

# SRI SARVESHWARI TIMES

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Words that carry weight  
but can not be measured  
Are the words of Guru

AUGHAR VANI, Avadhuta's Wisdom



Aghoreshwar  
Baba Bhagwan Ramji

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*Speaking on the eve of Gurupurnima in the Sonoma Ashram Baba Hariji addressed the gathering with the following words:*

On this auspicious occasion of Gurupurnima I'd like to welcome you with my heart.

## **Guru based tradition**

There are many traditions, many ways to climb the hill. The path that we are celebrating today is the path of presence of Guru in our lives, acknowledgement of the Guru.

Kabir, a famous poet of Middle Ages says,

*Guru Govind dono khare, kaake laagun paava Balihaari Guru aapne, Govind dio bataaya*

God and Guru were standing next to each other. The seeker, coming upon them, found himself in a dilemma about whom he should bow to first. God provided the answer stating, *It is the grace of the Guru that brings you to me.*

In the Guru based tradition, the Guru is the highest. In the chant *Aghorana paro mantro nasti tatvam Guro param*, it is also revealed that there is no element higher than the Guru.

What does the Guru do? How does the Guru teach? How does the Guru take us to God, to the divine? Guru doesn't do a thing. My understanding is the Guru resides within each one of us. But until we come in contact with the Guru within, we need someone outside, some thing outside, an altar where we can pour out that love, that trust, that unconditional love. When we are able to pour out our love, surrender our total selves on that altar, the Guru-altar, Guru and God are not far away. What the Guru does is establish that love in the disciple's heart. When that love and trust are established, we are empowered by our own intensity of love and trust. We are in touch with that Guru within, with that *shakti* within.

This is all that Guru does, establishes love in our hearts, a love that is not fickle or selfish, a love with no agenda.

The very moment you think of this love, your heart is so full. That is why we celebrate gurupurnima on this day. Purna means fullness. There is no space, not an iota of space. Ma means mother. When the baby is nursing, there is total fullness there. The baby is not lacking for anything at that moment. When we become like that baby with the guru, we are full. This is the reason why on the full moon we observe this sacred tie of Guru and disciple. Whenever, wherever we are able to put that love, that trust, it is the most sacred moment, the most sacred seat. Most of the journey has already been traveled when this happens.

We are very fortunate to find a guru. There is no greater moment in life than when one finds and becomes established in the Guru. When this happens, it is said,

*Bhakti Bhagat Bhagvant Guru Chatur naam bapu eek*

The devotion, the devotee, God, Guru: although these are four separate names, the body is one.

The devotee becomes the devotion itself. The devotion becomes god itself. There is no separation from God, from the Guru. Guru is God is Devotion is Self. These four bodies become one. It is all one. When guru is able to establish that love in our hearts, the gain begins, the shaping begins.

The Guru is like the potter. Before making the pot, lots of kneading occurs to prepare the clay. When the pot is begun, the guru keeps a hand inside so that it will not collapse or break. In a guru-based tradition, you are very fortunate to live, be in the presence - physical presence, of your guru. Guru is the best critique we have. He never lets us get by with anything. If not in the physical presence of the guru, you have to use the support of the teachings of the gguru. Find the guru within you. Measure your actions, thoughts on that scale. My personal experience is when I do not find an answer to a question, I pull myself back together by finding an answer in Baba's words. I dive into the memory bank of my time with him, in his books, in his teachings, and there is an answer. The truth is, the answer is within us. The question is within us; the answer is within us. The unwillingness to look within is sometimes the biggest obstacle.

Guru's words, if we have that love and trust in our hearts, are very clear. Guru always, always encourages us to live a meaningful life. Guru will never tell us to leave our homes, our families, and our jobs to repeat the name of god. The guru wants us to be real human beings. As Baba says, "It is very easy to be a Hindu, a Buddhist, a Muslim, a Jew, a Christian or an atheist. For those willing to be a human being, come to me." It is very easy to create a box around yourself and feel safe. I am this. But the Guru asks you to be boundless!

Live in such a way that no one could measure you, no one could put a label on you. Whenever we make ourselves limited, we become like a little frog in a cistern. The cistern becomes our world. Let's not think of ourselves as a frog in a cistern. The very moment we utter our mantra with love, the Guru is there, proclaiming, "Be fearless! I am right here, right behind you." Guru grants a life of fearlessness, a life away from sloth and despair, a life away from justification. Baba's teachings on becoming a real human being, touching all the four aspects of life every day, apply as well for us today.

