

SRI SARVESHWARI TIMES

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In an introspective state
of mind every thing is possible

AUGHAR VANI, Avadhuta's Wisdom



Aghoreshwar
Baba Bhagwan Ramji

Navaratri: A special time of reflection

During the Navaratri (occasion of self-inquiry and contemplation of nine days) in 1991, speaking to a gathering of seekers in Princeton, N.J., Aghorehwar Baba Bhagwan Ramji said:

During this occasion of worship, contemplation on the "Great Unknown" removes all the vices of our lives. There are various paths. It is not possible to walk on all of them at the same time, nor each of them one by one, as we would never reach the end of any one path.

A seeker with clear mind and perception who perceives the nature of the supreme within, truly sees the divine or shakti in true form. In such a state all the paths are understandable and the seeker is able to measure them according to one's own standards. Contrary to this, one who has no inner vision faces confusion, and his path (journey) becomes very long.

Letting go of restlessness, the mind is not only able to perceive the present but the past and the future as well. During the spiritual austerity and contemplation of Navaratri (nine nights), the darkness of the nine nights is a kind of light in itself. Instead of fear, there is fearlessness; instead of sleep, there is consciousness; and instead of weakness, there is strength and determination. A life like this is worth living. It takes a seeker to new heights.

Speedy arrival to some place is a very good thing, but it is difficult to obtain something of substance if stability is not experienced. While not arriving as quickly, a seeker who moves consciously at a slower pace with stability obtains something of substance. There are many Yogis and seekers who have reached to various heights but are unable to obtain anything of substance because of their instability. If stability is not there, having arrived to some place does not have much meaning, and likely goes to waste.

If you want to acquaint yourselves with the attributes of shakti, devotion, and simplicity, you will have to patiently string your nature like beads in a necklace, following the essence of that attribute. As we worship, contemplate or meditate on the nature of the supreme

Mother, in the same fashion the supreme Mother is also devoting and contemplating on us-- and wait patiently for the moment we become permeated with Her attributes, ready to face Her.

It is our misfortune that by involving ourselves in meaningless acts we continue to live in darkness. This is the reason that so far in this life, ignoring the present, we contemplate on and worship the past. By neglecting the present, the future seems so dark. The day we begin to see ourselves in the present, we begin to see the supreme Mother; we begin to see Her nature and are able to dwell in Her company. This is the greatest worship of all. This is not manas puja (mental worship); simply stated, it is the wholesome worship. Without it, our life is passing by unfulfilled. Our life is short and filled with narrowness. We will have to abandon our narrowness by increasing our compassion for ourselves and for others. With this practice, we are able to obtain everything; we become whole with worship, devotion, meditation and contemplation in their true form.

It is hard to direct our mind inward. In an introspective state of mind everything is possible. This state is obtained only in the human body. In this state all the spiritual paths rally around you. There will be no need for you to walk on or with them. You become as still as a landmark and all the paths and roads will pass through you. This is the attribute of shakti, and in reality, this is shakti.

All the different aspects of shakti that are worshiped here, or in other lands under different names, have the same path. It is the same shakti that permeates in all the divine beings of different traditions. Those, who are endowed with this shakti, are worthy of respect and praise and are worthy of being contemplated upon and talked about. Otherwise, being influenced by different ideologies and different ways of looking at things, we keep finding dissimilarities. As long as we keep fostering differences, we are unable to grasp the true meaning of a mantra, worship, meditation, contemplation and practice as a whole. We are unable to comprehend our accomplishments and our nature of simplicity.

All these things are learned and accomplished by dwelling in the company of sages and saints, by seeing ourselves in their nature of simplicity. That which we call God, Goddess, or Divine is directly related to our attitude. It is said, " Bhava vidyate Devah (divinity resides in our attitude)". Where there is devotional attitude, there is divinity. Where there is a lack of devotional attitude, there is a spiritual void. In this state of deprivation, a person keeps fostering uselessness and his life is without meaning.

What is the preoccupation of an ordinary human being of today? He consumes for living and works for providing. During this preoccupation, the moments that we spend meditating and contemplating on that "Great Unknown" trying to find a harmony between our nature and the nature of the supreme, are meaningful moments. In reality this is our true duty and supreme virtue; this is the mode of worship in our modern time.

