

SRI SARVESHWARI TIMES

APRIL & MAY 2000

O my Ideal,
take me from untruth to the Truth
Help me from darkness to the Light

AUGHAR VANI, Avadhuta's Wisdom



Aghoreshwar
Baba Bhagwan Ramji

Union is Shakti *Aghoreshwar*

"Where there is union there is shakti. If you are in union with yourself, you embody shakti. Human beings are social creatures. Living in society, wherever we live, we should strive for living in union with ourselves as well as with others. In modern times there is great need for union. There is no need of gathering the masses, rather need of a strong union of ten or fifteen persons. A union of five is considered panch parmeshwara (five elements of divinity). A union of three is considered tri devata (a holy trinity). A union of ten or fifteen becomes a shelter place for people seeking solace and refuge."

"This unity can provide shade and rest to a weary traveler and extends a helping hand to each. Living in unity, we remain in touch with our strength. Uniting five fingers forms a strong fist, and uniting all ten muster up enough strength to crack a hard rock. But I see you are so weak that you can not even tell your truth. This is the reason that you are fearful, restless, anxious and weak. Your shakti is not cooperating with you. You are just wandering about unfulfilled. Bent on living a life like this, you will not find any meaning in my talks. As long as you do not face the truth, all these talks will prove meaningless to you and thus you will keep deceiving yourself."

"Brothers! I do not want to see you suffering. I do not want to see you in pain. It is my wish that I do not find you suffering with illness and sorrows. I always want to see you happy and joyful. I do not want to see you embracing evil and lowly thoughts. Alas! I get to see it all; I get to see your sufferings and pains. You are householders and I am a sadhu (monk). The difference is my household is much larger than yours. All the little and big items of a household are here. All these things are here for your learning, so that you can see and live an orderly life, remaining a householder."

"A rounded development and welfare for all is my main objective. A Sadhu (a holy person) also acts as a guide and support for raising the fallen. A Sadhu is not one who, claiming to be closer to god, sits alone making a self-satisfied face in pride. Because of our false mental

impressions and ignorance, we are forced to perceive such persons as sadhus and ignore some of the householders who, living in family life practice the true life of a sadhu."

"These householders are wise in worldly affairs, practice will power, and are courteous in their behavior. They freely share their food and their time. They find time to sit in the company of their friends, conferring in a friendly manner, eager to straighten out their differences. Whatever food etc. is available they share with their friends and feel contented, peaceful, and happy."

"BRINGING SWEETNESS INTO YOUR SADHANA "

Navaratri was observed in the Sonoma Ashram with much love and devotion during the month of April.

On the third night Baba Hariji addressed the gathering with following words.

I would like to welcome you on this auspicious evening of Navaratri. During these special days we are engaged in calling upon the Mother, that perfect Mother. Navaratri is the time to get closer (upasana) to the Divine Mother. It is the time to invite Her to come, to visit us and dwell in our hearts. During the first three days, our prayer is to remove darkness from our lives.

DARKNESS

What is the darkness in our life? Kam (lust), krodh (anger), madh (vanity), and lobh (greed). These are the chieftains in the dark army, along with many other friends, but these four are the chieftains. Some day, when you have the chance, read the book Chandi in which the Divine Mother fights the battle against the asuras (non-divine forces) who are overcoming the gods (the divine presence within us). The book Chandi is a very clear description of that battle. In the book you will learn that Manifestations of darkness come in many different disguises with much power and strength, yet the Divine Mother is able to dispel them all. How does such a story relate to our individual spiritual practice? How can we defeat those four chieftains? And how can the Divine Mother become our ally in our day-to-day inner battle? We seek and find answers to such questions during this observance.

ANTICIPATION

You are given very simple instructions in the beginning. You have your mantra. At the time of receiving your mantra, you were given an explanation. Before you start your jap, evoke the Divine Mother in your heart. Take a moment to be still. Open your heart with remembrance, with the anticipation of Mother coming to your heart lotus. Visualize that space. Open that space. Open your heart with anticipation that something is going to happen. It will happen if you take time to be still. There is no rush to get to your mala. Mala is the second step. First, invite, anticipate, and then welcome the Mother to sit in your heart lotus. The Mother image can be any image that you like. If nothing else, visualize at least a silhouette with one arm granting you fearlessness and the other arm granting you boons. The images are not important, just that the feeling arises in your heart, "Ahhh...", or maybe just a blue light.

