

18 Feb, 1984

Kirtan at Keys Rd (ShivaShakti and Gopal Christ)

Ramakrishna's birthday was joyfully celebrated at a kirtan given by Gopal Christ and Shiva Shakti at Keys Rd, their new address in North London. In general the devotees and musicians were in very good form, with great music especially from Tryambaka and Marian, Raja Ram, Gayatri

In his discourse Ambikananda made special mention of Sri Ramakrishna's consort Mother Sarada, 'the mayic manifestation of the Divine Mother', whom 'Ramakrishna has left behind to manifest motherhood.' During the discourse he read passages from a book on her. But first he welcomed a beloved devotee:

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'Today here with us is Mother Radha Siva Kali, who has so much quality, we told her the first time we saw her¹ those who have eyes can see. We are very pleased to see her here now unexpectedly, and she didn't know that there was going to be a kirtan. ... Coming directly from Sai Baba, all these vibrations are still alive in her, it's like a block of chocolate from the realm of the devas itself...

'The Lord of kirtan, the lord of samadhi, the lord of love, was born on this day according to the Gospel of M. So the date is nectareous. Love personified was born as Ramakrishna to show the path once again, the simple ways of bhakti yoga: chanting, contemplating. And his consort Sarada too is the incarnation of God in body, the mayic manifestation of the Divine Mother, which is no different from Ramakrishna. And Ramakrishna has left Mother Sarada behind to manifest motherhood. Ramakrishna and the Divine Mother are one...

[Sings:]

'Twameva Mata cha Pitas twameva...

O my God of gods, you are my Mother and Father...

'Your salvation, and your live samadhi in this life, are the feet of the Lord, the heart of the Lord, the hand of the Lord, the eye of the Lord - and the deathbed of the Lord,. 'Everyone wants this samadhi, but very few are meditating on death. Yet the Lord is hidden in death; He is the life-giver, and He is the life-taker. Meditate on the suffering of the Lord. Jesus Christ recommended to meditate on "the drop of blood, my heart" - exactly similar to what we are saying! if you meditate on the deathbed of Ramakrishna you will find how he reaches immortality. He goes in mahasamadhi, his consciousness rises to mahasamadhi. From death to immortality. Exit and entry, entry and exit.

'There is no difference between Kali, Siva, Krishna - see Gospel of Sri Ramakrishna p.35 line 15. You will find Himself has said it.² Rama and Krishna are incarnations of Vishnu, who also was born as Ramakrishna. There are other incarnations - Shirdi Baba, Babaji - one or two manifest and people come to know. But *they* know who are who, and who are you, and who am I. And you must not forget the love of Radha and Krishna as a life of guidance here - Radha is the fierce love of Krishna, which again is invisibly present - if you don't see God in person you can see Him through the feathery affectionate ways of approach to the subtle influence of love. Love permeates, crosses mountains, crosses oceans, goes deep where the ground is impermeable - love reaches even there.

'So we will open this Mother book which was left behind, and we recommend to devotees to read sometimes *The Mother as I saw Her*. We have got these scriptures written in black and white. But I tell you, devotees, that your scripture too is written. When you die God condenses these individual drops of blood (all of you) and in the loka of your Ishta Dev³ you will find your life is recorded in the book of life. When she died Parvati went directly there.⁴ She was just told to meditate on the Sun God, and the next day, finish. She saw the Sun God and went.

'The heart of the true devotee is like a star with many facets - one for his Ishta Dev, one for his Guru Dev, one for his main Dev, one for Maheshvara, the Lord of yogis. He's not monotonous. Where he is, Krishna drops in, Rama drops in, Lord Hanuman drops in, the Mother drops in - but this devotee likes to be incognito, no publicity or anything. Yet the devotee's heart is the microphone to God's ear, so loud. When he speaks truthfully

¹ Siva Kali, an Australian actor and friend of Shiva Shakti, came to the ashram in 1974 and soon became one of Swamiji's most valued attendants, She left to return to Australia in 1978.

² In GSR p.35 l.15 Ramakrishna is quoted as saying: "He who is called Krishna is also called Siva, and bears the name of the Primal Energy [*Shakti*], Jesus and Allah as well - the same Rama with a thousand names."

³ Chosen deity

⁴ A beloved devotee who tragically died in January 1974

and doesn't keep himself in darkness he shares his starlight. You see the stars when there is no cloud manifesting. And the Lord who bears the moon on his forehead is next to you. No doubt the star is beautiful, but when the moon comes out the star recognizes it is Maha Dev (or Maha Devi) who bears the crescent moon on His/Her forehead.

'Remember that God has drawn another line, called a "sister line". When you are sick and someone reads your hand they might say, "I see you are going to recover because you have a sister line, a helpful line." Sometimes, if the line of the life is a bit weak, God has drawn an extra line, which means He can change the fate or destiny of those who take refuge in Him. So what is written, destiny can strike out with its own hand.

