

# SRI SARVESHWARI TIMES

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Vol.VII: No 9. **SEPTEMBER 1997**

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**Aghoreshwar Baba Bhagwan Ramji**

## **SECRETS OF FRUITFUL SADHANA**

**On the second evening of Navaratri, speaking to a gathering of seekers, these were the words of Baba Aghoreshwar Bhagwan Ramji:**

Today, on the second day of Navaratri (festival of nine days dedicated to the Divine Mother), we are engaged in a great contemplation. If you have time, you will be able to comprehend its true nature. Away from mundane affairs, remain centered in solitude, and engage yourselves in meditation, remembrance, worship and japa (repetition of Mantra). In this way, we are able to obtain various virtues. It is mentioned in the Devi Bhagwat (text dedicated to the Divine Mother) that in the place where mantra is repeated millions of times and other rituals performed, the energy of that place awakens all by itself. This place becomes the abode of the Divine. Sitting in this place, contemplating on and experiencing the virtues, we are able to obtain knowledge which is elusive to many.

On my daily rounds this afternoon, alone, there came a moment with a thought, profound and all-encompassing, inexpressible in words alone. If I could hold that moment, I would show it to you. It came, and gently touching me, I heard, "Whether one becomes a king or the greatest leader of a powerful nation, all this does not bring liberation to one's soul." I cannot express the feeling of this moment and message which touched me gently, then passed on. Who is this? Who is saying this to me? I knew. It was that very same "unknown" friend of mine who also told me that there are many who seem to be millions of miles away, and those who are very far from here but seem very close. In the same way, as we sit, centered in meditation, the Guru or deities who appear unknowable and far away, begin to appear as our own, and close to us.

In this way, if we engage in meditation for ourselves and not for a show for others, this practice bears fruit. It is the light of such a practice that illuminates us, and liberates us from individuality. Through mediation, the bad karmas of this and other lives become absorbed, giving us a new life in a new environment. It gives us a new way of thinking, a new perspective. New thoughts and new modes of behavior appear all by themselves. After this, we become unable to maintain a state of hopelessness and desperation in our lives. The awareness, the light, separates us from these things forever. This is what that "unknown" friend of mine was telling me this afternoon.

To that "unknown" friend of mine, I said, "Oh dear friend! I had been looking for a long time for this moment that has just passed. For so long I have been scorched by the fire of delusion, thinking I belonged to such and such a country, such and such a village and family, that so and so are mine, and so and so are alien to me. I could only see me and mine, them and theirs. But this moment made me aware of the illusion of this dream-like life. Whatever is happening in this life is all a dream within a dream. It is all like that nightmare in which an elephant has grabbed me and is ready to trample me, or the one in which I am sinking in the deep water losing my life. But as I wake up there is no sign of any elephant or river."

So, dear brothers and sisters, seek to obtain that moment, which often manifests at the time of departure from this earth, that awakens us from the dream of seeing so and so as our father, mother, son, daughter and so on. In this moment we are liberated from the bonds of our illusions. It is only then that all of our religious propensities, practices and prayers become fruitful. If it does not happen or come through practice, this life becomes one of bondage, like the roped cow dragged towards the slaughter house by the butcher. No one dares ask him to let the cow go, because he has paid for the cow. Only the owner knows the worth of the cow. For this very reason we pray to the Maha Maya (Divine Mother in the form of grand illusion), Oh Mother! It is you who create this illusion and it is you who can set us free.

Perhaps you know the story of king Surath and the tradesman Samadhi mentioned in the Devi Bhagavat. Surath, deprived of his kingdom by invaders, and Samadhi of his wealth by his sons, retreated to the forest and met each other. Having been insulted and battered, both are

made miserable by thoughts of their lost fortunes. They went to sage Sumedha and related their plight to him. Listening to their stories, the sage said, "Gentlemen, you will get rid of this sorrow only after you pray to the Divine Mother. If the Mother relieves you of your illusions, even this forest will appear to you as valuable as your lost fortunes. It will appear even more pleasing and joyful than what you believe you have lost".

Pointing toward a pair of birds who were feeding their babies with food carried in their beaks, the sage said, "Do you see these birds? Knowing that their babies will grow up and fly away, still they deprive themselves of food in order to nourish their young. It is only the Divine Mother who can liberate you from the narrow identity of your individuality".

The sage then advised them of proper mantra and method of worship to the Divine Mother. He said, "After you have constructed the altar and made an offering of whatever is easily available, repeat the mantra with total absorption, and you will have an inkling of Her presence. It is said that constant repetition of proper mantra brings siddhi". The sage then wished them luck and bade them farewell. Surath and Samadhi constructed an altar in accordance with the sage's advise and absorbed themselves in repetition of their mantra.

