

SRI SARVESHWARI TIMES

MARCH 1999

For rowing across the ocean of life,
Guru-Mantra is the only oar

AUGHAR VANI, Avadhuta's Wisdom



Aghoreshwar
Baba Bhagwan Ramji

Navaratri Issue

As we prepare ourselves to observe Navaratri, we have chosen these inspirational words of Baba on different aspects of the creative energy (Shakti, the Divine Mother) for this issue, to help us to come closer to that spiritual vitality that lies dormant within us. Navaratri literally means nine nights, that are dedicated to remember or worship the Divine Mother more intensely than usual. Navaratri is observed twice a year when two seasons are merging and there is plenty of charge in the atmosphere. It is a perfect time for enhancing one's sadhana (practice).

In the Indian context one of the most important symbols of love, life and nurturing is the mother. But that is not all. The mother figure is only a part, albeit an extremely important one, of the totality of the feminine figure. True, people react differently to the feminine figure depending upon their conceptual, social and experiential backgrounds, but this figure, nonetheless, is regarded as one that has the power, the energy, to energize all those who come in contact with it. This is an important spiritual tenet also.

Baba on Divine Mother

1. If you want peace, go to the refuge of the Mother.
2. O Living Being! Life is ephemeral. So worship the Mother who nurtures and provides for every need. In this way you benefit yourself as well as inspire others towards worthwhile actions.

3. The life of human beings is like a wet cloth. When the wet garment is spread out to dry in the sun, it needs to be anchored with a stone or clip so that it won't blow away in the wind. Similarly in human life, it is necessary to anchor our creative energy, or our lives will be blown away.
4. The creative energy (the Divine Mother) of whom we are thinking is nothing external to us. It is very much with us, between you and me. Perhaps we are unable to recognize her true form, or we may be unable to understand how to worship her in the right way. Certainly it cannot be that her worship is limited to offering fruits and flowers, candles and incense, food and other things, because these are mere physical objects. These are not divine things, a way to measure her, or a way to get to know her. Friends! Until the time we are able to cultivate pure thoughts, pure sentiment and pure behavior, the supreme sacred entity and the virtues of that supreme sacredness will evade us. This sacred entity is looking for us, in fact, so that we may find it.
5. One who is favored by this creative power, one who is respected by her, becomes full of creative energy, becomes powerful. The one who falls from her favor, from whom she takes away her grace, becomes an object of social criticism despite being innocent. This person is then tortured and accused of a thousand crimes.
6. When the earth, the cosmic bowl and the directions all disappear, when nothing remains, neither you nor I, even then *Mahabhairavi* will keep performing her *tandava* dance from which the sounds of "Dhring, Dhring, Dhring, Hring, Hring, Hring," keep resonating.
7. The original being, Shiva, is also enfolded by *Shakti*, the creative energy. Without it, even Shiva is like a corpse.
8. It is essential for every being to practice storing creative energy within.
9. In the cosmos, every being symbolizes the creative energy.
10. We are unable in our human lives to hold this creative power favorably all the time in all places. This is the reason we have to think about her, ponder over her, study her, and then repeat it all again. We have to say our words to her. We have to hear what she has to say to us. But, in truth, this is a song which is not sung, with words not spoken. It is different from *Geetenjali* and other poems sung by people. It is not Geeta either. It is a song not sung, but experienced. Where? Look for it in the collectivity, in the ashram, in the resonance of unity. Look for it sitting together in a group, not alone. For what? The song. It is the music and song of collectivity. What is the meaning of this music? It is the resonance of good thoughts in good company, for the welfare of all beings, for their peace and happiness. This is represented by the trinity of *Mahakali*, *Mahalakshmi*, and *Mahasaraswati*.
11. What don't we derive from the Mother-power!? What joy we receive,

what affection we receive, what love we receive, it is all the Mother-power. Mother, wife, daughter-in-law, aunt, all the various names of mother, help us, encourage and inspire us. In all her forms, she directs our creative energy in the best possible way.

12. How beautiful is the Mother's love! How big is her heart that bears pains and troubles, but still has only the welfare of her sons and daughters at heart.
13. Ma (the Mother) is the presiding deity of all our senses. She is very close to us. She is very affectionate and dear to us.
14. The original form of this creative power is *Sarveshwari*, whose blessing provides everything.
15. *Sarveshwari* is the original creative power whose existence is in every particle.
16. Sarveshwari asks you to respect the ways of your ancestors, rishis, and divine beings. In the absence of this, it is possible that we will lose our culture and our civilization.
17. Mother *Mahakali*, Mother *Mahalakshmi*, and Mother *Mahasaraswati*, whom we worship, are one in a threefold creative power.
18. As required, the Mother has distributed her energies into Brahma, Vishnu, and Mahesh respectively. Therefore, the first duty of life is to remain absorbed in the worship of the Mother in the form of these three unified collectivities.
19. There are three primary sentiments of the Divine Mother, (as daughter, wife, mother) in the form of Mahakali, Mahalakshmi, and Mahasaraswati. You know very well that in the present period called *Kaliyug*, it is Kali who is the primary deity.
20. With our solid intellect we should try to know all these various forms as the one creative energy. If we fail to do so, we should at least try to understand her in her different forms.
21. In different places she is seen differently. At Brahma's place she is known as Brahma. At Vishnu's place she is known as Vishnu. At Shiva's place she is known as Shiva. Similarly in different places of saints and great souls, daily activities, thoughts, and behaviors are molded by the ideals of that particular time and place. The ideal of saints and great souls is the Divine Mother herself, that creative energy, that creative power itself.
22. We worship Mahakali, think about her, meditate on her, to expunge all the dark thoughts in our minds, the tainted thoughts, the dark sentiments that arise in our hearts, so that we may not be afflicted by them ever again.

