

July 19, 1980 Kirtan, Kings Cross (Mahalakshmi and Jai Narain)

Swamiji sang a stotra from the Bhagavata, first reciting:

‘God is to be worshipped with whole-souled devotion and to be meditated upon with focussed mind.’

‘Thou are shining in the hearts of all,

Obeisance unto thee!...

Later, Ambikananda read from the Bhagavata (Uddhava Gita):

“‘ Like the flame of a lamp , or the current of a river, the bodies of creatures with the imperceptible passing of time are in constant motion, in a state constantly born and constantly dying. Is the flame of the lamp one and the same now as before? Is the current of water one and the same always? Is the man who identifies with the body the same man as he was yesterday? Verily, there is neither birth or death to the real man, he is immortal. All else is delusion. Conception, embryonic state, birth, childhood, boyhood, youth, middle age and death, these are different states of the body and do not affect the real man. But man because of his attachment to the gunas identifies himself ignorantly with those desirable or undesirable states which belong to the body and not to the self.”

In his discourse Ambikananda said:

‘Please, please, please, do not forget God. How many are thinking of God now? Raise hand... This God is in your hand, believe me, have a bit of faith. Just as we give you holy water, it’s for Him, we receive Him, mentally, it’s water of life consciousness. Touch the head. God dwells in the head, and sweet is His name, sweet is His remembrance. For one who has tasted that nectar, all other things are insipid. A man who has realized God, it’s not possible for him to forget Him at any time. And you are That, how can you forget yourself? Listening is good, but also remember the Seer. It pays twice when you’re remembering the Seer. To remember the Seer is worship, word cannot reach there. Word is an expression, but in remembrance it’s Him who becomes you, and it’s hard to say whether you are Him. It’s a big question, let’s not go further into that.

[Reads] “A few however who are wise, who have attained knowledge, give up this identification and find eternal life...”

‘Now suppose a man is not well read, that doesn’t mean [so much]. Love has nothing to do with knowledge, but love will receive knowledge, because it is knowledge of the most high. Love will welcome him. But knowledge may not receive love as a guest, love may not have a seat in the heart of knowledge. Knowledge may not have a seat for love, but love will always have a seat for knowledge...

[Reads] “Give up this identification and find eternal life. The Atma is the eternal witness distinct from the body, as distinct as is the observer of a plant who watches the plant shoot up from a seed, blossom into maturity and die. The ignorant man fails to know and experience the Self as distinct from nature, prakriti, and deluded by his attachment to the gunas of prakriti goes from birth to death, from death to birth. His next birth is regulated by deeds of his present life.”

‘Have no fear, I tell you, jewels. I give you my word, it’s good enough. My words are my tears that you do not see dropping. But they are yours. My words come from my heart, I speak my words from my heart, and God dwells in my heart. I am not a demonstrator, nor am I a demon for you. I can’t say further, but have no fear. Have no fear. Everyone who approaches us has a room. My father’s house is colossal, infinite. It’s not only for you but also we make room for those you haven’t seen but who yet belong to you. To that extent God is good. If you haven’t succeeded now, in time to come we will bring them down and give them to you again if you so wish.

[Reads:] “..If his character is dominated by sattva he achieves a higher birth, that of a deva or of a sage. If by rajas he is returned to earth as an asura or a man...”

‘But among men you are children of immortality. You are immortal Self. We are not calling you men, as men are born and die. And if you don’t recognize that, we make it recognizable to you by force. That is our state and tools. And it has to be grasped not through your mind only, but this seed we are

giving now, which is bitter, is to be transplanted into your own heart, from us; we will plant it ourself again. Then great will be your joy when it blossoms in your heart for yourself, not for me to see but for yourself, and that joy I cannot express to you, it's you who will come to tell us, we don't need to know anyhow, but we are telling you about it.

[Reads:] "The gunas belong to the mind..."

'You must always bless your mind, be good to your mind, never be harsh to your mind. Watch your mind, watch your heart, watch your words, watch your deeds, so says Sai Baba. Don't give way [to your mind], don't give loose rope, but don't pull by force, Control it slowly, slowly, you will do more harm by using force.

[Reads:] "The atma, though birthless and deathless, appears to be influenced by the gunas, and is seemingly born or mixed with death, just as trees reflected on a stream of water appear to be moving with the stream, or when a body wheels the ground appears to be wheeling. Indeed birth and death and all the experiences of life are to the atma the experience of a prolonged dream. Miseries, though belonging to the world of dreams, are certainly painful, and do not vanish until we cease our dreaming. Nor does this dream of life come to an end for him whose thought is engrossed in transitory, sensuous things. Therefore, Uddhava, control the outgoing senses, restrain thyself, learn to meditate upon the soul. When thou knowest thyself one with God this dream will cease... If thou dost desire the highest good, thou must have poise. Maintain thy equanimity even if placed in dire extremities. Let not thy peace be disturbed even if thou art ridiculed or spoken ill of by others. Never return hatred for hatred nor injury for injury. Designed by the highest good, thou must try to free thyself from evil and ignorance."

'Do some OM chanting, it will do you good. Contemplate, meditate. Be silent, ponder. Go a bit into yourself. Cry into yourself, for love of your self. There is nothing as dear as your self, your higher self. OM love self, Om love self. Om self. Om love. ... OM means awake, dream, deep sleep. Awake for Sattva, dream for Rajas, deep sleep for Tamas. So with the help of sattva go beyond sattva, with the help of wakefulness go beyond this state to your subtle state. Be loose, be very loose in your soul. God bless you all, my friends, my children.'

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