



Aghoreshwar Baba Bhagwan Ramji

The reality is different than it appears to be:

Speaking in the compounds of Sri Sarveshwari Samooh, Varanasi on Sunday Dec 22 , 1991, Baba said:

Friends, because of the human condition, the nature of our existence here, although knowing everything, we act as if we are not aware of anything - this is nothing new; it has been so for a long time. Knowledge, that we consider to be true knowledge, at times, appears to transform into ignorance. And sometimes ignorance is perceived as wisdom. It happens; we have all witnessed it.

In this life, living among worldly people we often face criticism and humiliation. If we do good for others, at times we are chastised. Or, we may be criticized for acting badly when the action is justified and deserved. Sometimes it doesn't seem to make a difference which action

we take. We may put all our energy into doing good, and yet still be blamed. It is apparent, even the leaders of nations sometimes feel very helpless, although having good intentions.

The time that is good for us today may change into bad times tomorrow; likewise, the bad things of yesterday may turn into good thing tomorrow. All the days of one's life are never the same. We establish the measures of good and bad in our lives. Good and bad are stationary in the moment, but because of our shifting perceptions, they appear to be moving. We all know this.

Everyone experiences ups and downs in his life. People who face difficulties with patience, are called brave, courageous and patience beings. On the other hand, those who lose patience and consequently engage in lowly action, face terrible consequences. This person becomes a failure in life and blames his fate for it. Because of his failure, this person fosters intense anger, anger that not only scorches him, but others as well. This impatient person is never self contained. Because of the unpredictable nature of impatience, when and what may be hurled at others by such a person, is hard to say. If, because of your help, such a person is successful in his actions, he praises you ceaselessly, and when he fails, he blames you for it.

There are various personalities in holy texts whose characters and ethics are very questionable. Nonetheless, they are portrayed as gods and goddesses. Because of measures of right and wrong that have been installed in us, because of a world seemingly full of double standards, we are hesitant to accept the truths told us from our Gurus. We find the Guru's words distasteful, because until now, we have tasted a totally different taste.

If the Guru tells us that all is useless, we think that Guru's way of thinking is not correct; Guru has gone mad! However without getting into a discourse on truths in holy texts, I will say that all the examples that I am giving you, are all from your holy texts. I have neither seen these personalities nor I am contemporary to them. I have come on the earth much later than them.

Whenever you come in contact with a true saint, you will hear only truth that seems practical to you. Some truths may even sound distasteful to you. Conversely, if they speak an untruth that such a thing is such and such, it may seem very pleasing to you, and you will praise those words. All this, however, does not fulfill the emptiness, it does not satisfy the true hunger. Nothing of substance is grasped in this valuable life.

Friends! the image of God that you have been worshipping, the image that has been taught to you through pictures and caricatures, I cannot verify. But the idea that you have established in your mind about God, is not so. Many people come to me and want to see God and Goddess. I ask them, "What would you get by meeting the president of a nation or a judge? Because of the meeting, will you be judged by a different standard or law for a crime that you commit? Will you be judged by your own measure after committing a crime, because you have met the judge or the president?" I cannot tell you if someone really meets God or if God comes to someone. I have no knowledge about it. There are many forms of spiritual propaganda out

there.

If I speak about these propaganda and egos, you would not like it. You may even take offense, because strange things and ideas have been installed in your mind and your way of thinking is influenced by this strangeness. Therefore, I am very hesitant to talk about these matters. Nonetheless, I would point it out to you to see. All these characters that we consider as God or representatives of God, whom we consider our saviors, icons of our ideals, are their behaviors practical and worthy of being our idealization?

Friends! by meeting someone, or by getting a glimpse of someone, we are not going to be saved. This kind of thinking is utterly useless. Yes, if you embrace their standards, their characteristics, and their nature in your life, one can hope that you would possess their characteristics - that you would develop their nature. By the same token, if you measure yourselves by the measures of the lowly, you develop those tendencies within you.

A saint or mahapurusha (great being) have faith in God and worship God, but their understanding and measures of God are very different than what is prevalent in the society. They worship the God who is "unknown". They do not worship the God who is limited by any nation, geographical, cultural or lingual boundaries. In different parts of the world, people have given shape and attributes to God according to their liking. A realized being does not get trapped in worshipping these images.

An artist takes a lump of clay and molds it into a beautiful image or idol and calls it by a different name. Although it looks very alive, there is no life within. People begin to worship it, calling it the image of God. In reality what is it? The origin is dust, middle is dust and the end is also dust. Although, it appears in different forms and shapes according to the artistic abilities and imaginations of different artists, the element is the same. That is the true form. This is the understanding of "**Aghor**".

Humans of the earth also appear to be the same. We take the form and appearance of our parents and create an identity. In reality we arise from the five elements, play the role of an identity, and in the end return to the five elements. The one, who understands this mortality knows the reality. All the great beings had to go through hardship. They faced it and witnessed it with patience. All that happens to us in life is due to taking this bodily form. If all this were not created, there would be no reason for destruction.