Before beginning to repeat your mantra with your mala, you are given many tools. By doing bhuta shuddhi (achamani, pranayam, pranav) you pacify the enemies. You are dealing with the enemy, not a human enemy, but kam (lust), krodh (anger) madh (pride), and lobh (greed). These are the real demons. What to do? Visualize the Mother in your heart, clad in red. If, on the other hand, you are invoking Her for auspiciousness, if you want to succeed with something in your life, or if you want a little divine help with whatever you are doing, evoke Her in yellow clothing. If you want to be peaceful, visualize Her in blue. In the beginning, this red, yellow, and blue could be just a flame, even a spark. But if you spend a little more time, you will see a form arise on the lotus in your heart.

Spend time with this teaching. This is time for upansana. This is why I have not assigned you a prescribed number of jap to do. My suggestion is to **spend time bringing sweetness into your sadhana**. Have the feeling: "I am doing nothing. I need not accomplish anything. I am waiting for the Mother to come into my heart".

Stay home. Sit. Wait. Do not become so anxious that you have to call Her every time. Doing jap is a kind of call. Each time you repeat her name, the bija-mantra, you are calling. Don't even do that. Just sit and wait. You are not wasting time. Because of its conditioning the mind will say, "Oh now I better start jap," because when you are doing jap you feel like you are doing something. But don't do anything. Sit and wait.

When you sit and wait with this anticipation in your heart, when you have cleaned your house, settled on that lotus seat in your heart, then you just wait. See how sweet that waiting is. "Milan ant hai, bhiraha jiwon." Birah-**this separation, this longing, is life. When the meeting happens, it ends**. Then something else starts. You are waiting for your friend in anticipation. In your imagination there is so much sweetness. Suppose the friend arrives in a different mood than you expected. Then a whole different thing happens.

Sometimes separation is good, but if nothing else works, come and surrender at the altar with all your limbs. Prostrate yourself. Talk to someone else who has something nice, something encouraging to say. Seek out this kind of company. It could be a bird. Sometimes birds and animals are better company than humans. It could be a flower. Talk to a flower. See how giving the flower is. It blossoms, it spreads its fragrance, and asks for nothing in return. If you water it, it will stay a little longer; if you don't, it will wither away and fall without complaining.

There are many things in nature that we can draw strength from. We don't always have to seek company only of humans. When Baba was in Sonoma, he would tell me about all these herbs that were growing along the paths. While walking, he would say, "This is good for this, this is good for this, this isÄ.." I said, "How do you know? These things are not even grown in India." He said, "If you are still enough, they tell you what they are good for."

May we find that stillness to communicate with different variations of Divine Mother. She is not only black-faced wearing skulls and holding swords. She is many different ways. If your heart is in the right place, you will see Her in every aspect of life.

There are many levels of this talk. I don't know where it is taking you, but all I want to do is bring you back into your heart. Being in your heart is practical, and enhances your sadhana a little bit more. It also enhances your mantra jap, the science that you know toward this union. Spend a little more time in your heart. Sit with that anticipation, with that sweetness. All the things you need are there: the golden light, the lotus throne, the flowers.

When She comes and sits on your heart-lotus, you bow at Her feet, you spend time looking at Her toes, nails, her anklets and different parts of the body. Offer her incense and a lamp. Whatever you can muster up in your imagination, whatever you have, offer it to Her. This is called manasik puja, which is the highest kind of puja in all the scriptures. There are so many ways to do puja. This is one way. This is manasik puja, sitting with that deity in your heart, going through the imaginary offerings. Then, when you are really ready to do your jap, nothing can disturb you.

"The little things will not disturb you, if you are really savoring the moment," Baba says. "A whole army could march right in front of you and you wouldn't even bother to open your eyes." It doesn't matter what goes on because if I am sitting with the feeling that "Mother is here in my heart, sitting here" I have no time to look outside. There is nothing to see. You see only what you want to see.

Sometimes, for me, the best meditations happen at airports while waiting for the flight. It's all happening around you, and you can feel separated. You are there, and yet not there. So please, go back to your heart. Go to that place where a sadhak has to be. How precious this life is. How fortunate we are in this country, where there are so many distractions, to be able to take time for this observance. We are very fortunate to have time and energy for improving our sadhana.

SADHANA

As far as sadhana is concerned there are only certain things that can be told in a group. There is much exploration to be done. If you do it, and I see you doing it, and I feel you doing it, then maybe some other door can be opened for you. **In Aghor, many doors are not opened unless the practitioner is ready. It is not something that is taught in seminars. When you are ready, it is given to you. It becomes your inheritance. It is your right.** It comes to you. No matter how physically close you think you are to the Guru, no matter how friendly your Guru may seem to you, it is not given to you unless your pot is ready to put something in. Aghor is very simple, yet it is the best kept secret. It is secret only for those who do not take it seriously. You will get whatever you need. The more you go into it, the more you find. That's all I can say. It's not like you just got your mantra, and nothing more needs to be done or accomplished. There are other steps.

