

December 20, 1979

*Kirtan at Quintessence (Raja Ram and Sita Devi)*

*Ambikananda played harmonium and sang from GSR the song of reincarnation:*

'We moan for rest alas, but rest can never find...

We know not whence we come, nor where we float away...

As restless as the wind life moves unceasingly:

We know not who we are, nor whence it is we come;...

Shine forth, O Shining One, and with Thy shafts of light

Slay Thou the blinding dark. Our only Saviour Thou.

We seek deliverance at Thy feet...

As Sri Ramakrishna listened to the song He went into samadhi.'

*Incidentally, the last line was of course not part of the song, but the sentence following on from it in the GSR. Nevertheless, Ambikananda always sang 'As Sri Ramakrishna listened to the song he went into samadhi' as though it was a line from it, suggesting that it had special significance for him.*

*Ambikananda reads from GSR and comments:*

'Everything that we do is from the Gospel. Even whatever we do *not* do is from the Gospel! It's all said, but is not perceived yet...'

*He asks for devotees to each choose a page number for GSR reading. They come up with p.598.*

*Reads:*

'“Yasoda went mad with grief because she was separated from Krishna. She went to Radhika who was meditating. Radhika said to her in an ecstatic state: ‘I am the ultimate Prakriti - the ultimate primordial power - ask a boon of me.’...”

'You see, God with form, we were telling you, and we borrowed a number from you to make it to your agreement, to your listening, and we see if the Gospel answers.<sup>1</sup> Radhika said, "*I am the ultimate Prakriti.*"

'Ah, Prakriti is nature power. We will not elongate on that, but nevertheless because in a human form she [Radhika] did mention what people didn't know. So God can be three and half cubit or very tiny little microbe that can move mountains, you wouldn't believe it, the power. So it is very difficult to judge a man by his appearance, you don't know his capacity, his knowledge and what he really is, behind. You never can judge him really, but more or less you can have a vague idea.

'I tell you there is nothing greater than power. Go in hell, go in heaven. “Greater than God is his Power.” Take it from the Gospel. What is God, what is love, what is power, what is remembrance? What we are asking you to do today, what we have asked you to do, what we have reminded you to remember. Memorandum, like. Ten times you have come to see me in five months and every time I have reminded you very severely with knock and bruise, Bruise Woodcock<sup>2</sup> knock. Reminding you in your soul and your consciousness with rivet that you must not be loose in the frame of your mind. “Meditate, O mind, think, O mind, chant, O mind.”

'It is the mind that has to think of God, it is the mind that perceives. The mind is subtle, it plays tricks, it makes you do a lot of things; and the mind doesn't want to meditate, doesn't want to do hundreds of things. It says, “Oh, that's enough!” And that also is God, no doubt, but as you think, so you will become. So where do you place the question, the “*neti, neti*” then? *Neti, neti* means “Not this, not this.”<sup>3</sup> So knowledge has a great place. And yet knowledge and love at the end reach the

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<sup>1</sup> Ambikananda often asked devotees to give page numbers to pick a passage to be read from GSR

<sup>2</sup> Bruce Woodcock was a British heavyweight boxer of the 1950s, in the days when Swamiji was interested in “the noble art”.

<sup>3</sup> The method of negation on the path of knowledge whereby the *jnani* arrives at the ultimate reality ( GSR)

same goal. But, you may say, love transcends. Love is the very heart of God, whereas knowledge is a procedure to go through. It's a long, teary, weary journey from here to eternity. And love is here, I was telling you, before we read there was a knock, He nearly spoke himself. But instead He said, "OK, I play back." which means, "I will stay behind." God is minus. Which means, "Minus everything, I am." You are under Him. There's a big number, and that is Number One. Maybe 10 or 1000. And we are 999 Narayan, many names and forms, all is Narayan. Put that 10 minus that One, you do not exist. Triple Narayan!