23. Mahalakshmi comes in the fourth stage (of Navaratri ceremonies). She fulfills all our desires and wants.
24. Mahasaraswati is the beautiful one. She imparts power and vigor to our speech. She makes our speech very beautiful and sweet. The worship of Saraswati begins on the seventh day (of Navaratri).
25. Mother Saraswati. Please make our speech very beautiful. O beautiful one, make it so sweet, so fine and melodious that even a wild beast may relinquish its savagery on hearing our voice.
26. If you get anything, anywhere, in the way that you want it, it will be favorable to you. We cannot speculate about the grace of that Divine Mother, Saraswati, and it cannot be fathomed what she will show to whom and in what way.
27. The Mother whom we worship, whom we meditate upon, that very kind Mother has been described in many forms by many names. Many saints have said she is Durga, she is Kali, she is Parwati, she is Uma, she is Tripurabhairavi, she is Chandika. In many forms and by many names She is worshipped. In reality, this is but one energy. It is the same energy which is Brahma, in Vishnu, in Shiva and even in you and me. It is because of the flow of that energy that we are moving and walking, deriving energy and worshipping energy. We are also maintaining energy within us. We want to gain more energy. Now we just have to be graced by that energy.
28. Those who are dear to us, close to us, who wish us well are addressed in very few words, such as in two or three words. For example, *Ma*.
29. And we cannot even begin to describe our Other-worldly Mother. She keeps us happy in this world, and keeps us happy in the other world too. She protects us in this world, and she protects us in the other world too.
30. Salute the Divine Mother in all four directions. She is the one who exists in the form of directions also.
31. The Mother would have to be worshipped only by our feelings, known only by our feelings, seen only by our feelings. Where these feelings are lacking, she will not be present.
32. She is hungry for our emotions. With that sentiment, whatever you offer her--water, fruits, flowers--it reaches her only as an indicative smell through the medium of air, through the medium of fire.
33. Regarding her living and dining, she does not accept even an atom of whatever is brought before her. She does not take it. She does not taste it. It is *our* sentiments that accept it, *our* thoughts that taste it, *our* motivations that take it and use it
34. The Mother is that empty space between the earth and sky from which

beings derive their life energy. To find her, we will have to give up a lot, and will also have to give up nothing.

35. About the pervasiveness of the Divine Mother, if we say that we will be able to express it or understand it, we have to know that she does not have any beginning or end. How can you measure something that has no beginning or end? It cannot be gauged. It is immeasurable.
36. I know many people do not know how to perform rituals, how to pray, how to meditate. But they are still trying. The situation is the same as when we say O Mother, neither do I know worship nor prayer, but please look kindly at whatever I am able to do. I know I have not served my guru, nor thought deeply in my guru's company, nor tried to learn anything from him, nor tried to learn the scriptures, nor tried to keep good company. I know all this lacks starkly in me. Even then, I have faith in you. And if I have faith, that faith is you.
37. We should pray again and again to the Divine Mother that our faith should not only support and cooperate with our heart and mind, but also keep them in check at different times and occasions and keep them stable. Because if they become unstable and fickle it can cause great turbulence in nature, and in this solar system.
38. As far as the question of the *mantra* of the Divine Mother is concerned, that *mantra* is already supercharged. You do not have to bring it to life. What is important is that you make the promise to yourself, follow that promise, and not be crooked. The simple thing is, you should remain straight.
39. O Divine Mother! We do not ask anything else from you in this life. Just make us all so full and complete that we do not feel the lack of anything. If we do not feel anything lacking, we will not beg you for anything.
40. It is not that whatever we want is good for us, for it can in fact be poisonous for us. That is why, O Mother, do what you think is favorable for us.

Ashram News

Navaratriis being observed at the ashram from March 18th through March 25th. Daily morning puja will begin at 6:30 am and evening puja at 6:30 pm. Everyone is invited to participate in the celebration partially or fully. Navaratri Havan is scheduled for the evening of March 24th.

Note: All the Yoga classes will be cancelled during the Navaratri.



SRI SARVESHWARI SAMOOH, 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

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