First, we have to make sure there is enough provision for our family, those who are dependent on us. We devote a good part of our lives to this. The second part is to spend time with our children, spouse, parents or our family members. Third, find time for *seva*, selfless service- acts of service for which we expect nothing in return. Fourth, we find time for ourselves.

These are the four aspects of life that should be lived and touched every day. It is not like I will do a little *seva* once I make a million dollars, or I'll give a little time to my family and children after I do this, this and this...These four things must be touched every day. I spend a good amount of time each day working to provide for my family. I spend an hour or so with my children or with those who depend on me. After that, I spend time doing *seva* (self-less service).

If you're not careful, you'll find yourself justifying or rationalizing the omission of one of these aspects. Well, I'm here with my children. Isn't this *seva*? This is not a *seva* because you are mixing it, being too clever with yourself. This is another obstacle, trying to be clever with ourselves. We all know what *seva* is. We are not doing something to get something, or because we feel obligated somehow. There are many places to do *seva* in the community. If it is in the ashram, it is deeply appreciated. The beauty that you see here is because somebody has done it. This is a community effort. The beauty in the ashram is the gift of some people's *seva*.

Fourth, time for ourselves. Usually we find all kinds of excuses to not take time for ourselves. Oh, today I am too busy. I'll do it tomorrow. After I have a new place, a new meditation room, then I'll do it. Astrologically next month will be better. These are all excuses not to give just that 10 minutes for yourself.

If we touch these four aspects daily, we find nothing is lacking, nothing is missing in our lives. If this flame of life is snuffed out by some strong breeze, there will be no regret. We should live our lives in such a way that there is no regret. I live each day fully.

These four aspects of life should never be confused with each other. We spend 10 hours for one, an hour for another, a half-hour for the other, 15 minutes for the other; the quantity of time doesn't matter. What matters is that they are very carefully separated. When we are there for one aspect, we are really completely there for that aspect. When I am doing *seva* I shouldn't be thinking what am I going to get out of it. When I am providing for my family I shouldn't be thinking, is this spiritual enough? When I'm spending time with my family or friends I shouldn't be thinking about am I enriching myself spiritually? These things should be kept very separate and time should be devoted to them every day.

Finding time for ourselves does not mean to find time for self indulgence. In our teachings, you are given a mantra, which is an unconditional friend. Mantra becomes the thread that links you, unites you with that vastness of Guru's love. That mantra is the best friend we have. When you are given a mantra much is explained to you and you are told how to cultivate this friendship. In those ten-fifteen minutes that we take out for ourselves, we say our mantra, and bring that love in our hearts for this friend. If you don't know what this love is, this incident might explain it better. There was a man who came to the ashram the other day, heartbroken. He did not know what to do with his life. He was in love with this woman who left him and married somebody else. He said I can't forget her. Her image is constantly before me. The images of the time we spent together keep returning to me. I can't dispel the images. To me, it sounded just like my relationship with my mantra.

When I am repeating my mantra, that sweetness comes before me. The image of my Guru appears in my heart-mind. Guru's smile comes before me; Guru's frown comes before me. Many visions of the Guru come. And there is a time too when there is no separation. This is the simplest way for me to explain it to you. Cultivate that love, acknowledge that love. This love is in your heart; it is not outside.

When you are given your mantra you are told to keep it a secret. Don't talk to anyone about it, just as you would not discuss your most intimate moments with anyone. It is a heart to heart relationship with your mantra that is the sound of your deep Self. It is nobody's business. It is not even the business of your mind. This secret that resides in the chamber of the heart where no sensory organs can penetrate is the best secret you have. The door is closed even to the mind; it only opens with the knock of love. That 10-15 minutes, 30, 40 minutes of jap that you do is like a game of darts: even if one hits the bull's eye, you will never forget that sweetness. You can always tap into it.

There was a disciple who had been serving his guru for many, many years. Baba, I have been serving you for many years, he said. You have never told me any secrets, any miracles. The Guru said keep your mind in tune with that sound, that vibration that you have been given. What else do you need? If you are in tune with that sound, is there space for anything else?

Next day, this disciple went to the *Kumbhamela*, a big gathering in India held every 14 years. He heard all these people chanting his mantra, the same mantra his Guru had given him and told him was very secret! Whole armies of people were singing it. He became very angry with his Guru. You cheated me! You told me this was just for me! How is it possible that all these people are chanting my mantra?

