

Nov 28, 1981 Kirtan at Quintessence Ashram (Raja Ram and Sita Devi)

With a background provided by Raja Ram (flute), Sita Dev (tampura) and Sada Siva (sarod) Swamiji read from Brahmananda's *The Eternal Companion*, and then commented on the reading:

[Reads] "*Make the realization of God your supreme ideal.*"

It's not easy to have such a supreme ideal. The world is very rocky, and God may seem to be far. Though you call on Him it seems as though he never heard you. But before being accepted, your body, mind and soul have to go through all sorts of purification - air, water, ether, fire - before we can get a linkage, a peep in the vacuum.

'We are very blinded from what we are trying to see for millions of years. God at the end, the last rung, pulls the thread of the soul, and you come up. Everything rests with Him, but it feels as if we've been thrown into a pond and the water is stale and getting bad. So life is not that pleasant, though it's very providing: there are writers, journalists, artists, musicians [all] trying hard to earn a living, but the product of it - nothing is so contented at heart.

We are living still in a dark world, but we are ourselves the best fruit. It's up to us now how we are going to take our life up there or down here. We're going to lead our life with all these facings. Everywhere you turn you face something - you go home and there's the house problem; you go to bed, the bed's old; you walk and you fall. Everywhere there are these little things, nothing is harmoniously at peace.

'But there is a way to go over this, you have to be very patient; it's long, weary, teary, and you have to be very patient in this game of tossing up and down on present and future worries. You have to be strong-minded, to have the grace of your centred thought, the grace of God. And you may have picture guidance - God in the shrine. Believe that God is in the picture, that suffices for your turmoil of life.

[Reads]: "*The very gods and goddesses are only various aspects of the one godhead.*"

'So there's nothing but God. In reality there's nothing but One Thing. Due to the multifarious particles and atoms of this One Thing our minds are broken into these bits and pieces so we can't come to a full satisfaction to the One - our minds are already scattered. Before we can get a universal harmony in this world, we have to let our will work patiently through the will of the Knower. And that also is not an easy matter.

[Reads]: "...*The aspirant meditates on the shining form of his chosen ideal, he prays to him and makes japam.*"

'Now, you see someone who has realised God<sup>1</sup> is giving you a clue. The clue is "shining"! That's where the hypnotism unlocks itself. Keep in darkness and you remain hypnotized. So you accept we're living in a hypnotic world. Darkness, lack of light, lack of knowledge, lack of shelter - you have everything but nothing is working. It works for a minute but it doesn't keep working. And you're in your work, you're like a stitch in it, you're attached to it, stitch and thread in the canvas, making the whole life, which is not permanent, seem together. You must realise this impermanency. It is this hypnotic world which the Shining One dissolves

'When you see light that speaks without tongue, that gives understanding, you become your superior self. Before, you were a lost self, a bit in darkness. Now you can see further with the help of light, and height. Height means climbing up; the path is stumbling and slippery - you go out and fall down, so how will you get to the light? Winter is coming. But the height is closer than the close. It's your magnetism of thought, your zoom of consciousness, that brings height, that makes height close.

' Reaching height means thought, how to go there. The procedure of height makes you think, so before you go too high there must be foundation. Our foundation is a human birth - that's the

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<sup>1</sup> i.e. Brahmananda.

footstool. The footstool is so important, but the foot of the Most High is – never mind the footstool! “Thy two feet are my boat to cross the ocean of this world.” Worship the lotus feet of God. Lotus – the petals – these flowers are light, invisible materialization of soul.

‘The material things of God’s creation you have, but the secret knowledge of creation is in abeyance due to lack of practical karma and consciousness and yoga. And realization. Therefore we are like different threads. Some people are so weak they have fibre coming out, and some are so superstrong they can bind God in no time. One thought, one word. They fight with God, they argue with right knowledge. For God doesn’t speak with tongues, it’s all spoken, it’s all understood, He doesn’t have to come to tell you, the whole thing is understood without being told.

‘That’s why human birth is so important, because people can talk to people, and people can change their being and attain to Brahmanhood. Isn’t it so? Fight God with your truth! If you’re ignorant tell God, “I don’t understand” – there’s no fear when there’s Him to deal with. Always speak the truth! Try, my friend. Never tell a lie. This is maya, hell and darkness. Promise yourself never to tell a lie. Sri Ramakrishna said, “Truth is the austerity of this age.” Jesus said, “I am the way, the truth and the life.” Truth is being born again and again anew at every age.

‘Light is close, light is the secret of all secrets, my children. Light, light. All this is artificial light, even moonlight is artificial light, but daylight is not artificial, it’s not electric light – not shameful karmic light. Man has to play with the dim side of the eternal light. But once you have seen the eternal light itself, all these things grow dim – “The sun does not shine there...”<sup>2</sup> Self-effulgence like a thousand suns. And a little peep in the vacuum of your third eye...’