'Don't you remember how in the book of Mother Sarada Devi (who is blessing you this very minute), she says "God is subtly hidden in His name"? But first the channel must be de-blocked. Or it may be open but still not receiving. The receiving channel can be cleared as soon as ego is eradicated, and the man becomes a fit vehicle for God. Then his mind will be like a vehicle that has been M.O.T'd⁵. This MOT(her) is the blissful accelerator which enables the devotee's mind to travel without light. Time is immaterial. As you think, so you are, immaterial of day or night.

'The devotee will eventually acknowledge that God is manifesting - energetically, Shaktily, through love's lightning flash. People can receive God without going in bliss, if God manifests Himself - or Itself; with form or without form is immaterial, light has no particularity. The subtlety of light permeates the body of the devotee. You may call it pain, but it is a flashing pain. You keep God in your heart in the form of light. And when God has come the devotee is bare, he has no food, he renders and he surrenders light. A true devotee keeps sickness from God. As for those who want this or that or the other from God - all this is weakness. Give me an example?

A devotee: 'Narendra asked Ramakrishna to ask the Divine Mother to help him but ...'

Sw: Very good! And then? Naren couldn't ask. And Naren wanted bliss, but these are very small things. If God comes all of a sudden to you, your mind is blown, you forget, you want to run away. Rakhal always wanted to see the light, but when it happened he ran away! So if God comes, He gives you such a fright you want nothing! You think you will have time to ask for these things? Boons or whatever it is? When the mind ceases to function, the man goes into samadhi. So you are fooling yourself. Ramakrishna says that when you are having vision you are still moving in the realm of maya. Nevertheless it's vidyamaya⁶, but a true devotee, a true love, seeks no reward...

'So bliss, ecstasy, is not outside you, for you to seek it. It's a false knowledge to go and seek ecstasy and bliss outside. Light is within. That light takes the garb of darkness, appears as you, or me, or Radha and Krishna, playful, romantic - and eternal. That's His maya, His play, His lila. He seeks His devotees first. "Give Me a pearl," He says, "Don't give Me a sham." But to get pearls you have to dive deep; just mere floating - what will that do?

'...Worship the guru, then worship your Ishta, then merge in your Ishta. And don't be monotonous. All these Gods manifest as these beings, so whatever is the simplest way - step in there. God's heart is wide open. Shouldn't you open yours a little bit, for access? For wealth in heavenly bank?

[Reads:] "This essence is the lotus of the heart."

'Everyone has got this essence. In the caterpillar there is butterfly, and the human being is like the caterpillar because this essence is in you, this essence *is* you. But if you want to have light you have to be in contact with light, not with darkness. To receive light you have to be light yourself. You are the light of Brahman, and Brahman is again the Wish-fulfilling Tree. God has become the nectar fruit and that fruit has given seed of you, me, and us. But we have been pecked by the birds of desires.⁷ So we think we are not worthy to be even offered to these Gods. But when the attitude changes, men become children of the Immortal. Then, "All are my brothers" - God in the form of the holy man, God in the form of the crook, of the rogue, of the yogi.

⁵ Ministry Of Transport routine road safety test.

⁶ Maya of knowledge

⁷ See GSR, where Ramakrishna refers to offerings made unacceptable because pecked by birds

‘Therefore you have to have discrimination, and discrimination you will get not by keeping yourself in darkness but in light. This light is God, and God is the wisdom in your dark, perturbed, gloomy thought and condition... So many things are lurking in the subconscious of the mind, so you must not be affected by this world. Not being affected by this world is a great step to realization. So simple! But you must not be a hypocrite and say you are not affected when you are... So practise this, yours affectionately.

[Reads:] ‘ “The subtlest, purest and most beautiful substance of the jiva's heart transports itself into the *rasa*, blissful sentiment of *santa*, *dasya*. It is by this *rasa* that the meagre power of the jiva gets liberated and nurtured... At all levels of life, *rasa* is the life-giving principle, expressing itself as the joy of living. The complete manifestation of *rasa* is the Lord himself. To make the devotee taste this *rasa* the Lord manifests Himself age after age as man. In the present age, to make mankind taste this *rasa* He appeared as Ramakrishna, the ideal son, the child beyond the three gunas, and as Sri Sarada Devi, the quintessence of the mother's heart...”

‘ We will end this book quickly by reading when she left the body:

[Reads:] “... Under Reverend Sarat Maharaj's instructions her clothes were changed and the body was placed on a clean bed. Incense was burned. They were all sitting at a distance, steeped in sorrow, when one of them happened to notice that rays of light were emanating from her face and spreading around. At this he shouted out in excitement, "Look, look, the face of the Mother has become luminous!" All eyes were turned towards her face. They were all speechless and looked at one another saying, "What is this? What is this? Whence has this effulgence come? We have never seen it before." The heart of everyone was filled with joy divine. They started singing a song about the Mother...”

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