

'When "you" is denied, bliss flows unconditionally. Write that six times.'

May 31 1993, Madonna's house at Corfton Rd. In the kitchen

Jai Narain had been in Devon visiting his uncle Arthur who was very unwell and old.

Swamiji talked:

'Either you die as an ordinary person in cycle of birth and death, or you finish, you eliminate everything. ... But it has to be compatible to the man's psyche. And then he has to have a good company. Friends are a second relief; and a third is wife, you must have intimate relationship with wife or girlfriend. And Ramakrishna said you have to have intimate relationship with God.

'Much is said about love and so on, but not how to love. You have to establish that in your own room and in your own house. And you have to like what you do, and be compatible with your wife. As long they [Arthur and his wife Joan] are happy that's the main thing, and seeing their daughter. And their daughter must keep them happy, give them hope and courage for living. They will end peacefully. Everything is so limited in life; whatever is left is memories, before you become senile. Every day you lose something, power and strength; you lose everything by the end, minimized, weakened. They are approaching their last desires. It's dharma, it's very sutra¹. And sutra is not bad, it's scripture, verses, scriptural injection. In the stages of life Arthur is in state of mendicant now.²

'Life is a challenge to nature's attack as long as things go well. But "When things go well you praise Me, when they go wrong you blame Me" - God keeps aloof from this kind of people. When He is giving it's fine, but when He is taking they don't want to know Him. Life for the mortal is in this world, life for the immortal is above this world, and life for the transcendental³ is - he doesn't only go himself, he carries his household, his family. That is the unselfish one, he transcends the world, he shares his divine inheritance with his family. And he gets rid of passion, that's the greatest conquest. Through the power of purity you become immortal, you become God, and trance leads to transfixed consciousness, which is one-pointed. That was the advice of Krishna to Arjuna: when aiming at the bird he should not see anything but that bit he is aiming at, nothing else; this is one-pointedness.

'But without practice a man is tossed by the detrimental influence of the world, and in his unawareness thinks he is safe like the fish in the net.⁴ What is practice? You don't have to practise the sastras, the sutras, the upanishads completely, just to a minimum of one sixteenth, so says Ramakrishna, and then you are walking with the knowledge. But still your eyes are blindfolded, you are bound to get knocked; though you know this is your room you are still feeling your way, so remove the blindfold and see what is what. Meditation is to analyse, to go through, through death, through body, to immortality. God is unborn, birthless, deathless. And your nature is divine. So it's unification, like a river merging in the ocean. This stays in the subconscious. Such people know this earthplane is a temporary holiday, so they don't enjoy much. Other people may feel all right here, but these too may have to spend all their holiday time in the motorway, in the heat, suffocating, sick, and don't even reach destination of holiday. Then these people lose both, they lose God and the bait of enjoyment.

'Even when I am giving I am full. I have come from the full; wherever I drop it is replenished. I am the river of consciousness. I clean, I wash, I purify, I quench thirst of souls. I deal with souls, I don't deal with bodies. I dwell in a body like a garage, I go through the rite and ritual of birth like anyone else, subject to hunger, thirst, a few desires. But I don't let them grow till death, I kill them before death, I bury them; if they raise their heads I nip in the bud. This is the practical philosophy, to nip in the bud, to trim, to suppress, to have discipline. This is very good, you know. And then on top of that, if you practice all these disciplines, you gain samadhi, attainment, and you go beyond, you aren't

¹ Arthur was a follower of Maharishi Mahesh Yogi and practised meditation involving Vedic sutras. Swamiji may be recalling this from the only time Arthur mentioned sutras to him, at Kedarnath, 1980.

² The four stages of life in Hinduism: child, student, householder, mendicant.

³ Arthur had practised transcendental Meditation (TM) for thirty years.

⁴ In Ramakrishna's parable the fish are unaware that they are in the fisherman's net.

subject to these things. It's not easy to be karmatita⁵; when you go beyond nature, and nature becomes your friend. These are different states of advancement and reach; you are not affected, you don't need this body, you don't need air to breathe, you are in an etheric condition. This body stays here, it is subject to rot, but you merge in elemental cause in an etheric body, causal body, thought, mind. The mind is so pure, so powerful, it can even lift that body. So you must not let your body control; but nor is the mind easily controlled, it wants to control everything, so you must be a bit of a boss of yourself, tell yourself off, you have to be the boss and the servant as well. Tell yourself off terribly, put yourself to shame; say, "Your life is a shining, your soul should be like that; your desires should be toasted, roasted, so that they don't germinate."

