

SRI SARVESHWARI TIMES

JANUARY 2005

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Peace to the sky
Peace to the oceans
Peace to the earth
Peace to the mountains
Peace to the vegetation
Peace to the ten directions
Peace to all the inhabitants of the earth



Aghoreshwar
Baba Bhagwan Ramji

Thus spoke Aghoreshwar on the nature of a seeker

Seeker! We understand the certainty of our birth. So, also, is our death absolutely certain. If one leaves the world after giving birth to great ideals and practices, they will remain on earth as one's everlasting life. This is what is known as immortality.

The non-attached seeker considers wealth, jewels, property, everything, as insignificant as a straw.

Oh seeker! Aghar-Aghoreshwar, Saints, Mahatmas, should be like this. Ask me, Like what? Like the Earth, which neither criticizes nor praises.

Aghoreshwar seekers do not have body-oriented thinking, they have spirit-oriented thinking by which they reach meaningful places. On reaching those places, they become so humble that they speak only pleasant words. They have no place for distorted words in their vocabulary. Such words do not arise.

One unconcerned with transient things in the world, including the physical body, achieves ecstasy, knowledge of the Self, knowledge of the Unknown, and the rise of a knowledgeable consciousness. In knowledgeable consciousness, thoughts about anyone else do not arise. Consciousness thinks of consciousness only. This is not merely a representation, but a complement of the whole. Once this state is achieved, music rises with an unsaid voice within the physical body, vibrations rise, senses get controlled, and the dried fibers of the mind become active again. As a result the seeker attains indestructibility, peace, tranquility, stability and happiness. The seeker also achieves unique sight. When their gaze falls with a smile on a person, even if that person is burning with raging fire, that person experiences coolness.

Real seekers worship the living beings in which God himself has established the life-force.

Devoted seeker! The realized person remains absorbed in himself, untouched by tastes and enjoyments, in ecstatic enjoyment within himself. In this state, he sees everything, hears everything, does everything. His behavior becomes different from common behavior. His acts may be unintelligible to the laity.

We seek answers because we are unfamiliar with ourselves. Being so close to one's Self, the seeker who keeps wandering away becomes stable not only when he comes back within himself, but when he actually sees himself.

When you speak someone's name, the name ends. When you see someone's form, the form ends. But we are eternal, we are empty of life and death, definitions and perceptions. The seeker who knows this moves beyond Divine-illusion and the physical world, and reaches the world of light, the world of the Aghoreshwar.



The Life of a Seeker

Baba Harihar Ramji addressed a group of disciples and friends at the Ashram during Sunday morning satsang on December 26, 2004, with the following words:

I would like to welcome you on this beautiful morning. What should we talk about today?

A Participant: The life of a seeker.

Babaji: *(speaking in Hindi)*

*Prem gali atee sakari jame dui na samai,
jaha Hari taha hama nahi, jaha ham taha Hari nahi*

A seeker is basically on the path of love. A great poet and mystic, Kabir, says, for a seeker, *Prema gali atee sakari*, the lane of love is very narrow. *Jame dui na samai*, in which two can not be accommodated. *Jaha hari*, where there is Hari, God, *taha hama nahi*, I is not there. *Jaha ham*, where there is I, *taha Hari nahi*, there Hari is not.

The lane of love is very narrow, where two cannot be accommodated. Where there is God, *I* is not there. Where there is *I*, God is not there. A seeker is on the path of love, path of union with the Divine. On the path of union, it is the ego, the self of *I*, which is considered to be the biggest obstacle.

Kabir goes on to say,

*Kabira khara bajar me, liye lookathi hanth,
jo ghara phunke apno, chale hamare sath.*

Kabir is standing in the middle of the market place, *liye lookathi hanth*, with a torch in his hand. *Jo ghara phunke apno*, one who is willing to torch his house down, *chale hamare sath*, come walk with me.

This is the life of a seeker.

What does torching the house mean? House represents the sense of security, the sense of comfort, the sense of identification, the sense of belonging somewhere, the sense of being able to hide somewhere. So all that, for a seeker, there comes a time when it all needs to be touched with a torch.

I'm sure we all have read the life story of many great beings. Each one of them had to deal with things that we all have to deal with. There comes a time when one has to look at his or her own ego. Ego not only means pride and vanity, ego means everything ... that which we think we are. As Baba says, *You are not what you think you are. What you see, what you think to be the truth, is not the truth. The truth is something very different.*

There are many levels of this teaching. If Guru says, *put a torch to your house, come walk with me*, it's not practical for many people. It's not practical for 99.9% of the people. They cannot do that, they may crumble. So one has to start from where one feels safe. Each individual is on a different place in their journey.

Depending on where you are, the first thing you are asked to do is look at yourself. Where you are in your life, how committed you are to your growth, to your self-realization. How much clinging to the past happens when you try to move forward? Guru always reminds you to let go of the past whenever you are trying to move forward. Do not try to drag the past into the present or the future.

When you are initiated, for example, Guru starts you with *bhuta shuddhi*, purification of the past. There is a ritual during the initiation when all the past is being dissolved. Where does it go? It is dissolved in Guru's grace. All the past is gone. From this day on, you are starting a new life. It also reminds you of the purity of your being, who you truly are! The five elements of your body attain their purity. All the five elements of your body return to their true nature by doing *bhuta shuddhi*.

A seeker's mind always has to be ready for the new. Only taking what is useful for growth, for well-being, and leaving the rest behind. Understanding how precious time is, and being in the company of time with this awareness, is a great help for a seeker. If I have nothing to do, I am constantly in the company of my mantra, repeating my mantra. I'm staying in touch

with my practice. There is nothing more important in a seeker's life, nothing more important than staying with his or her sadhana, her practice, her one-pointed attention towards the goal.

