

Kedarnath notes, Good Friday, 17 April, 1981, 5-8pm.

*Ambikananda said:*

‘Every birth is a line of scripture, like an invisible nylon thread.

‘*Seekers of God*<sup>1</sup> says, “It takes many centuries for an ordinary man to understand Sri Ramakrishna,” but to those who understand the many facets of Brahman, every facet is like icing on a cake – sweet. And what need is there to know how many facets? Wherever you turn you face him in a material way. If you sleep you find him in dream.

‘This knowledge is sweet, but bitter for those who want temporal sweetness, or tit for tat. This is intellectual. Intelligence is different. *Tat twam asi*<sup>2</sup> is not tit for tat but goes far beyond. The man who didn’t think will get the result of his perverse intellect. If you have the opportunity of a human birth, take the intelligence of human birth. *Ya Devi sarva bhuteshu Buddhi rupena sangsthita*<sup>3</sup> And use *smriti*<sup>4</sup> as a foundation with the same intelligence.

‘The commingling of outgoing and incoming senses leads to catastrophe, the destruction called Maheshwara. It’s very difficult to find yourself between the two, incoming and outgoing, and in the confusion he who is caught there will be drowned.

‘Knowledge is spontaneous: “I always was and am.” I am the Self. Self-knowledge is belching of the Self from the everlasting, omniscient purity of Maheshwara, after all senses are controlled. “Knowledge and bliss are My manifestation.”

‘Saying is like the cow’s quick eating of grass while starving, it is for those who are starving; but when the cow ruminates in *sarvana, kirtana*<sup>5</sup>, that’s what counts. Ramakrishna says even after death a cow suffers when beaten as a drum, continuing to sound *Aham, Aham* (I, I) and only says *tuhu, tuhu* (Thou, Thou) when plucked as a string. When it becomes able to sound *Tuhu, Tuhu* – then liberation comes.<sup>6</sup> Once you have understood the gist, that’s when time becomes important. Kirtan is the ruminating point of the tummy, when you face Me at all times.

‘It’s not difficult to understand Ramakrishna if one is a bit Ramakrishnaic in practice. “When the devotee sees the sun of knowledge, the swelling of the high tide on the horizon, then the time will not be long.” (Sri Ramakrishna). Disciples of Sri Ramakrishna are meditating all the time in dual consciousness, but whatever they do is for our sake. They are models of the modern age, old people born anew. Death is casting out the old garment. Some put on nylon this time so that the mortification is a bit stronger. A nylon thread can pull 9lb – how many pounds of love have you?

‘It’s love that gives knowledge. Give me knowledge of your love. The two eyes also give knowledge. To describe the beauty of man or nature you need eyes and a gifted intelligence. God has put light of the moon; and bright intelligent devotees of love get light at night. For such a one it’s always luminous. “He comes from a country where there is no night.” “I am within and

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<sup>1</sup> Discourses of Swami Shivananda, Sri Ramakrishna’s devotee Tarak, named Mahapurushji by Vivekananda

<sup>2</sup> ‘That thou art.’

<sup>3</sup> ‘Hail to the Goddess in the form of intelligence...’ hymn to the Goddess.

<sup>4</sup> *Smriti* - memory

<sup>5</sup> Stages of worship, meditation

<sup>6</sup> Ramakrishna’s analogy of the pain of ego (*aham*) that can only be assuaged when ‘I’ becomes ‘Thou’

without. And I am without a second.” Between man and woman, between the two, but not split. *Bhaktijnan*.<sup>7</sup>

‘Creative knowledge is learned in the school of thought where the headmistress is Mother Nature, school of enmity, friendliness, good, bad. This school of thought is not infinite. My school goes from here to endless. But my containment of understanding is limited. I don’t seek it. “I am beyond.”

‘Wherever my eyes fall, they fall on the leaf of God. Universal creativity has planted trees, clipped out landscapes, and these landscapes express God in a natural way. That is the way to clear the path for the karmic-born. A voluntary soul is an engine, a sputnik that goes anywhere. But first the ear has to hear, the heart has to be softened, eyes have to gaze on light; belief has to be converted into faith. Belief and faith are partners, but belief must not be too expectant. Let them be one and adamant. What is left is self-practice, and that means self-effort. It’s time to stand on your own feet and on a firm footing. Otherwise you will shrink and start shivering as soon as the sun withdraws.

