

Discourse at Ramakrishna Loka to Raja Ram, star of Bethlehem, Jai Narain

31 March/1 April, 1984

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Raja Ram, Jai Narain and Star of Bethlehem had been invited to lunch at Ramakrishna Loka. After Ambikananda had cooked a midday meal, delicious as always, the visitors set out on a brisk, chilly walk along the track to the canal and the pumping station.

On their return, Swamiji talked to his devotees over tea and cakes:

‘The “breathing mantra” *So Ham* is like the duster you use to clean the lens. Love is the lens. When that is cleaned, your concentration and love attract the object of meditation, reflecting the light. When you breathe in you call God. If your mind is pure you can attain to God just by breathing with concentration, and by holding the breath. I used to have so much capacity, I didn't know about it until I told Christna Das¹ - and then I lost it! I must have been a kind of breathing yogi before. Actually you breathe God and you release Him, that's what it is. Breathing is such a magnet, you pull God, you attract Him...

‘God speaks to the devotee silently in the depths of his thought. You can hear God silently, in your soul. You establish a relationship. He guides everything, and you can hear Him in the depths of your meditation. If you are very still and quiet, He speaks to you in silence.

Raja Ram [quoting Sambhu's song]: "*In holy quietness, He speaks to me...*"

Swamiji: 'That's beautiful! But what is more beautiful is when you hear it, and it's true! In the depths of your meditation, silently He speaks to you. You can hear Him very clearly, soothingly, in a motherly way...M² realized the Mother, which is not an easy thing. I saw M² in his meditation. He came, and became, and then he left. His silence, his depth, his profundity, his love, his concentration, his truth! M² would say, "Listen, it's midnight. Stop talking, let us chant OM as the Master directed us."

OM chanting is everything; it's healing, it's trance...

‘Everyone has his own richness, his own divinity. A man can talk about his experiences, but you may say to yourself, "I have experienced mine and that is more valid to me than all the things you tell me." No doubt this man has great experiences, but the tiny little spark that you experience is such a precious thing, it's a gift, it's a visit from the Most High. That's where silence comes from - it's not that you're observing silence, but that He has put you in a silent state. He drops in like a cascade and silences you, a cascade of light and water and divinity, all of a sudden. So be prepared, pray and watch.

‘Respect God. Give some food to Him. Food is Brahman. Because we feed the Gods they come - and eat. They say *Where is my food?* like little children! They partake of their share - so you can see how blessed this food is. Shiva, Kali, Krishna – all are different, but the soul is all one. God is old and young.

[Sings] "*Thou art the youth, Thou art the maiden, Thou art the old man tottering on his staff*
,,,*Brahman supreme. Brahman, Brahman...*"

‘But then too God eats and drinks, there is a banquet, food is Brahman. Ramakrishna fed Vivekananda by force, closing the door. And he fed the Divine Mother like that also. And Jesus gives the bread of life. Christianity has so much offering, harvest festival also. A man's life depends on food. In

¹ I.e. at Rishikesh, 1967

² Author of GSR

Blenheim Crescent³ we used to give stale bread, whatever had been offered. But God corrects a person: "Do this, do that, be good...Food appeases hunger, therefore God is the food of the soul...'

Then Swamiji talked about his experiences, which he didn't often do so explicitly.

'...In one way we have had a lot of experience. There's no knowing, when I meditate - anything can happen, it's normal, I don't mention it to anyone. But at kirtan if anything happens, because of my joy for others I tell, and that gives more faith to others. I know what it is and maybe others can see it. It's not just for me. I experiment even with visions sometimes. All day you put into your subconscious what it is you are going to attack - your mind must dwell on the object of meditation continuously... If you are a true devotee of God you have access anywhere. It's good to see all these things, but it's a private work. I don't care for it specially, but maybe I'm just sent there...

'When you have no existence and God exists in you, then you may have fancies. You know how fanciful children are, how demanding, how transgressing, like Ramlala.⁴... The God may have fancies, fantasies, just like a child. God can be very naughty, pranky, contradicting, like a child. But very nice. It's very difficult to understand the Child God, and very difficult to understand the holy man who loses his personality and goes back to the Original, to soul. The Child God is dharmic, he is truth - and he is playful. He can create on one hand, destroy on another, preserve on another. He has the three aspects, the Trinity: He is Brahma, He is Vishnu, He is Maheshwara....

'All is sweetness with God, and not only sweetness but nectar. I was meditating one night, and Babaji came. And all of a sudden he said, "Immortal." And I said, "Oh yes, immortal, Babaji." Then he gave me - *amrita*. Ah, of course, amrita is immortality, and he is known as the immortal Babaji. You see, just a little visit. I might be deceiving myself, but this kind of deceit is helpful, it makes me remember an easy way - amrita - and this amrita has to be poured in my own lingam. Because my body is a temple, as we said earlier. This amrita is supposed to drip from the head, and many times at kirtan I taste unmanifest honey in my mouth.

'These Babajis can even take somebody else by a little touch, take them from one place to another. In *Autobiography of a Yogi* there was a yogi called Sada Siva. Somebody wanted to go to the kumbha mela at Allahabad, and he said, "All right, just touch me," and the man went right to the kumbha mela; but then the yogi disappeared, the man had to find how own way back!

