. It was and still is more a personal, individual experience. As Baba says, Aghor is not a tradition, a religion, but is a state of mind, a state of being - a state of inner being. What is the nature of this state he refers to?

When you go beyond appearances, for example considering a nugget of gold and a lump of earth as no more than different combinations of the same five elements. Whenever high and low, sin and virtue, pure and impure and all the opposites are seen as manifestations of the same Divine nature, then you have reached the state of non-discrimination. Once you are established in this state there are no do's and don'ts, attraction and repulsion, attachment and fear, not anymore. When you begin **non-discrimination**, it means that you have entered that realm in which perfection and beauty become evident in everyone, in every situation, in every moment. Such a state of mind, free from judgements, free from fear, the state of mind between "yes" and "no," this is the gate to **freedom**.

The first and most important aspect of Aghor is that there is a sense of freedom. Whether or not you realize your true nature, you are free. You are free from any kind of bondage. We are not bound. We are boundless. One of Baba's teachings is "Be boundless." Live in a way that no one can put boundaries around you, in a way that no one can put you in a box. Make yourself so that you do not fit any box, any mold. Always keep striving for that kind of freedom.

To live a life of freedom does not imply that you are allowed to indulge in any kind of activities at the whim of a moment. The freedom I am speaking about is the freedom that spontaneously manifests itself in your behavior after you have cleansed all your illusions through sincere sadhana. It can seem a paradox, but the ultimate freedom comes only after a rigorous spiritual discipline, then, freedom from this discipline as well. If you understand this, you will appreciate the deep ethical value of such freedom for the entire society. Once your sadhana has led you to that state of non-discrimination, free and fearless you will acquire a very special strength. You become able to accept all, including the rejected ones, recognizing in them the presence of the Divine. You become able to settle in neglected places, transforming these places with your happiness. You are able to live a simple life free from any and all identifications. You will speak only sweet words and everyone will be affected by your grace. Even the place where you live will become like an oasis of peace for your dear ones.

When you are established in the state of Aghor you may or may not keep doing all the rituals, all the prayers, all the meditations, but still there is a sense of freedom. You do them because you like doing them, because you enjoy them. It is not a requirement. You are free. Aghor is simple, Aghor is spontaneous. That which is simple, natural and spontaneous is Aghor. Anything that gives us so much freedom may sound very simple, but it is not. You may wonder why I am saying these things, totally opposite things, in the same breath. Contemplate on this: The simpler it is, the more difficult it is.

A clue to understanding this apparent contradiction can be found if you consider the similarity of Aghor and Tao. But there is more to Aghor than Tao. What is more? There is the presence of **Guru** and his teachings in our life. The Tao is fine, the Tao is good, but there are moments when we're not in touch with the Tao. There are moments we start slipping away, we start sliding, when there is no anchor. And if we are not prepared, we may take that slipping away also as a Tao. But the presence of Guru in our life, and his teachings, which work as an anchor in the ocean of samsara, are meant to remind us, to pull

us back to the path which is charted, which is straight, which is even and safe.

Freedom is the first characteristic of Aghor, but one may well ask, freedom from what? The most essential freedom is freedom from guilt. **No guilt.** That is why even a moment of contemplation, even a moment in 24 hours, towards that Great Unknown is praiseworthy. I hear many people tell of feeling guilty that they do not put enough time in their practice. We have work, we have children, we have many obligations. But out of 24 hours if we are able to take even a moment of pure contemplation, turn a gaze toward that Great Unknown, it is praiseworthy. As I told you before, Aghor is not a religion, Aghor is not an ideology. Aghor cannot be labeled as such. There is no external judgement, no hierarchy. The only authority you are supposed to listen to is your Guru.

But, who really is the Guru? What does he represent ultimately? The Guru is the embodiment of the Self. Guru is not someone else, someone different from you. He is the tangible reflection of your hidden perfection. So, you can see how the relationship with your Guru is basically a relationship with yourself. Just reflect upon this: How can you cheat or escape from your Self? So, what is the need or reason to feel guilty? You yourself decide, you yourself are responsible for your actions, you yourself evaluate the quality of your behavior, your lifestyle, your priorities. So, now, maybe it becomes clearer why freedom without consistent discipline works against you...

The practice of Aghor is very simple. Freedom, no guilt and the presence of Guru, the anchor. There is no fear in this practice. Deep inside, you are established in the Guru. There is a kind of comfort, safety. You feel very safe, very protected. You are fear-less.

In your day, your daily life, your practice, whenever confronted with guilt or fear, pay attention and see how you deal with these things. People in India have total trust in the Guru. "Oh, Baba will take care of this." But I know it is very difficult to do that in this country. Our mind is so active, taking us in so many different directions. We have to find our own tools.

There was a friend of mine with Baba. Often he would tell a lie straight to Baba's face. Looking right into his eyes he would tell a total lie. When Baba had his eyes closed, he would stick his tongue out and touch Baba's feet with his tongue. "All the mistakes I have made, please forgive me," he would say. When he left the room, he would grab his ears and bow. I was very disturbed by this because I knew he was lying. So, I asked him, "Why do you do this?"

"Oh," he said, "you don't know. You treat Baba like a human being, and I treat him like God. It doesn't matter what I say or do. He knows everything. When I leave, I ask for his forgiveness."

I would stop right here and would like to hear from you what you have on your mind—I bow to the Divine residing within you.

Ashram News and events:

We are graced with the visit of **Baba Priyadarshi Ramji** from his Ashram, **Aghor Guru Peeth in Banora, MP. India.** In the beginning of this year a group of visitors from this Ashram were able to spend some time with Babaji in his Ashram in Banora, India. Baba

Priyadarshi Ramji is one of the elder disciples of **Aghoreshwar Baba Bhagwan Ramji** and continues his sadhana of service in the tribal belt of Madhya Pradesh in India. His Ashram runs a clinic, a school for local children, and annual eye operation camps in the outlying area of his Ashram.

Sadhana Weekend:

Every first Saturday of the month from 9:00 AM to 2:00 PM the Ashram is offering a day of Yoga, meditation, chanting and discourses. All are welcome. Participation is limited, please call in advance for enrollment.



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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