His Guru gave him a rock and told him to go to the market to see how much he could sell it for, not to sell it, but to have it evaluated. He first went to a vegetable stand. The vegetable vendor looked at it and said oh, this is nice. Maybe I can use it as a weight to weigh potatoes with. I'll give you 25 cents for it. The disciple said no, no. Babaji said not to sell it. Next he went to a place that sold rice and grains. The merchant said, I can make a weight of it, and offered him a dollar. No, no, said the disciple, Baba told me not to sell it. Next he went to a stationary stall. Oh, so nice a paperweight. I'll give you \$5.00 for it. No, no, Baba told me not to sell it, and he went on. Finally, he went to a jeweler's shop. The jeweler looked at it and declared it was a diamond. I will give you \$1,000 for this. The disciple's eyes lit up, but he said, oh no, Baba told me not to sell it. The disciple returned to his Guru and told him what had happened. The Guru said, now you have your answer. It is the same mantra, but the value is in the eye of the beholder. For the one who holds the mantra precious, it will be precious. The more precious it is to you, the more it will yield to you. Many people say Ram Ram Ram Ram Ram, but not everyone goes to heaven.

Valmiki was able to get enlightened with this mantra, and he was not even given the mantra of Ram in a proper way. He was such a wicked person. He had been a robber. A group of siddhus came and he tried to rob them too. They asked Valmiki, why are you doing this? Valmiki said I have to feed my family, don't I?

The siddhus told him to go to his family and ask them, his wife and children, if they were willing to share the karma he created by robbing people. No, no, they said, it is your duty to provide. Why are we going to share your karma? Valmiki returned to the siddhus and told them that no, they would not share this karma, so why should he continue to rob. Would

they help him? The saddhus tried to give him the mantra Ram, but the sound was so pure, his tongue would not utter the word. So they gave him the mantra Mra. Mra Mra Mra Mra. So Valmiki was initiated that way. He couldn't even pronounce his mantra. Practicing the mantra he became enlightened, and he wrote the whole Ramayana before it even happened.

The wealth of the mantra, the power of the mantra, is in the holder of the mantra.

This Gurupurnima is the celebration of the presence of Guru in our lives. We say Sri Guru, Parama Guru, Aadi Guru. Sri Guru is the one through whose mouth you have received the mantra. ParamaGuru is the Guru's Guru, the one through whom the Guru has received his mantra. AdiGuru is the Eternal Guru, Lord Shiva. Lord Shiva is the AdiGuru. All three are One. All three are different. You can obtain all three through one. Again, three different names; the body is one. Any form to your liking you choose, establish that, acknowledge that as your Guru. Put that in your heart, in your memory. When the image appears, let the love flow through your whole being. Nothing is lacking in the moment I have the Guru's image in my heart, nothing. Right that moment is purnima, full moon. Whenever Guru appears in the yantra between the two eyes and the third eye, in this triangle, it is purnima, full moon. If there is no image there is light, the light of the full moon. The presence of the Guru can have form or be formless white light, very cool, very soothing, very nourishing, total fullness.

If the true love is established, you don't test and try this love every moment. I have seen something happen in the lives of some people and they say, oh how could this happen to me? I do all this, this, and this, and it still happens to me! People come to me and they say oh, I have tried the mantra and it didn't work! Someone even went to Las Vegas and was upset that the mantra didn't work for him. It is something very sacred. We don't test it like that. If we begin to test it like that, the story of Crying Wolf will begin to apply. You don't doubt your partner for every little thing; you don't even think about it. So, it is a very sacred, high, rich relationship with our guru, with our mantra that we have. It should not be tested at every whimsical moment. This universe is beyond the realm of surface mind.

Guru is not an ordinary person in our life. Once we have established that sacred seat of the Guru in a person, the intensity of our love and respect bears fruit. There may be blissful moments in that presence and there may be unpleasant moments in that presence. Guru should not be analyzed by our surface mind. If you are really living in a guru's company, bliss is the last thing you should expect. Nowadays, you will find gurus who are very pampering, pleasing and making you feel good with lots of hugs and kisses. Whenever or wherever that happens you should know that there is something fishy. Guru is very clear and direct with utmost love in the heart for you.

The light of the Guru is very pure, blameless, giver of immense peace, fullness. We are very fortunate to have that light. With this, I bow to that Presence, I bow to that love in your heart, I bow to that trust in your heart, I bow to that humility in your heart, I bow to that surrender in your heart, to the Guru, and to the Divine Mother who resides in your heart.

Om. Har Har Mahadeva



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