'That's what Ramakrishna showed me in my experience when I was coming to you. It happened to me in body. I am telling you this, so when you come to hear you may not say, "Why didn't you tell? When did you pass the message?" So many things are taken for granted, *a la legere*, not taken seriously. But people who say, let me experience this, then I'll go on to the second stage, they are very wise, they renounce, they want to renounce, these are born to realize, they are already half liberated, a few knocks, you don't need too long; then God himself comes. There is no end to it. God himself is a servant of those who are the slaves of God. It isn't easy to convert you to a slave, you who are so hostile to that. It's a curbing... You don't want to suppress.

'There are two things: the Man⁶ on his own and the man in company. The Man is divine. You can't deny that, or you are at a loss. If you deny the Man you deny not only that God exists but you deny also your own existence. In that case take spiritual injunction, take sastras, and abide until the scripture points. Your deeds are the merging of you, your deeds are your destination. Tell me what you do and I will tell you who you are. Tell me what you want in life and I will tell you where you are, how far since you are born in creation. Simple. So remove desires, then "*Wake up the note*"! You don't have to walk, you fly. That's the quickest way, the flyover, by the power of thought, the transport of immortality. He who has appointed someone to be in charge, it is right that he should take these and reform them. The law abides for those who have made the law, but he himself is so serious, so genuine, he is honesty, purity. He himself shines, illumines, that's what Jesus says.

'If you can't meditate, have a break on the piano, go back to school of music. Practise a scale, know how to advance onto the next scale in life. Transcend this scale and go into another scale, which is buva, spirit world. From muladhara [basic chakra] to svadhistana [second chakra], from svadhistana to manipura [navel chakra], from manipura to heart, from heart to divine, and that's enough for the time being; it all depends on Him, if you're not distracted, if you're not attracted. Go back to school of music, practise, play music, loosen fingers. Radha will come, Radha is the teacher of music. The third stage of Radha is the eternal Radha, but this eternal Radha is hidden. The basic Radha is the romantic Radha⁷. Ramakrishna was a musician, and he never allowed a false note, so be a musician, take refuge in sound. Sound is Brahman. Even in meditation God is expressed in sound. The progress of experience in meditation is cymbal, drum, flute, then the rest. Once Ramakrishna was meditating by listening to music, and all of a sudden the goddess herself appeared. And in that state he saw all life, everything live, yogis sitting and flocks of birds flying. And we too have experienced this. Raja Ram was there. After kirtan at your place we came to Kedarnath.

'Play music, and you become sound. Sound is the reformation of the deformed soul. After he left the world Guru Dev [Ramakrishna] told the worldly-minded Girish to get all the poems of Ramprasad and Kamalakanta, read them well, and sing them. And when Naren sang, the room absorbed the divine power, it became electrified. The room is just bric and brac, but you are human beings, more than bric and brac.

⁵ Beyond karma.

⁶ i.e. the Guru.

⁷ According to GSR there are three forms of Radha, consort of Lord Krishna: the playful, the romantic and the eternal.

'Here we merge in school of practice. I know you are householders, so it's very hard, it's madness, it's through the borderline of madness, passing through that high tide to the high state, the high state which you know nothing about. Children should not play about in that high state. You will be taken to task, for your own good. I am only forcing the share. Who would you like to ride on this vehicle? Shiva? Krishna? Who is the mahout for this body? The mahout also is Narayana.⁸ You must abide by the mahout. If you don't listen to the guru mahout you will go down. Music is a marriage of flowers in the form of garland and crown. It's a wedding, a spiritual fiesta. Guru Dev said: "Sing the Name of the Lord and clap your hands and the birds of sin will fly away."

'Change, there must be complete change! Otherwise it's a waste of birth - the body will drop but the soul will carry this condition for the next birth. If you want to abide by Sri Ramakrishna and Vivekananda you must be practical. Half of life has gone already, 25 years of student practice. In name I am so-and-so, but where is the experience of the practice, where is the renunciation of the glue-ic, *gu-ic*⁹ state? It is important not to abuse His will, not to abuse your human birth. Human birth is of all births the most delicate, it is very difficult to get a human birth. Truth and love, that's the rebirth of the instrument. When Rama looks at something, untruth disappears. These people – Jesus, Ramakrishna – are like letters coming from heaven in human form. And experience is like a postmortem of your spiritual practice. You put the letter of that Word, the gossip of the Gospel, into spiritual practice, and you have experience, and you are carried there. Thus you break monotheism. You start with Ramakrishna and then you go universal. You discover how one God becomes all these other gods.

'Devotees have to abide by their elders. You think you are devotees but maybe you are not! Become one and you will see how much the one who is telling you is helping you. He is not only helping you but is forcing you to write it down and put it into practice. Not until you put it into practice will he re-dress you. Whoever is in charge of you has got that responsibility from the Master. He is only a servant of the master. The Master is invisibly present, hidden in your life of daylight. If you are mad for the world when you die you will be reborn in the world. Don't complain. Work with dual consciousness, work and worship. Don't be a slave to your work. People are not attaining by what we are saying for 25 years. So now we are sending back to the school of music.