[Reads] “Higher still is meditation, that is a constant flow of thought towards God.”

‘Constant, yes... Visualize rain falling constantly, continually over a lingam of Shiva. Lingam has to have a drop of water all the time – Shiva, Shiva, Shiva, Ganga, Ganga, Ganga...’

[To Raja Ram] ‘Before, it was your wife singing that song to Ganga Mai: “Like a garland of jasmine flowers on the head of Shiva.”’

[Reads] “the highest method which leads directly to God is to meditate on the unity of the atma with Brahman.”

‘We told you that at Mahalakshmi and Jai Narain’s place: the method to unite jivatma with Paramatma. The unity of the atma with Brahman is the secret of your ancestors. Billions of years ago when you were God, when God alone is, no creation, in that state you didn’t exist. As you don’t exist now. But in a dream of God you do exist, in a dream of God everything is possible, and that same God is in your heart. You know that after death the sight, breath, senses go back to where they belong; and the atma, if there has been very good schooling here, the atma will also unite. It depends. The birth is important, but you must know how to die. And when are you going to use that death? I leave this question to you.

‘What is bitter in the beginning is blissful at the end. The bitterness of withdrawal, of aloofness, of practice of dual consciousness, will become very blissful in the same life. Wherever you look you will see heaven glittering, and the Lord Himself will make sure that you shall not be in darkness, because you meditate on light. Though you may wear a dark dress, light will interpenetrate out of dim darkness. [to Raja Ram] Your hair is black, your moustache is black, but I see there is light coming out of it.

‘I will tell you a great secret. This vision of God is Parabrahman. A yogi takes his soul out of the crown centre of head. Therefore in your meditation in your bed (you don’t have to sit in meditation) you take your soul, and your breath, you hold your breath, you breathe your thought. The longer the

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<sup>2</sup> ‘the sun does not shine there, nor the moon, nor the stars, nor the lightning – nor, verily, fires kindled on the earth. He is the one light that gives light to all. He shining, everything shines.’ *Katha Upanishad*

thought is, the longer the retention [of breath]. At the same time it purifies, gives good health, the mental eye gets vision, and that clears the optical condition just the same.

‘It’s the easiest procedure to hold your breath in your bed (it will keep you warm too!), and take your soul here to unite with this blazing invisible vision light of God. Slowly things will appear with magnetism. Unity of Paramatma with jivatma. Unity means no separation of height or depth – it’s one block, one mass, homogenous. Let’s try it, at least practise it. When you breathe in, breathe that light, take the light here [to the heart], there is jivatma; take it up from here [from heart], unite it here [in the head] with the divine light. Now think you are in your bed – that’s how you’re sleeping. It will work, because this is heavenly wealth put in the coinbox of the Sahasrara – the only valid money after death.

“Do it slowly, two or three times like that, till you can increase it to four, eight, sixteen, thirty-two, as much as you want. But don’t let the brain get heated, as Sarada Devi says. Do it with love. Do it with great consciousness and love, and when your mind gets tired, give it up. Spirituality is not an exercise by force...

‘God is love, and love should be far from jnanis. There are two blocks: one is sandalwood, the other concrete. The nail goes into the sandalwood – when you take it out it smells of sandalwood. But the nail gets bent against the block of concrete.

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[Reads from *Brahmananda*<sup>3</sup>] “*You have seen enough of the world, Now see the other side of life.*”

‘How to see the other side? There is no light? To see means you must have light – I told you, you will stumble, there is a big block. Boulders have fallen in your path, mountains of pulverized sins have run down in form of boulders and are blocking your path. In your own house, your own path. It was all right when there was some dim artificial sunlight. As it is, the sun is reflecting.

‘But natural growth is not an easy thing, either. In this world you are faced with strings of beads of little frogs’ eggs, you are born in a family of frogs’ eggs, tied and tangled, births and deaths. How can you have a natural growth tendency when there is so much tangle? And parents can contaminate children just the same. Of course parents are our gurus too, they gave us human birth. But now that I am “dead” I go back to many fathers and many mothers, I don’t know whom to salute or whom to see first. In that case I salute Brahman, I water the root; I water the root and all is watered – isn’t it so?...

‘My life - what is my life? Nothing! A hindrance to others and perhaps to myself – damn the birth, if it is not for that real fullness! Better death. But then what? Only to be born again. In that case I had better stand here and warn oncomers. If I have been lost, I don’t have to let others get lost. I can say, “Be careful, I have been bitten, there are snakes, mosquitoes, spiders, so divert your life, divert your thought, choose your companions, choose your friends carefully...”

