

19 May, 1991

*Ramakrishna Loka*

*Jai Narain and Mahalakshmi had been invited to lunch at the Loka.*

*In the course of the visit Swamiji said:*

‘...It is a big challenge. You come to realize really that it<sup>1</sup> exists and it does not exist, both. You cannot say it does not exist and you cannot say it does exist also. People are subjected to maya, the power of Brahman, which is Shakti. All is a screen. The screen is not affected, the screen is a production of maya. Brahman is not affected by good or bad, war or peace. But the onlookers, the audience, they are very affected by the whole thing, up and down. So the gist of it is the play of Mahamaya; Mahamaya has to reveal all this first, and not only from this birth, there are other births as well. But this birth especially, where they have to start. Spirituality is never lost, and they have to be dehypnotized and go forward. Spirituality is never lost, and thanks be to God that He never gives up His devotees.

‘Sarada Devi has well said that the aim of life, the purpose of life, is to realize *That* and nothing else, there is nothing higher. Vivekananda put it through worship, through work, and through the different kinds of yoga, but Bhakti I think is the great thing, because bhakti means love. Bhakti tallies with Bhakta, which means devotees. Devotees and devotion; Bhagavan and Bhakta [and Bhagavat] – Guru, scripture and devotees are realized as one. So after the singing of the kirtan Ramakrishna bows down, he has a light from the Three-in-one.

‘It takes time. Hearing is one thing, reading is another. Reading does help; when a man is blind he cannot do much, all his hope is to hear. So thank God that by hearing scripture you can get rid of a lot of stains, previous and past. Hearing purifies, but seeing is much vaster, more panoramic than hearing. One look and you know if you want it or you don’t want it. Seeing is vast, it’s a bit of a Rama, a panorama. To live in the way of seeing, to live from what you have seen and understood – this is like nourishment. Now you are far from what you have seen and what you are living as an ordinary being. So you are aloof while living. That’s what Vivekachudamani [*Crest Jewel of Discrimination*] says: “He who is aloof while he is living, he alone is aloof after the destruction of the body.”

‘But too much study and reading can create confusion. Ramakrishna said that when you have read the letter that’s it, you go and get the stuff. But here the author itself is the stuff. The people who go to buy the stuff, by the time they get to it their mind has changed. they’re worn out, the aim is less and less, your money is finished. Whereas “the deity on whom you’re meditating is working herself to death in the nahabat, go and help her”, so Ramakrishna said. So the stuff that they want after reading the scripture - they miss it, because they haven’t understood who is Ramakrishna, who is Sarada Devi, they still want to go through the procedure. Girish Ghosh could see that Ramakrishna was waiting to be worshipped, and he approved, it was the birthday of the Divine Mother, and the Divine Mother said in the Gospel of M, ‘Thou and I are one.’

‘So people still haven’t understood, they are still beating about from A to Z, leaving the object there. Sarada Devi goes to the extent to say, “I only repeat what the Master has said. The Master is the embodiment of all deities and mantras.” This is the accumulation, the end of all, if you take refuge. God incarnates this time to show God to the world by means of chants and devotion. That’s the purpose that God came in this Kali age. Vivekananda and a lot of Ramakrishna devotees even after getting realization were still going about to Benares, Himalayas and so on, even while the Master was there – Rakhai went to Brindaban. This is a great maya. Greater than maya is Mahamaya, it projects, it veils, it confuses. In the GSR it is written, After creation Mother says, “Come confusion, come delusion”.’

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<sup>1</sup> The world

‘That’s why we said, eating the cake, talking of the cake, and being nourished by the cake – there’s a vast difference. Beyond word is silence. Silence is experience. Either you don’t know anything, you can’t comment, or you don’t dare comment until you are like God. When the river merges in the ocean it becomes one with the ocean, leaving a trace that it was once a river.

‘In Amarnath in the Himalayas there is a frozen lingam – people worship that. The God is frozen. Now some people’s condition is frozen, their bhakti is frozen. The God also is frozen, but God is more powerful. As the GSR says, “Due to the cooling influence of the bhakta’s love the liquid water becomes ice and takes the form of God.” The devotee personifies the God, concretizes, materializes the God, meditation becomes real. The meditator and the object of meditation become alive. First the foot, then the body, then the breath. When Ramakrishna heard the breathing he went higher and deeper in samadhi.

‘ So you must have that amount of love, the basic amount. If the basic is not there you stay frozen. You have to wake up God, wake up Mother, wake up Father. Chant OM. You can do all this with the bell of consciousness. What is the bell? The bell is love. When you have true love you hear bell, conch, drum, cymbal. You can hear it, a special joy, a hymn of praise. Then all is added to that. God is a play, every flower is an incarnation. Then there is Radha, then there is Krishna. In the same flower, half is Radha, half is Krishna. In the same body. There is one God and He has become - one stem has become a bunch of Gods. It is said in the Gita, “Look again, Arjuna, they are not blackberries, they are bunches of Krishna.”