Navaratri is a time to intensify your practice, your sadhana. I see that all of you here have been around for some time. That's why I am saying these things to you. It's not something I could discuss in an unfamiliar gathering. But you are here as a sadhak, as a practitioner, and there is a lot more to the sadhana than what appears on the surface. If I see sincerity in your sadhana, sincerity in your words, in your practice, then I will teach you everything I have learned from my Guru. But I won't give it to you just because you are my friend, because this would be a betrayal to the word I have given to my Guru. I have to see it in you. Then I'll teach you everything that I know.

Aghor is a path of fearlessness. It is a path of love. It is not for the meek. It is a path for warriors. It is a path for those established in their love, and who do not doubt their love. Their love is not fickle. This is the reason why shakti puja is not for everyone. You have to be a kind of warrior. You must be brave to enter the Mother's house. You trust in your Mother so much that it is not necessary to knock to enter. In times of great need, you can kick the door open and enter.

When you really feel that love in your heart, the day that you establish that relationship of complete trust in the Mother, Mother will come, Mother will embrace you. You need not feel shy or reserved about it. If the love is true, there are no rules. Shraddha and prem. These are two Sanskrit words. Sharaddha means having reverence and respect for someone, and prem means having love for someone. When there is reverence and respect, then there are rules to observe. But once love is established, there are no rules. You come to Mother with shraddha and prem. "Mother, I surrender to you totally. I am hiding nothing". When you come with this feeling, you will see how accessible the Mother is. The Divine Mother is very close to you. She is not separate from you, and during this night She appears to us in the form of Maha Kali.

KALO KALI

For kali-yuga, it is said, "kalo Kali, kalo Kali". The presiding deity for kali-yuga (the present age) is Kali. Kali and Hanuman are two deities available to you instantly. They are by your side. The very moment you call upon them, with purity of heart, they manifest even across the ocean to be at your side.

In many pictures, Ma Kali is depicted in a very peculiar way. You may have seen the picture where she wears the necklace of heads around her neck. What is this necklace? It is the ego of her children. Ego with its many heads and faces. This is why I encourage you to come to the altar to offer your flowers in a group, not one by one. Think as if you are going to see the Mother and that you are all brothers and sisters. Let her embrace you as one.

Otherwise, as you move towards the altar, you feel like that solitary goat walking to the sacrificial site. Come in a group. You are not unconscious, like the goat. Come with your brothers and sisters and bow at her feet. Let her embrace you all together. Don't feel that important. Kali wears the necklace of the ego around her neck. When you have feelings that you are special, that you are different, Kali reminds you, "Be careful. **Come to me as a sangha**, as a group, as a family, as my children!" How happy Mother feels when all her children come as a group to embrace her! Her love is boundless. There is enough for everyone.

Maha Kali is very sweet, but she is also fierce. Very fierce. She carries swords that are very sharp. Her sword is called amogh astra, unfailing weapon. She teaches us that She resides in the form of your strength and your capacity to deal with weaknesses, the demons within you. You must not be compassionate towards these demons, your weaknesses. Do not justify that you are so and so because of such and such. If you feel Her presence in your heart, know that all Her power, means, and weapons are at your disposal to deal with your weaknesses. There is no excuse to harbor your weaknesses.

During Navaratri, we keep our goal very high. When our mind is focused on higher things, we glimpse how meaningless the little things we spend so much time with really are. May Maha Kali, may that sweet Mother, remove our lowly thoughts, all the darkness from our life. She will remove them; all we have to do is give Her a little quality time, not time spent pouting or nagging or begging or avoiding, but quality time. Be like the child who has so much longing and love for the Mother that he has no time to knock on Her door, no time to wait, but just kicks down the door and barges in.

Then, there will come the time when you are walking around and you begin to see Her presence in the trees, in the flowers, and in the sound of children's laughter. It happens. You

begin to see Her everywhere. But you must keep your heart open. The very moment you close yourself in, it becomes impossible. Keep your thoughts high.

Thank you for listening. If you were here with your heart and mind, I'm sure that you have grasped what the Mother was saying to you. Please accept whatever is palatable to you and leave the rest wherever it came from. It'll go back there. I bow to the Mother within your heart.

Om hara hara maha dev namah parvate pataye hara hara.

Ashram News:

Garberville retreat: We have reserved a retreat center in Garberville for June 23, 24 and 25 for our annual retreat in the redwoods. If you are interested in coming to the retreat please contact the ashram and ask for Wendy.

Full Moon in May: Wednesday, 17th .



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