[Reads:] ' "In that ecstatic state she said, 'Ask a boon of me'." Yes, in that ecstatic state you see me speaking, but you don't see the person who has asked me to speak. You are arguing only with me, but the reference goes to Him. I am just a belcher, a speaker, a loudspeaker, not the real speaker. The real speaker comes from behind. In that ecstatic state everything is possible. But that state is equivalent of the primordial power, primordial energy. In an ecstatic mood you are allowed to speak your higher self, and it needs another big higher self again, or perhaps a humble higher self, to crave for pardon, forgiveness. "I am not worthy to be here even, don't use me, how can you [have me] leading all these worthy people?" But God is not to listen to other people, He is the All-Knower, all knowledge, pure knowledge, different from learning, self knowledge, absolute, which is not ignorance. In that state everyone is the same, but you have to attain, otherwise there is gymnastic argument, endless. You can argue, you can win that argument, fine. If I cannot answer, I cannot answer. You have won. But the thing is there, the subtlety is there, truth is behind. Argument is not always the proof that it is right. Voila!

Reads: ' "...ask a boon of me." Yasoda said, "what shall I ask? Please bless me that all my body mind and speech I may think of God."

'You see, my friends, ladies and gentlemen, go back to your play. Didn't we say the same thing that now I have picked up, my divine computer, to find out where the word will be understood from you? *My body* - that's my deeds, not just japa and this. Then *my mind*, a person is mostly where his mind is. *My speech* - we were saying earlier, are you the man in the action, three in one? Every day? First be this, first attain, then come with your arguments. I love them, that's my challenge. Isn't it so?

'Ramakrishna accumulated, then he distributed - and is still distributing in a subtle way. He is living in a subtle body. When he was in gross body and you were there you were saying, "Who is that man, if he is God how can he be sick like that?" And those who argued like that have left him, but those who belong to him, who serve him, who dwell on him - "O my lord, O my lord" - to the very end, they are still with him today, those who have recognized who he is, what he is, his mission, his purpose...

'Therefore whoever is thinking of God with his body, mind, and speech, thought, word, action, recreation, the Lord himself has pressed his vision on this man, he sees nothing but God, the Lord has given him his eye, like binoculars, and once you have that you see nothing but Him everywhere. What you are trying to see disappears. When that thing is seen, where is the other thing? Because there is only one thing. It's a simple argument. You may say that among men devotees are considered very blessed, like among the blind one-eye is king.

[Reads]: ' "Your eyes fill with tears when you utter the name of God. Then why should you worry about anything? Divine love has grown in you... To know many things is ignorance. To know one thing is knowledge, jnana.. The realization that God alone is real and that He dwells in all, and to talk to Him, is full knowledge - vijnana."

'You know about it but you are forgetting it. And we have to show you now and again, wipe yourself clean again to give yourself a better reflection of your higher self. Forgetting your lower self, at least temporarily for the day, the night, the kirtan. He dwells in all like the light, so powerful, and everyone is benefiting from the light. A tiny bulb filament, but it spreads everywhere.

...

‘The mind is like a car, keep going but change gear where it's needed. If it's climbing a hill, go up, change gear. And if you have the fuel of divinity, why be afraid? But be discriminative where to take your car. Some places are 'No entry', places like hell. But some people, like police, are allowed to go there. They are going to inspect what is happening, they are going to see [to] their people, also to save the future; they're going to make sure that the people who are now with them are not going to be there.

[Reads:] “To love God in different ways after realizing Him...” You understand? When you start driving you will know what we are talking about. All stars look like stars but I tell you they are different. Star of Bethlehem, Star of David, Pole Star...

[Reads:] “It is also said that God is beyond one and two.” Which means, God is beyond you, me, nature, and His creation, and even in the form of the Creator, though He is That, even beyond that and this. [Reads:] “He is beyond speech and mind.” Now, tell me, what is meant by “beyond speech and mind”?

Devotees: ‘Subtlety? Intuition?’

Ambikananda: ‘Subtlety is understood, and intuition. How do you get it? Intuition comes through experience: experience of practice into the form of love. Does that make sense to you? You see how much I have brought you down, down to the circumference to get you to a straight line. But the gist of it is love. The essence, the core. If it wasn't there I wouldn't have brought you lower, kept you here.