Since there was some desire left in their mind, the company of the Divine Mother was not easily obtained. It is said, as long as the heart-mind is tainted with desire, knowledge of the highest good is not obtained. Only if one is able to be centered and absorbed with untainted heart-mind, even for a single moment out of twenty-four hours, the real thing is easily understood. That "unknown" friend comes and conveys every thing of substance making for a blessed life.

At last, the Divine Mother appeared to king Surath and the tradesman Samadhi. The king asked for his lost kingdom. The tradesman, on the other hand, was very wise and said, "O' Mother! I do not want wealth and relations anymore, because due to it all, I had to face so much humiliation. Please grant me the ultimate wisdom and peace so hard to come by even for great seers and sages. If , by your grace, I am able to obtain that ultimate wisdom, all worldly fortunes will be trifle in comparison".

Dear brothers and sisters, worldly fortune is like a shadow. If you try to catch it, it runs away from your grasp. It is always ahead of you, but once you turn around it begins to follow you. Actually, the tradesman was very wise. The Divine Mother touched his heart-mind in the form of that "unknown" friend and revealed to him the secret of the ultimate wisdom. Prosperity and peace followed.. The sons who had turned against him and abused his wealth became favorable to him. The king , on the other hand, was left with the same hell. He got his kingdom back, but remained fearful of new invasions.

So, all the fears that we foster are due to our subtle desires and cravings. We become fearless, egoless, invariable, and without inner conflict only after we engage ourselves constantly in prayers, contemplation and japa (repetition of mantra) of the Divine Mother with untainted

heart-mind. We remain absorbed in our practice with the goal of obtaining the company of that moment. All the great souls engage themselves in this practice facing all troubles and difficulties. All deviations vanish in this moment of ultimate peace and happiness. All illusions of life that we are floating or sinking in, perceptions of body and senses of this worldly life, all these deviations, become still in this moment, a moment of absolute.

Dear brothers and sisters! On this occasion of Navaratri, as a result of the austerities that you are going through, the fruit of your efforts will materialize. I cannot describe it in words, nor express the joy, peace and prosperity that you obtain in the company of the Divine Mother. If you are able to dispel all the weaknesses of your heart-mind and are able to touch the absolute even for one moment, everything of substance comes to your understanding. Alas! We never find ourselves in that moment, not even for a fraction of it. Bearing this body, we are roaming around on this earth in a dream.

In the portion of the Devi Bhagavat that I mentioned today, if your heart-mind was in tune with it, the message of my "unknown" friend will be comprehended by you. If your heart-mind was some- where else, the metaphor of this story might not have been grasped. The sage Sumedha is good intellect. Samadhi is oneness with the object of meditation, and the king Surath is attention.

A disciple asked his Guru, "Guruji, I have been in your service for a long time. Please teach me something of substance". The Guru replied, "Keep your surat (attention) tuned to the shabda (voice within or the mantra). What else do you need?" So, I say, keep your surat (attention) tuned to the holy voice resonating within. It is that surat in the form of king Suratha. Once the king Suratha is stabilized, the tradesman Samadhi will stabilize all by itself. Once the samadhi (deep meditation with oneness with the object of meditation) is obtained, you together with your "unknown" friend are able to accomplish ultimate peace and prosperity. You are able to obtain fearlessness, where there is no fear of birth and death.

If you do not experience this state, sorrow and suffering will persist. Therefore, I ask you to remember that param shakti. Look to your surath and samadhi, who have been deprived of their positions. You will be able to remember only if you are wise like sage Sumedha (also meaning good intellect). These are not outsiders; they all dwell within you. Your intellect will remain only when your diet and pleasures are in moderation. If not harnessed, all manner of wishes, desires and expectations will keep arising in your heart- mind and you will keep getting scorched in their fire. In truth, humans are ablaze in these fires.

Sitting in solitude, being centered, you can meditate on: Who is Suratha? Who is Samadhi? And who is Sumedha?. What does it mean to obtain something? What is Shakti? And what is Moha (infatuation, delusion caused by wrong thinking)? See them separately and then as a whole and observe their role in your life. See if you find yourself entangled in delusion like that pair of birds. We all know that no one will walk with us on this journey. We have come alone and will leave alone. Therefore, it will be the great achievement of our life to acquaint

ourselves with the divine "unknown" residing within us. Developing the intimacy with that "unknown" is like obtaining the company of the Divine Mother. On this occasion of Navaratri, sitting in solitude, being centered, let us all experience how it unfolds in front of us. This contemplation is done with total surrender of heart-mind. With these words I bow to the Divine mother residing within you all and take leave from you.

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Up coming events:

Sthapana Divas (Foundation day): Sept 21st

Navaratri begins: Oct 2nd.

Mahanisha puja: Oct 9th.

Ram Navami : Oct 10th.



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