

Feb 10, 1979 Kirtan at Kings Cross (Jai Narain and MahaLakshmi)

At this kirtan Swamiji gave JN Mahapurushji's *For Seekers of God* with his own annotations....

Sita Dev sings 'Chant O mind the name of Hari, praise Lord Hari's name...' and other songs.

Ambikananda: '...You can mentally dance and also see them, and so God says *Bhagavan* and *bhagavat* and *bhakta* is the same¹. Singing of God's name - this is your scripture for today, and for ever in Kali age.'

Ambikananda then tells Swargananda to read:

'Absorbed one day in samadhi, Ramakrishna found that his mind was soaring high, going beyond the physical universe of the sun, moon and stars, and passing into the subtle region of ideas. As he continued to ascend, forms of gods and goddesses were left behind, and he crossed the luminous barrier that separated the phenomenal universe from the Absolute, entering finally the Transcendental realm. There Ramakrishna saw seven venerable sages absorbed in meditation. These, he thought, must have surpassed even the gods and goddesses in wisdom and holiness. And, as he was admiring their unique spirituality he saw a portion of the undifferentiated Absolute become congealed, as it were, and take the form of a divine child. Gently clasping the neck of one of the sages in his soft arm the child whispered something in his ear, and at this magic touch the sage awoke from meditation. He fixed his half open eye on the wondrous child, who said in great joy, "I am going down to earth, won't you come with me?" With a benign look the sage expressed his assent and returned into deep spiritual ecstasy. Ramakrishna was amazed to observe a tiny portion of the sage descended to earth, came in the form of light and struck the house in Calcutta where Narendra's family lived. When he saw Narendra for the first time, he at once recognized him as the incarnation of the sage. He also admitted that the divine child who brought about the descent of the rishi was none other than himself.'²

Ambikananda: 'Trancending the realm of sun, moon and stars, gods, goddesses, and went even where god hasn't been and a portion of that, and a divine child, how deep meditation...

'... Now here is a book so beautiful, it is attached to GSR, this is really missing from GSR'³

He tells Swargananda to read a discourse of Mahapurushji [Swami Shivananda, formerly Ramakrishna's disciple Tarak] collected in *For Seekers of God*, pp149-54

'Sri Ramakrishna's name the mantra for this age - The Divine Mother has incarnated Herself as the Holy Mother...Belur Math, October 1918

'...Mahapurushji said [to a young man who had had a vision of him in a dream and was asking for initiation]:"...As for initiation, I know nothing about it. The Master has not implanted the *guru*-consciousness in my mind. I am simply his servant, his slave, his son. Besides, I have not yet received from Sri Ramakrishna any mandate to give initiation. This much only I know, that the name 'Ramakrishna' is the greatest mantra in this age; whoever will take his name with faith will have devotion and liberation, as accomplished facts. 'Ramakrishna' is the glorious Name of this age. To have liberation, it is enough if one makes *japa* of his name. To me, it does not appear that there is any need for initiation over and above that. There cannot be the least doubt that anyone who will take refuge in the Master with all his being will be liberated. 'He who is Rama, he who is Krishna, has in this age incarnated himself as Sri Ramakrishna for the liberation of living beings.'...

In answer to the young man's question about *japa* Mahapurushji said:

'*Japa* is but mentally uttering God's name again and again with love. Go on doing so, and that practice will bring you joy. You can do it at all times and under all conditions - while

¹ *Bhagavan* – God, *Baghavata* – Scripture, *Bhakta* - devotee

² From *Visions of Sri Ramakrishna*

³ *For Seekers of God*

walking, eating, lying down, sleeping, or dreaming. The one thing that matters is love. The more earnestness you have in your practice, the greater will be the joy. He dwells in our hearts and adjudges everything in accordance with how the heart acts... Crave for faith, devotion, and love from Him; He is a living and wakeful God, the saviour of the fallen, the remover of the sins of this iron age, full of supreme compassion, the lover of His devotees, and full of love. Go on calling on Him all the time. In addition to this constant remembrance, it is very necessary to sit for *japa* regularly in the morning and in the evening every day at a fixed place and at a fixed time.

‘...Meditation becomes more natural when one gets real love for God as a result of His grace and one's constant prayer and *japa*... Sit before a portrait of Sri Ramakrishna like a tearful child with a persistent demand. Pray thus: "Lord, you incarnated yourself to save the world, and you suffered all kinds of pain for the good of humanity. Here am I, a lowly poor creature, without spiritual practices, adoration, knowledge, devotion, faith, and love. Be gracious, and fill me with faith, devotion, knowledge, love and purity; make my human birth fruitful. Be gracious enough to reveal yourself in my heart; grant me your vision. One of your own spiritual sons taught me to pray like this. Take pity on me."

‘If you go on praying like this, his grace will descend. Then the mind will be calmed, and it will remain fixed in *japa* and meditation. You will be filled with love and joy, and hope will dawn in you. Pray earnestly in this way, and then make *japa*, just as I have told you. If you go on making *japa* of his holy name, meditation will gradually become natural to you. As you go on repeating his name, try to visualize with the fullest conviction that he is looking at you affectionately. When this kind of thought continues for a long time, it becomes meditation. ‘When you make the *japa*, pray thus: "Lord, help me to have deep meditation." He will grant the prayer; have no doubt about that. He is the *guru* in everybody's heart. He is the Guide, the Lord, Father, Mother, and Friend.

‘Meditation consists in lovingly thinking of his gracious form or his auspicious qualities in whatever way you can...As you progress, He himself will tell you, from within, whenever the occasion arises, how you are to proceed further in your meditation. Pray with the greatest yearning and weep. Tears will wash away the dirt from the heart, and he will reveal his true nature there out of his own grace. All this does not come about in a single day, all of a sudden. Continue in your effort diligently, and call on him. The response is bound to come, and with it bliss...

‘The Lord is our Mother. One has to take refuge in Her with the fullest confidence and in a spirit of self-surrender... She knows perfectly well when a particular child wants the vision of Her earnestly and She does oblige accordingly at the right moment. Go on earnestly calling on Her, go on repeating Her name. Take refuge in Her with complete self-surrender. She will ordain all that is necessary, and that at the right moment. *Purity is the foundation of a spiritual life*. God reveals Himself soon in a pure heart. Try to remain pure in body, speech, and mind...

‘The other things necessary are faith and conviction. With your heart full of sincerity and faith, accept the instructions I have given you, and start practising them accordingly...

‘The main point is that one has to practise the disciplines. The Master would say: "If one wants to be intoxicated, it won't do simply to go on uttering the name of the intoxicant. One has to procure the drug, diligently prepare it, and drink it. Then only can one become

inebriated." Similarly, repeat God's name, meditate on Him, and pray to him from the bottom of your heart; then only will you have bliss...

‘...Go to Baghbazar to see the Holy Mother. She is the Mother of us all, none other than the Mother of the Universe Herself. She incarnated herself to fulfil the mission of the Master. The world is blessed by her very presence. None of us can understand her. Who, indeed, can understand her, since she is so guarded in the expression of her divine moods? she eludes everybody's mental grasp. She lives like an ordinary housewife attending to her chores and meeting the needs of the devotees...Who can ever divine that she is none other than the Divine Mother herself? The Master told me one day: "The Mother who is there in the temple (of Kali) and this Mother in the concert tower are the same.’

Make your obeisance to the Mother and pray earnestly for faith and devotion. One gets devotion or liberation only when the Mother is pleased....’

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