'But these things are very minor. This is personal. God wants everyone to come out of darkness of their own accord. The seed is invisibly yourself. This that you call "you", your gross self, is a shell. The shell must die. Jesus says there is a second death. The second death is when you come out of your body. The second death is more important than the first, but there is no death for the seed inside. It might be painful if I break open your own self, so break it yourself, gently, you will know how and when. Then open the shell and inside there is two, not one: Shiva and Kali.'

After a silence Ambikananda spoke again:

'Our Guru Dev is universal. When Ramakrishna was looking at a picture of the Virgin, the Virgin became live, Mother and Child; and [*soon afterwards*] Jesus entered Ramakrishna's body, and a voice said: "Behold the Christ, the son of man, the master yogi who shed his heart's blood for the redemption of the world."⁵ The master yogi! ! So our Guru Dev is universal...

'When a man's meditation is refined, like candy, it becomes like a kind of honey; and then the man will receive the Christ Consciousness. Christ is the essence of the flower of love, the essence of all

³ The first site of the Universal Independent Ashram 1970=72

⁴ See GSR for Ramlala, the child Rama who manifested out of a figurine of God Rama.

⁵ Sri Ramakrishna's vision of Jesus Christ, recorded in GSR and *The Great Master*.

flowers. And on top of that there is the hand of God, as God embraces the Christ: "Thou art My beloved son in whom I am well pleased." And this no one can break, no world can break this relationship, the love of God to Christ.

'This is beyond, it is personal, it has nothing to do with even Mother God. This is the Father God embracing the Son. That's why the Mother side isn't mentioned much by Jesus, but always "my Father, my Father, I come from my Father." This was the part he had to play, but of course the Mother side is paramount. The Mother is waiting with the umbrella to welcome Christ, and the umbrella is heaven. You see how many decorations and jewels there are in heaven, stars - you can see that, but you don't see who is holding the umbrella.

'The Christ is love, you can't deny Him, but that doesn't mean we have to give up all of our meditation. You have to penetrate deep, deep into your own dark development. The yogi's room is a place for developing consciousness, just like when you take a photo you go into your darkroom, so too you develop your consciousness. Go deeper - see one picture and then something else. Jesus is not just Jesus; there is something behind it, definitely! Well, find out the definition, and definitely there is the Father. Find the Father, and definitely there is this link, this embrace. Find this embrace and definitely there is this coming down to be crowned again. He is coming back again to be crowned, the second coming. Also there is the third unknown thing, which is that He dwells among us "when two or three are gathered". Christ is a dweller for householders. He spent a lot of time among the householders - Martha, Mary, all this - but he was conscious that he was Shiva himself. To ask people to pray to the Father gives a hint; "I and my Father are one."

'His crucifixion was the crowning of his victory, when he conquered death. At the time Jesus was pouring love until his body was completely cold. And he was already finished before he went to the cross; he had been beaten heavily, almost to death, by the soldiers - it is not properly revealed in the Bible. That's why Ramakrishna said, when Jesus was on the cross he was already out of the body.

'When Jesus said, "O God, why hast Thou abandoned me," he meant that the devotees would be in darkness after he had gone. You must not take him literally it was for the gross world, his dying like that, his suffering, the suffering of man. But in his real state, "Fire does not burn,"⁶ and death did not kill him. Truth only was there, given to the world in the cross till the last minute - love and truth: Satya, Prema, Shanti⁷...

'Did Jesus suffer? Yes and no!. And. Ramakrishna suffered - the suffering of Ramakrishna is the bliss of the devotees, as I told you before. People meditate on the high state, they sing and all this, but you may also meditate in your heart on Ramakrishna's suffering of the cancer in his throat. Sarada Devi said, "Think of the Master, how much he suffered! Contemplate!" And Jesus said, "Contemplate on my suffering." So they do suffer for those who suffer. It depends on what they are doing. They do and don't suffer, yes and no. And they may invite the disease to come. Love becomes one with love. Your friend's suffering may be yours, and your suffering is my suffering. "I and my Son are one. I am the pain in your body. Don't you know, rogue, that your soul and mine are the same?"

'These are higher states of reality. A man gave Swami Trailanga poison to drink, but who is dying after the saint drinks it - the man! Someone wanted to test me on LSD when Paul Gyss came in Kabul.⁸ I drew a little yantra and said, "OK, if there's power in it, show me." I took it - that other girl was there, Radheshyam - and I keep talking, keep talking, keep talking. After one hour the talk goes on, more and more. But another American came with Paul Gyss, and he tripped out - that state changed over to him!

⁶ See Upanishad

⁷ Truth, Love, Peace

⁸ Paul Gyss met Swamiji at Rishikesh in 1967 and arranged his contact with Raja Ram, thus enabling the origin of the Universal Independent Ashram

‘Both states, suffering and nonsuffering, exist, there are two ways. If Jesus had come to suffer, he did suffer, you can't deny it. He did fast a lot, he did all this sacrifice in a human way, at an ordinary level. But when his great mission had to start... Well, you can't deny whatever has happened.

‘Ramakrishna has created a loka for his devotees. He chooses his place. This place is called Ramakrishna Loka. Kedarnath [the previous location of the UIA, in Devon] was [for] the Lord Shiva. In the egg there is cosmic consciousness. The lingam is like a little egg and in that there is the whole cosmos...

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