‘Reading can create confusion, then argument. People argue over what they have read without understanding. But seeing is through grace of vision, in dreams of God that alone is true. Or between dream and awake. You can see a man who has already been washed by the waters of consciousness, he doesn’t have to get up. He is alert in wakeful consciousness. It is a grace, a boon. But some cannot get up at all. The more they want to, the deeper they sleep. Deep sleep is supposed to be a state of ignorance...

‘When the enemy comes you just attack, so the enemy reduces itself, the devil, the black force. He grows old and is worn out by the power of your meditation and shakti. So the devil will send his sons; when one devil cannot defend, it takes along another seven. All these are discoveries. When you deal, then you know what is the game, where the danger is, the traps, all kinds of dangers. So it’s better to fight inside a fort, as Ramakrishna says, fort means an ashram.

‘All these are choices. But God Himself comes to wake you up. God pretends to be sleeping, he has a rest, a slumber, and then starts dreaming. But he shares his dreams with you, he is a companion, the first thing God does is share. And this sharing of awakening is an offering. So never eat without offering to God. You are doomed otherwise. What you eat becomes blood, but that thought with which you’re eating may affect the blood and cause ill health, it’s all according to the mind, according to the thought. Then you say, When will I be well, but what did you do when you were well and had all opportunity?. So youth is a boon, youth, human birth, environment and all this. It’s a great challenge, life is a big challenge. What you knew you have already forgotten, because you don’t live in the past. He is a bloody fool who lives in the past. “Once I was rich, I was this, I was that...” Such a person is a great fool, it’s murder to your life, not only spiritual life, it’s sacrilege, you cut yourself to pieces when you go back to a past life.

‘This sleeping is to be awakened. Easiest way to awaken is through a bit of past love. A pang. Waken God through the pang of love. Without love there is no life. Love is full, and quick, and silent, and secret. Love can become a malady in the mind - this is gross love when you love somebody, but it’s powerful. You build an image of the person you love inside your brain, you meet again and again, it’s a whole link, a great power. But true love is beyond the physical, it suffers. And every action has a reaction. Hinduism has said it over and over, it’s there in the Vedas, which are the very breath of God. It appeared of its own accord. This is a great mystery...

‘A person waters the tree of his life and meditation with his own love and tears. The root of that tree is in the heart. What he gets from all this becomes the balm, the balsam, the honey produced by the tree. You can be nourished by it, a drop at a time. It’s good, you get the grace. But get a tip from where you can and make honey in your own comb. Everything matters, whatever you seek, the seed has to die and resprout. Then you offer the flower of the wish-fulfilling tree. But you can’t just say “Now think of God” - it has to come from the Man himself. Those who seek something that is not of this world, blessed indeed are they.

“There is another invisible state. It’s a challenge. How do you know what we are telling you now an angel is not taking note? Because all this dealing about God, and how can you deny that God himself is not listening and asking notes to be taken from the very blood, the red ink, the blood of Christ, the wound? There are a lot of invisible realities which men cannot see, and incredible things happen. Just because you haven’t received it yourself that doesn’t mean it’s not coming from the Author. Maybe he doesn’t talk to you Himself, but He has sent a messenger. God is truth, He is all memory, true intelligence, *smriti* itself... With some people, in two minutes you are in the presence of the Person, tossed up and down, your whole life in one second. You live in the present, you bring [together] the past, present and future, the Trisula,<sup>2</sup> this is Guru Mahadev, the prince of yogis, who holds the trisula of past, present and future all together in His hand.

‘Life is a psychological war, and man cannot fight to his word, he has no power, no gut. But God is very patient, He is prepared to wait. If you want something and haven’t worked for it. He says, “Work and I’ll pay. You want heavenly wealth, do something and I’ll pay.” God does pay, but approach the house of God first, go to church, be converted, there are rules and regulations. Don’t just go and look in. Let your heart take you there, not just your legs. It’s quicker to go by heart. Those who are panting are already there. They don’t have to go because they are already there. Rite and ritual drop, but you have to follow and abide by the discipline, and then all these will drop. When you have learnt the highway code you don’t need to read it again every time you drive – ignition, mirror, signal – it becomes automatic. When you’re in the business you become automatically guided. You press the thought and you know who is there. They have the sign – Hinduism is full of symbols. Even the Gayatri mantra has the seven hands: Om Bhu, Om Bhuvā, Om Swaha, Maha, Jana, Tapa, Satya – the planes of consciousness, all has a meaning. The Pranava is also the sound of the Bull, it’s all symbol. Radha, Krishna, all the Gods play differently. Eating the cake from this end or from the other end, we know that it is all cake, whether it is icing or the rest, the cake is all cake. How do you know? God is knowledge Itself. But you have to discriminate, you have to fight temptation. “Lead us not into temptation” in the Lord’s Prayer is natural remembrance, it’s so vital, so valid and vital.