I am sitting in midst of you as a sadhu (holy man). You are sitting here as a householder, father, mother or other identifications. What is all this? It appears so very strange. The reality is different than it appears to be. This transient life is like a dream within a dream. We are witnessing it all from within a dream. We are born an infant and growing up move towards youth, old age and finally return to the five elements. Our attachments to the concept that so and so is my husband, wife, child and so on, and that I am their such and such, is the cause of all the bondage and suffering.

Although suffering so much pain, we never take a moment to see. This is the specialty of human life; we remain stationary like a python, unmoving. We neither liberate ourselves from these chains nor do we try to liberate our parents to be free and wander on the earth carefree. Friends! you are boundless. Boundaries are only for those whose everything is limited and for those who are bound by the limits of me and mine or them and theirs.

One who understands his boundlessness becomes free, ascends to the category of sage or saint. His object of worship, God, is not limited to a particular image, language or nation. This worship of the "unknown" is the true worship. This worship is the path to that high state which is more valuable than any gem found on earth. A person who has found this gem wanders carefree with minimum belongings, is not bound by any particular place, region, religion or language.

Wrapped in his tattered clothing, this person's company is more desirable to keep than the company of so called holy people educated and groomed in our modern institutions, where everything is taught except morality and good character. No matter how much they try to hide their shortcomings beneath their clothing, it does not remain hidden. The carefree wondering sadhu with his tattered blanket on his shoulders, moving from one place to another is revered. Sitting in the presence of such a person, if we are able to grasp even a few words, is enough to unravel the various knots in our life. Our voice opens and our ignorance is driven away.

For as long as we do not come to grasp this reality, meeting God or anyone else does not have much value. As the story of light flies goes: Once a group of flies saw a very attractive light. They conferred with each other and decided to find out about the light. One went up and circling around for a while returned back and reported, "this light is like the light of the sun that rises at the break of day". The second one flew up and returned after a while and related, "The light has warmth, there is heat there, but it is not good". The third one flew even closer to the source, scared he returned and stated, "The light is very bright, it mesmerizes the eye. Not good". The fourth one flew even closer, so close he was scorched by the intensity of the light. He flew very quickly from there buzzing, "that light is very bright". The fifth fly declared in frustration, "None of you know the truth! I will go up and find out for myself." He flew straight to the source, became one with it, and never returned.

So friends! the light that you talk about and want to receive, I can not describe. Before you can see this light, experience this light, you must prepare yourselves to face it. It all depends on your attitude, your experience and your endurance. You must first know your own limitations, your stability and most of all your own presence.

I will relate to you a story about presence. "Once, two people went to a Guru to be initiated. The Guru gave a stick to both and asked them to come back to him after breaking their sticks at a place where no one was present. First one went into a corner, checked to see that no one was around, broke the stick in two pieces, and returned to the Guru right away. The second candidate returned after some time and said to the Guru, "Sir, forgive me! Wherever I go, first

of all I see myself there, although, no one is there but I am there. The Guru said to him, "You are worthy of being accepted as a disciple. God is nothing but finding your own presence in the moment." Before you can see or find any one or any thing, first you must be present.

If you are not present how could you find anything? If you are meditating somewhere else, praying somewhere else, then how will you find the fruit of your intentions? If your heart is somewhere else, mind is somewhere else and body is somewhere else, if these three are not in harmony, how can you grasp anything of substance. We should check ourselves to see if we are involved in this kind of activity. If such a thing is happening with you, you will not be able to grasp what I am voicing.

Our valuable time is passing moment by moment; it is never going to come back to us. Therefore, I ask you to use the time at hand well. Our measures and standards of living should be ideal. Engaging in meaningless activities makes our live very miserable. Our own inner self condemns us for misbehaving with ourselves, we should at least have mercy on ourselves. We have come on this earth with the compassion of the great "unknown", let us not turn that compassion into punishment. When will we find that great peace within us?

We will obtain that great peace by dwelling in the presence of saints and sadhus. That peace is not a thing to be obtained in a hurry. You must practice and strive for it. For practice you will have to be very persistent and patience. Your regular practice is the symbol of your presence. May your striving for peace give you new inspirations and new light. May it encourage you and bring you to a new life.

All the defects and shortcomings of various kinds in our life are not created by anyone else but ourselves. God does not create heaven and hell. These are created by ourselves. Heaven is the name of our high standards of living, ideal tendencies and mentality. If our mentality is crooked, lies, quarrel, envy and jealousy will always surround us. We can not escape these relatives that we foster. We may want to shut our eyes to not see them, but they will always be around us.

Our situation becomes like that tamed animal, tied with a rope, that comes back to the same place even after being pleased. This pet may go for a long pleasant walk, but will eventually come back to the same rope. We think that if we leave it, we may not be able to find another "house". Foolish ones! shake it off and see for yourselves. There will be hundreds of "palaces" waiting for you! Whatever you have grasped so tightly is nothing but attachment.

Baba's Mahasamadhi week will be observed from Nov 21 through Nov 28 in Sonoma Ashram. Akhand jyoti (continuous burning lamp) will be lit on Nov 21 and every evening 108 repetition of Aghoranna paro mantrō chant will be chanted through out the observance.

Puja and arati hours : during fall and winter season daily evening puja and arati will be held at 6:30 PM except Mondays and Thursdays at 7:00 PM.

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