‘Summer is like the compassion of God, the light of God that alights in us. Summer is the time for development of spiritual practice. God is freedom. Winter is the hard life, the bad side. Everything is the symbol of God – trees, everything. A man of love and belief picks a womb and a country where there’s not too much intellectual gymnastics, not too much conflict, so no war. A bhakta in the circle of jnanis gets sick. He prefers to drink from the bowl of Hari without complaint.

‘Self-effort is a baby sleeping, for everyone is a child of God. You cannot walk yet, or stand on a firm footing. Arise from your bed, awake from the sleep of ignorance and lethargy. God says, “I have created the puppet, and I want people to watch the marionettes.” In Kriya Yoga, God inspires the wise yogi through *sadhana*.<sup>8</sup> Therefore, as Sri Krishna says in the Uddhava Gita, the wise man should seek a guru.

‘Self-effort is God’s knowledge, the ground where it echoes. God likes to see our self-effort. No need to count all the leaves and branches. He clears the way for you, gives the weather for him who knows how to work. God has created – but see the beauty when you know how to work. What a joy it is to work then – but work and don’t be a slave. Dedicate the joy of work to Me.

‘There is a commingling between God and the devotees. Between G and D is O – but don’t lose consciousness of the two. It’s hard to see which is which when O separates G and D. O is the *Anahata*,<sup>9</sup> where the akasha bell is heard.

‘You sow the seed and you’ll see the sprouting harvest. God has given the seed, the earth, the season. In the auspicious time, if you’re the awakened child, at 3 a.m.,<sup>10</sup> three years old (times seven) is your twenty-first birthday. Hear the whisper of eternity, the continuous Sabdha sound. Yogis go according to time and place, becoming one with the activity. “Do I not come out at 3 because you ask Me?” Our Saturday satsang elongates life, a path to eternity, stretching to infinity.

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<sup>7</sup> Devotion-knowledge

<sup>8</sup> Spiritual practice

<sup>9</sup> Heart chakra

<sup>10</sup> Traditionally the best time for meditation

‘Our self is the spark of That. Believe you come from an invisible Creator. Have belief in Me who has placed the sun, the moon, the life of aquatic creatures, the birds’ wings, all the incredible things of nature. Let Me appreciate God through forms, colours. Spring itself is a time to blossom into the Lotus of Consciousness. The macrocosm and the microcosm. Wherever you find glory, beauty, power, know that this is one of My little sparks.

‘When you become one with God, you get merged. So if you speak about it, it’s no good to become food – who will be eating? In dirty intellect what do you get? Sand will let water leak through. But see God’s power – the ocean doesn’t lack water, the beach doesn’t lack sand. A grain of sand holds the water. So walk on water, taking the leaf with Rama’s Name.<sup>11</sup>

‘“Gifted” means gifted with love, not knowledge - gifted with a slice of God’s water melon to quench thirst. Kriya Yoga is unselfish. Due to compassion, God is doing all this. As long as you do, and act, with dual consciousness, you enter My being.

‘We don’t want to die quick – that’s a bit selfish. We want to be voluntarily dead. When needed we can come back. God can blot a soul out. God gives an opportunity to help the world. The world is like a cobweb, and flies are tangled in it. Some must be free to go beyond the cobweb that comes from Mother’s womb. When God wants, He calls the devotees of His own accord. But if you want and God wants - then God is, always, then and there. That’s the state of Druva, who made an image of Narayana and worshipped it, and realization came that very night.

‘There is the state of the devotee, and the fulltime devotee; the conscious devotee and the forget-himself-in-work devotee. All good ideas of work and action come from God. Vivekananda says, “Whatever is good comes from God, whatever is bad comes from me.”

‘We are divine contractors. The contract is not valid just for today, but takes in Creation, Preservation, Destruction. So the present time is the most valuable time. Many times have we been born, but there’s no better time than the present. Invite Ramakrishna and see what happens.

‘God eats through us. God exists every day, and you eat every day. So time, place and environment keep in agreement with the law. What you cannot do in winter, you do in the summer – so God has made four seasons. What is good for the day is not good for the night. But there is a superway. In daytime you cannot think of God, at night time you can. Work is to join together, to blend. If you know how to work, and there are means, and you are a worker – but work depends on guidance and inspiration. You have to make people see, they have to like what you do. Give wood to a carpenter or a sculptor and you have a difference. Take the man at every age for what he is. If he can understand more, give him the whole blast. Make self-effort – be a yogi, live, and then you’ll know what we’re talking about.