Humans have a tendency of hoarding, and this is one reason for their unhappiness. Because of this, during Navaratri, while repeating your mantra, offer all to the Divine and have the mental attitude of even offering all the merits that you gain by this action, to the Divine. And whatever merits are gained by this action, you even offer that to the Divine. This kind of action verifies the saying, tina guna, tin siddhi trina sam tyaagi, so jaanahu waha param viraagi" (the one who renounces the three qualities and the three accomplishments like pieces of straw, is the real renunciate).

The Divine has much more faith in us than we have in the Divine. Whatever faith we have for the divinity or the Guru, is because of the faith that they have in us. It is faith that is Saraswati (goddess of learning), another aspect of the Goddess. You are unable to have faith all the time. You may often find yourselves very faithless. These are the moments when divinity has removed itself from your being. Thus, when faith overwhelms you, you should consider that the divinity has descended upon you. When devotion arises within, you should consider yourself in union with the Divine. At such a moment, all the acts of worship are not done to something other than yourSelf. All the acts of worship should be viewed as if you are doing them to satisfy yourSelves. When delusion, greed and anger descend upon us, faith and devotion disappear right away.

Dear mothers and brothers, the faith and devotion that you have, are none but attributes of the Divine Mother. If you could foster this continuously for twenty-four hours, you would be able to see the presence of the Divine Mother within you. Your heart will express it and your mind will accept it. Just as by thinking of a sour fruit, saliva starts secreting in the mouth, by remembering the Divine, boundless joy permeates within you.

Whatever I have shared with you today, you would only grasp if your psyche were clean. Without a good psyche nothing can be realized. When your psyche is clean and clear, you can create many things; you are able to accomplish both, swarth (necessities for the self) and paramartha (the highest good). With these words, I bow to the Divine Mother residing within you in the form of faith and devotion.

LOOK FOR THE POSITIVE

During one of the Sunday morning talks Baba Hariji said:

I'd like to welcome you on this beautiful morning. There was a holy man. He lived with very few belongings. One day he was looking for his axe but couldn't find it. While searching for it, this thought suddenly came to his mind. "Oh, the little boy who comes here must have stolen it." Although he hadn't seen the boy take the axe, nor had he reason to believe the boy a thief, he was convinced. From that day on, whenever he looked at the boy, the boy walked like a thief, moved like a thief, and even when the boy came to see him he found his gaze just like a thief. "This boy knows that he has taken my axe, and he is looking at me with that apprehension."

Weeks went by and it was totally established in this holy man's mind that the boy had really taken his axe. One day while cleaning his room, he found his axe right under his bed. From that day on, when he looked at the boy, he no longer walked like a thief, looked like a thief, nor did he move like a thief. This same thing happens to us. In a moment when we are not centered or at ease with ourselves, a random thought might come, push a button in us, and the axe falls on somebody else. We begin to look at the fault in the other person as a culprit for all of our miseries. Our clever mind puts all the pieces together to justify our belief. This is why it is so important when we are in that mode of blaming someone and focusing on their weaknesses that we really believe are affecting us, to just take a step back and look at ourselves and ask: What am I doing?

The person who is established in self always finds a way to see good in the other person.

Even if the other person has some shortcomings, it is easy to overlook those things if one is centered and focused and established in oneself. If I am established in my centeredness, happiness, and wholeness, the world begins to look very positive. We see beauty all around us. We see possibilities all around us. Inspirations come easy to us and life becomes so meaningful. There are so many reasons to live, to be creative, to be active, to be engaged in the world. This is why your practice of yoga and meditation is so important. Take a step back and look at yourself.

This does not mean analyzing and beating oneself with negativity. When I look at myself I'm looking at my own positive attributes - the good in me, what virtues I have, what good qualities I have. Am I using the riches that I have wisely? When I look at myself, my virtues, my true wealth, I remember many things that usually are forgotten. This is what meditation and yoga opens us up for. I am grateful that you are here and have taken the time to be peaceful.

Please remember not to blame the other for your miseries. You have a choice to look deeper in your own behavior and improve on it.

Ashram News:

Navaratri begins: Wednesday, April 05

Mahanisha Puja: Tuesday, April 11

Conclusion: Wednesday, April 12

Full Moon: Tuesday, April 18th

Ramayana showing: Starting April 14th the Ashram begins showing of the Ramayana on a big screen. The great Indian spiritual epic which gives detailed instruction in how to live a virtuous life. The 78-episode production, made especially for Indian television, was a huge success when originally aired. Two 30-minute episodes will be shown each Friday at 8 pm., and followed by a discussion. All are welcome.



SRI SARVESHWARI SAMOON, 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