Whenever you look at the life of any great being, they always had this focus. Somebody once asked a great saint, Ramakrishna, how to find God. He said, *the day your hunger for God is as great as the hunger of that drowning man for the next breath, you'll find God standing right before you eyes*. So a seeker, a *sadhak* has a great hunger.

You may have read the story of Baba also, during his sadhana time, sitting in the cave that he had dug by the bank of the river. In his desperation he would cry out loud in the night, *Oh Mother of mine, where are you?* He would cry in his own loneliness. There has to be that yearning, that craving to be with the Divine.

Everything will come, we are human beings. We will be visited by the past as well as the future. We will be visited by doubt, resentment, fear, anger, lust and greed. All these will come. If I say don't go near them that will be a pretty tall order. They will come, and being human, we end up giving them some time, but a seeker soon realizes that this is not everything. The most important thing is being in union with God.

It's just like you are walking to your destination, you get thirsty and make a quick stop to drink some water, and then you keep going. You don't stop there and start building a house, because your focus is somewhere else. Keeping our goal high, keeping our aim high, is a great help. Then little things don't attach themselves to us.

The life of a seeker stays very focused. A seeker, minimizing interactions with the outside world, stays focused with his or her *sadhana*, practice. A seeker is also very watchful of the mind; because of the cleverness of the mind we trick ourselves from that focus and begin to look for something else.

A disciple was with a Guru for 12 years and one day he said to his Guru, *Babaji, I have been serving you for so long, and you haven't taught me anything. You haven't really taught me any siddhis or any knowledge to perform miracles*. Babaji said to him, *Shabada me surat lagai raho re, aur tohe ka chaho re*. Keep your attention tuned with the *shabad*, the sound, the mantra that you have been given, what else do you need? Where do you have time for anything else?

The practice that we have been given is very precious. Whenever you have a little time, you spend that time with your friend, the mantra. You are never alone. Where do you have time for anything else? And this friend is so wonderful, that while you are working, while you are walking, while you are doing things, engaging in daily life, you keep being visited. It's very practical, very meaningful.

The life of a seeker is a beautiful life. It's a very focused life. It's a very committed life. It's a very dedicated life. And because of that dedication comes the clarity. Because of that dedication, a seeker is not visited by or hounded by many undesirable friends in the form of fear, hatred, lust or greed. He or she knows how to free oneself from that company and keeps walking carefree on the path of union.

That's all I have to say, I would love to hear what your experience is.

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ASHRAM NEWS

[Ashram Daily Schedule](#)

Sangha House: As the vision for the Ashram unfolds, the next step is to create a central gathering place on the property. An existing house will be converted into a space for meal preparation (semi-commercial kitchen), indoor/ outdoor table and chair dining, retreat lodging, quiet contemplation and learning. Until now, Babaji's kitchen and living room have been used for meals and informal gatherings. This space is also attached to the meditation room and temple which are already too small. Relocating such daily activities as cooking, eating and conversation will allow for expansion of the existing meditation room and temple, and also create space for uninterrupted visits with Babaji.

The house is located in the heart of the Ashram grounds and surrounded by mature trees, swimming pool, sitting areas and vegetable gardens. It will become a true heart-space where friends and guests can feel comfortable and welcomed.

[PERSONAL RETREAT SPACE:](#) Friends from around the world are now spending time at the Ashram for personal retreats. Please call or email for availability of retreat rooms.

Space for Graceful Transition: The Ashram has designated one rental unit as a place for those who are in transition and preparing to leave their bodies. If you would like more information about this offering, or know someone who might like to spend this precious time of their life in the Ashram's peaceful environment, please contact the Ashram.

Looking Ahead in 2005

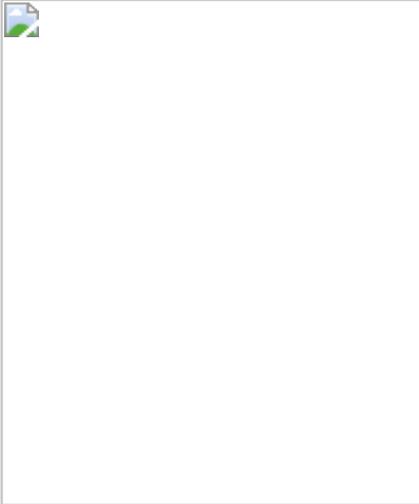
Apr 9-17: Spring Navaratri

Oct 4-14: Fall Navaratri

Fall East Coast Retreat

Oct 21-23: Yoga & Meditation Program at Northeastern University, in Boston, MA.

BAL ASHRAM PLANS & TSUNAMI RELIEF



Babaji will be at [Bal Ashram](#), the Ashram's orphanage in Varanasi, India, from January 20 to April 20. Construction of the facility's kitchen/dining facility and 2nd floor guest rooms will be completed during this time; facility operations will be fine-tuned and programs will be set in place for the children, local community and visitors. Stay tuned for a full report this summer.

Also while in India, Babaji will travel with a few of his disciples to the Tsunami-affected areas in Southern India, and try to bring some orphaned children to Bal Ashram. He will also look for a local group working directly with the Tsunami victims, and help them with funds collected through the [Ashram's Tsunami Relief Fund](#). Regular email updates will be sent to keep donors informed of who is being helped and how. Contributions to the Fund can be sent to: Samooh Relief Fund, P.O. Box 950, Sonoma, CA 95476, [or made via our website](#).

Thank You!

We would like to express our appreciation and gratitude to all who contribute their time, energy and resources to create the Ashram. We'd also like to acknowledge all the Ashram's Oasis Angels who provide substance for our daily operations.

We wish you a meaningful year in 2005!



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