‘Belief is - if I give you a cheque for your whole wealth, which you haven’t seen in gold, and the banker tells you it’s correct. In God you must have faith, so combine faith with belief. If you want to see God, see his devotee surrendered – the chatak-bird devotees are naughty and pranky, but the guru must be God. That’s my belief. The true guru is one with God, he is conversant with God. What else matters? A dirty broom cleans the place, says Ramakrishna. I am a dirty broom, when by saying the Name of God I can separate earth and heaven.

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<sup>11</sup> A leaf inscribed with Rama’s name enabled the holder to cross the strait between India and Lanka (Bhagavata)

‘God’s evolution takes time. You are taking time, so I too am taking time. God’s speed is my travel, because I am visited through the scaffolding of name, form and state, but I am detached from them. So you have to stride out till you tear yourself from here to eternity. Make one step and I will make ten. I am the mountain of sugar. You’ll understand when you become us. But that’s not an easy matter, to break the puppet. You have been dehypnotized, now you are eating through My thought. It’s no more “you”, but “when God wills it.” You can see God through the man – he is the image – but you must have the belief.

‘Build the house. When Mother comes there will be so many yogis with matted hair. Only he who knows, knows; those who don’t know are attracted through sound. If you don’t have health, wealth, self-effort, you may lose yourself in the world. What’s sweet at the end is the only sweetness. Cry now. Later on you’ll be sleeping in samadhi.

‘Not understanding is one life. Trying to understand is the second life. Putting into practice is the third life. So successively go on the path. Wherever the pea falls, it germinates pea. Some plants give fragrance as well as beauty. Who is that Fragrant Man who gives the flower the *frottement divin*? Few seek the gardener, though many are attracted by the flowers and fragrance. The lotus alone is true among all flowers. And the Holder of the lotus, thousand-petalled. The worm that became the cobra of Shiva. Samadhi is the most relaxed, easy freedom – cheerful and aloof at the same time.

‘People are like engines, some very good for years – nothing much goes wrong. But for a man who doesn’t know about his own spirit even a good thing will go bad through neglect and abandonment. Establish your own relationship with God, as friend etc. “There’s great fun after realization,” says Brahmananda. There are many ways of taking sugar. Sri Ramakrishna has left a lot for other people to say. We are pointing out the dangers like ravaging wolves of disease and weakness. So Dharma, Dharma, control outgoing and incoming senses.

‘If you go to the level of the kirtan<sup>12</sup> you’ll know the flow. But if you move about the boat of kirtan may capsize. If you’re not eager to cross the shallow sea how will you be on the ocean? On the journey the man does not smoke or drink while crossing. After, but not before. Any kirtan taken seriously is a crossing of this world. The first word is Kirtanam: “Sing My praise, My glory.”

‘Sri Ramakrishna was a dual man. He pushed the world aside – he even sent his wife home. He was born for a mission, and everyone is finding their life from that mission. He was a lover and seeker of reality and universal truth. The more the artist sees, the more does that man become an object of art, like Jesus, Sai Baba, Sri Ramakrishna. From them stems art. First Thou Art. Then we are, worshipping or making something else. Life is in one day. If one can give himself wholeheartedly for one day full – but first the person has to have the requisites: passionless, like God detached. Then God is in the palm of your hand.

‘A man with heart will know God in his heart. A man with head will know God in his head. Give art to the artist. Give writing to the writer. Choose company. Do unto others as you would that they do to you. Be life conscious. God also is always working, the permanent Doer. We discover the flow of consciousness. First there’s Shakti, God’s power continuously from time immemorial, primordial energy. Out of Her own compassion She alights in whoever’s headache is to know God, On him the river of peace will alight, Shiva-Ganga-Narayan consciousness will soak the book of dry knowledge. Shiva is the guru. You can’t go to Mother without giving him light,

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<sup>12</sup> See 1981.04.11 Quintessence (RajaRam and Sita Dev).doc

incense, but Kali is first. The past is still present for us. Union is one, in one there is no past or present. The twisting of time stops. No rotation, no second, Stop still time. Be still and know that I am. One has come from beyond time, space, cause. Know God – that’s our headache. Then accept what you reject with necessity. *Narayana vaidaho Hari*. “Narayan Himself has become the doctor.” So says Satya Sai Baba.

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