‘Where do you get lost? Where and when? When you get a knock, when you are let down, when there are no answers from the four corners of the world, when nothing works. Then you feel low, dejected, and you can lose the chance of your life. But God is testing His devotees. He must test before He gives. Sri Ramakrishna was tested, Jesus was tested, Buddha was tested, all great people who are genuine are tested. The real test is that you are not this – you know what I see? [To Raja Ram] You are neither the screen, nor the image – as I look at you I see you are nothing but that thing, again and again. So we must not get tangled in this web...

‘There is an AUM in the Sun, I’ll draw it [Ambikananda takes a paper and draws]. The edge of the Sun here is the AUM, and there is a twist... and maybe there is something here that is not seen. You understand, that’s the visible sun, a reflection of the AUM. You can meditate on the Sun with this AUM... You have got the Sun, you have got the AUM, you have got the rays - and it dehypnotizes you, the elements, the filament of soul as it is. The filament that keeps body alert, alive, conscious, aware, knowledgeable - and light. It gives light to the eyes of the soul.

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<sup>3</sup> *The Eternal Companion*

[Reads again]: “You have seen enough of the world, Now see the other side of life.”

‘As I said, the other side of life there are two lives: life according to your deeds, as you sow so you reap what you have sown, my friend. You are a seed of Brahman, yes or no? You are supposed to harvest – the world is your field, to produce light. What have you done with your light?’

‘I said, “in this life.” I love you now, I don’t care for your future coming back – I’m in love, I don’t care how beautiful you will be next birth, I love you now! Therefore you have to see these conditions – “the other side of life”. I tell you, it is in abeyance. It is to be pulled. The veil of maya and ignorance will be thinned down, and you can see through – spiritual experience can be painful, can cause physical pain. If the man is eager, eager, a spontaneous realization meditation – then body drops. Sri Ramakrishna said, “The big elephant gets into a little hut and shatters it.” As soon as the elephant goes it’s not a calypso, it’s a collapse-o. A lot of things happen in the house, in the body...

[Reads:] “Remove it and you will find Him!”

‘We’ll not explain that. I tell you, Mother – and we are children of Mother – what’s the time, is it nearly Arati? Play a little music...

At the end of the kirtan Ambikananda said:

‘Nowadays you can see that Golden Age is coming nevertheless, slowly, slowly. The children are very advanced, very detached.’

This raised a question in the minds of devotees who recalled Swamiji’s dire prediction, spoken at a kirtan about a year earlier, that a catastrophe would overcome the world, reducing large parts to ‘pebbles and sand’. Raja Ram now asked:

‘How does the Golden Age tie in with the Pebble Theory?’

Ambikananda: ‘That’s a very good question. You see, there’s a Trinity: God the Creator, God the Preserver, God the Destroyer... Every minute, Mother is producing a world. “The macrocosm and the microcosm rest in the Mother’s womb, now do you see how vast it is.”<sup>4</sup>

‘He who has seen can be detached... God will be here and – what will be destroyed will be destroyed. Put it that way... While God dances the world trembles... Devotees will be singing *Narayan Narayan*, the guitar going, and there will be a sound *rrrrrrr*. What is happening? What is happening? That depends on God Narayan...

‘But the soul is indestructible... It doesn’t matter how often the world is destroyed, the important thing is the destruction of body consciousness. You have destroyed so many worlds, so what, if you cannot destroy your own body senses! Will you laugh with me?’ [Ambikananda laughs long and loud, in a theatrical, cosmic manner. He calls on the devotees to do the same.]

‘In a nightmare, as long as I am dreaming, everything is frightful. But as soon as I wake, there is no such thing as this. Put your thought there. We charge the battery by thought. Thought is energy. Thought is receptive to God’s power, God’s grace... I told you to think of light - when light flashes in your being, all darkness and doubt disappears...

‘God is straight, like a lingam. While you are obscuring His straightness, He bows to you. Everything is possible with this God. You are worried about pebbles? Who cares for millions of worlds at all? But thank God that He comes to devotees, I don’t know why or how. What attracts Him to devotees? Answer me! I don’t know!

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<sup>4</sup> GSR song

‘You don’t stop a day from changing, a month from changing, or a year from changing. But you can stop yourself from changing, isn’t it? Death will cause a change. So say, “I used to drink, I used to mess about, I used to be concerned with sentimentalism, romanticism, and perhaps erotics also. But now I am reborn. If I am changed now, it’s as good as death.”

‘We give you a hope... Some young [devotees] are very changing now, and some old tramps still can’t give up their bottle and rags. God gives you new hope, but you don’t die and get reborn just like that. You go to a place of purification. We all go, the plural community, and you will all receive according to – “That you are, that you will be”.

‘We will all go – but *where* will you go, how will you go out, how will you resist there? What will you feed on? When are you trying at all? Do you know where you are going?’

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