'A good artist is not satisfied until his painting is finished, until the object is obtained. You must thank God for having given you this bit of health. Don't kick away your ball of health. This health is your transformation. Without health whatever I say is not effective. That kirtan at your place [June 1992], your wife couldn't be there because of ill health, couldn't do it, couldn't experience the bliss of kirtan. See how vital health is. "*From darkness lead me to light.*" But I would say it is enough to say just "From me to Thee", nothing else; "From I to Thou" when "I" is no more, just Thou alone. '*Tat twam asi.*' But Ramakrishna says it is not good to say "I am He" until you have assimilated. So, in "From I to Thou" "I" is meant to lead to next of kin, it's two; first the One, then you second, from ancestors to ancestors. This is from creation, descended from Manu, rishis, teachers of the world, and they are re-born as Christian mystics. They enlighten others. They go abroad. They have found this is the secret, so they start travelling. They become wandering monks, they go and spread the word. They say, "I have realized, I have given everything, I have sacrificed my life, burned my desires, put my head down, hung my foot up for a thousand years to realize that. Now I want to save people." They are founders of orders, organizations, missions.

'Your attention is dead to a lot of consciousness. Make acquaintance with your guardian angels, they are your guides. They revive your consciousness. They are your Gayatri mantra, they are your "May we know the Lord, let us contemplate the supreme reality...", they are your reminders, your *smriti*, your memory. When "you" is denied, bliss flows unconditionally. Write that six times. When desires cease, when there is no desire – then a man is fed by force, like Ramakrishna, he doesn't know how to eat or drink. Such people become like a child, they are a child, eternal companions, divine born. Then

⁸ Refers to Ramakrishna's story about Narayana as everything – both the elephant and the mahout (controller) .

⁹ *Gu* means darkness.

you will be wanted, you will be a permanent figure. Time flies, slips through your fingers. But a yogi is very balanced, he is born balanced. From birth he seeks something. It is not through accident or coincidence. He was already like that. These things are revealed to him, what he should do and determine. He makes a firm decision, resolute. He renounces everything, leaves the big house, renounces inheritance, leaves father and mother. Jesus said, "Honour thy father and mother, but love God above all with all thy heart, soul, mind, strength."

'Final liberation is mergence in the great cause, where there is no return. So go home, practise, do scales, scale upon scale, learn it by heart, close eyes, get these things skillfully. Then come to satsang. At kirtan you will be a torch, one to shed light. People will borrow light from you. Beyond kumbhaka is experience, experience of transcendental state of existence, of what is. The visit of God to the devotees, it's so intimate, so very private.

'Not easily can people be mad for God. They can be drugged, paralytic, hallucinated, they can be pretending, they can be artificial. One minute it's boiling, fizzling, the next it's flat. But our approach doesn't take this way. So visitation is a great thing. God comes self-invited where there is satsang, He cannot resist. He comes and supplies, elucidates, He comes to clarify. He is the clarifier of the satsangis, He is the light of the weak lamp of the devotees. So when you have lit the candle, let that go out last, don't let the windows of the world open, and don't look left and right. Let your mind, body and soul be unaffected by all this worldly condition.

'So transform that state. Madonna's toilet is greater than your spiritual life! It's immaculate, no bric and brac. That should be your life, vast, clean, light. You can sit there, that's it. Visitation is not a bait, not a bribery. Visitation is an initiation of eternal responsibility. You have heard of the eternal companions. Who are these eternal companions? One like Rakhel¹⁰, one like Peter. God even lets these judge. Didn't Jesus say, "What you bind here shall be bound there; what you loose here shall be loosed there"? I am talking on behalf of Christianity in one way, and on behalf of Hinduism in one way. I am neither Christian nor Hindu. I am unknown. I take name and form where it is in God to send me, sometimes in this womb, sometimes in this house. I come to your house, I come to you and tell you what is this, what is that, I put everything in order and I go, that's my mission. And that is very Catholic in one way. Didn't Jesus say, "I come to separate husband and wife, mother and daughter"? I come with a sword of discrimination, of detachment. Nevertheless, God yields to his devotees. He is versatile to his devotees. Devotees are exempt children. The gentle Hindu comes in a humble way. He is not violent. He is the greatest child of God. "The Brahmana is my face. The Kshatriya my chest, the Sudra my calf." All form part... This is the success of spiritual life, when your words and your deeds are one.

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¹⁰ Rakhel became Swami Brahmananda, author of *The Eternal Companion*.