[Reads:] “To go up from the lila to the nitya” Lila means play and nitya means absolute. “And come down again from the nitya to the lila is matured bhakti” See how our word tallies with the same word of the Gospel. I said “love matured”. People say, “Send love,” but when you are sending love you are transmitting yourself, you are outpouring yourself into him or her. When you are loving, you are emptying completely yourself into him until that love alone has filled his mind, eyes, sight. No word can express that. when the word of love is “lovingly” said. I have to deal in this sort of way, in a gross state, until you have become into a subtle state where there is a *menotte*, a handcuff, chaining you to God - prisoner of love.

‘The word is the seed. Love is the slave. And God is the saviour, the guardian, the protector, the mother, the father, the friend, the wealth – “Thou art my all in all, my everything, O my God of gods. There is no one like unto Thee.” Only when you have done these, can you talk to God in such a way. Maturity in divinity. Maturity in divinity comes from your own love unto Him, your self-effort. “How much do you love Me?” “With all my heart, with all my soul, with all my strength.” “Then give yourself to Me.”

[Reads:] “It is enough to know that everything depends on the grace of God. But one must pray to God. It will not do to remain inactive. The lawyer gives all the arguments and finishes his pleading by saying to the judge, ‘I have said all that I have to say. Now the decision rests with your honour.’”

‘Thinking of God is praying to God, for me, in my own experience. I don't know how to pray or to worship - just thinking is more powerful than prayer. Prayer is a formality from somebody else; but my thought is from myself, as I am exactly, no more no less.

[Reads:] “...Sri Ramakrishna said to Nilkantha “If you didn't have the gem, should I like your songs so much? Ramprasad had attained divine realization. That is why his songs appeal so much ... I should like to hear that song of yours I heard in Calcutta.”

‘...Ramprasad's songs are great, there is so much in them. If only you could put your soul and your attention - God sees his words, his actions, his sincerity, his heart, and couldn't but give him realization. I tell you, there is something so powerful, so good in Ramprasad's songs, there is so much gems in them, many times I pass into swoon just by composing music to these songs. Many times there have been requests, God comes and says, “Sing this, sing that,” and I was not in the mood,

I sang it rough, very bad, I know it's not right but I don't force myself. When I "turn me back", as Vivekananda says, and sing "Jesus, my life" I can convert anyone. When you sing with your heart. But what actually happens, God doesn't come for that particular song, He already hears the best of it, and your mind's attention, and your motiveless state, and your singing for Him, and your visualizing the time it was happening. It concerns Him, and you have taken that so seriously, it's a *gloire!*

'Get into the loop of God. You are there. The practice is a full meditation. the minute you sing it God comes, blesses you, gives you His presence, lets you know, He is very pleased because it concerns Him, it is a treasure, He knows about it, and so many will benefit.

[Reads: ] "Nilkantha sang the song, 'The beautiful Gauranga, the youthful dancer, fair as molten gold' ... Ramakrishna sang again and again the line, 'Everything is swept away by the onrush of His love' ... and danced with Nilkantha and the other devotees. Those who saw the indescribable dancing were never to forget it. The room was filled with people, all intoxicated with divine joy. It seemed as if Chaitanya himself were dancing with his companions.

"Manomohan was in an ecstatic mood. He was a devotee of Sri Ramakrishna and a brother-in-law of Rakhal. Several ladies of his family had come with him. They were listening to the divine music and dancing from the north verandah... Hearing the loud music, many people gathered about the room. Even passengers in the boats going along the Ganges were attracted by the kirtan.

"The music was over. Sri Ramakrishna bowed to the Divine Mother and said, "Bhagavata-Bhakta-Bhagavan." My salutations to the jnanis, my salutations to the yogis, my salutations to the bhaktas..."

'You understand what we were saying earlier - love is the essence of the essence. ... Go back to the origin, there is nothing like the origin... We are giving you the tusk of the elephant ... Ganesha, pahimam and rakshamam. The elephant god is your protector. Now what you are hearing from the Gospel you are seeing in the canvas of the world. Therefore painting in this form is vidyamaya. It's very good; it helps one; it brings a vision to those who have never seen Ramakrishna.

'Well, that answers a lot of tonight's programme . thankyou very much, Raja Ram for your hospitality.'

Towards the close Swamiji accompanied himself on harmonium as he sang:  
*'At the full moon of divine love...the bliss of it!'*

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