‘You have to make a decision in your life, many times I have said that, you have to decide what you want in life. When the decision has been made, so many doors open. First a man is not decided, wherever he turns every door is blocked. He doesn’t know which door he is going to, nor what is there further, or how long the door will stay open. But here, if you make a decision, you are free, the door is open to go this way or that way, you are free, every door is a different being, different deity, different nationality, a different religion. You can’t fulfil all, but at least to the main deity, that covers it. You can say, all right, instead of eating the cake all to myself, I’ll just send a thought - all you need is to send a thought of unselfishness. If I eat all this myself it’s selfish. Out of my unselfishness this is given to me. You may have gold plate, you may have ten gold plate, but to have a crumb for mahaprasad, there is no price, it is God Himself, the body, Corpus Christi.

‘ In meditation you don’t see the God and then meditate, very few have that state. First you start thinking of a deity, then you bring it to the heart, lotus open, then that starts through to consciousness, and you have all kinds of experience. And the experience lingers, it doesn’t leave you alone, it follows you to your bed, your dream, before you fall asleep, He gives you a bit of experience according to your love. Your experience is judged by your love. The greater your love, the longer is your experience and your flight. All these things are the truth, when you are on the trail. I am a

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<sup>2</sup> Trident of Lord Shiva],

professional, and a professional knows as soon as he looks at it. There are antique dealers on television who look at something and say, "That is so and so, it's worth so and so" as though they have made it themselves; they analyse it. And analysis is the very procedure of meditation. First you analyse. Man is in love with the makeup skin, he doesn't see the woman, he sees the lipstick, the powder, the covering layers, makeup to match, to attract. But if you analyse it, then there is no such thing, what the woman looks like. You find bone, marrow. But people don't want to analyse because they will not be able to have their enjoyment. [laughs]

*Mahalakshmi:* But you can also be attracted by someone, not just by their look –

*Ambikananda:* 'Right! Right! That is love, that is the link. Love is born with one look, without makeup. True love is supersensuous. A person's lips, eyes, ears – all has a meaning, all can be analysed according to what a person is, the teeth, the tongue, the voice. Ramakrishna would look at a person's neck and say he is a paramahansa, another he would analyse by means of the leg. But these are gifts. Analysis is great, it helps against temptation. You can be tempted also by flowers, plants, by nature. Meditation is attack, it is an arrow made up with love, it goes beyond this sphere, it's a rocket, Ramakrishna said, that goes on and on – Bhu, Bhuvā, Swaha in one breath. That breath you take is part and parcel of Pranava, it is life itself, it is Holy Breath itself. All this purifies. When you are so pure you can analyse. Otherwise you will misunderstand God when God comes, especially when it is Radha. People don't have experience because the mind cannot comprehend, it will take God at a human level, and then the person melts, he loses control.

'So the best way to realize God is as a child. God comes as a child, Rhada, Krishna, all these are little gods, children, and children have no idea of sex, they play about naked. So the Divine Mother comes [to Ramakrishna] as the daughter of a Mussalman, with a tilak, all naked. So this girl that you saw was Mahamaya. Often God comes in the form of a beautiful little girl. Your girlfriend at school. All names and forms are His, and He takes the name and form that most appeals to you and to his Name. God dwells in His name, God and his name are very identical. If you haven't seen God, then take His name. As soon as the name opens up like a seed, then the plant of God is there. In the seed there is the plant, hidden. So God is hidden in His name, so Sarada Devi has said.

'Japa, chanting...If you can't meditate do japa; if you can't japa you chant, if you can't chant you read, you memorise, remember, you walk, you ponder, you contemplate. In meditation there are asanas: if at first you can't sit, you change posture, you find out, due to restlessness. Or you do your breathing again, or you get up, you concentrate, you meditate, do japa. You contemplate, there are seven stages in it– control, non-violence, truthfulness and so on – and you have to be truthful, always truthful. If the mind is polluted, have intercourse with the Divine Mother herself, Ramakrishna has said. And everything is dedicated to Her. Everything is Mother, he said. And believe me, in this Kali Age mental sin is no sin. Have no worry on that score, says the Divine Mother [Sarada Devi].

'Temptation must come, a man like that may have a trace of lust or something, but he doesn't go and live for that, so that's why I say that the state of supersensuous is love transcendent. What you have to attain is you can love without body consciousness, it's called love transcendent, on the object and purpose of achievement. Write that well. You don't have to have a body to see a body, one peep, one look is enough. Then you run away, you take it, you enshrine it, you make it live. First the love is born in you. Then you nourish it, start to make this love grow as a child, every day you feed the love. "O my Rama..." You treat it like Rama, exactly like Rama, or Krishna, or Rhada. Exactly. "O my baby, O my love..." And with your own you will not have the idea of physical love at all, it will not occur to you, you will not dream of it. With a foreigner perhaps, but when God becomes your own, it's a different matter. But how many feel that God is their own, as Sarada Devi says. When you feel that, then you have an access, a special relationship, a special conversation, a special manifestation, a special visitation. There's no knocking: "I am here, just mention me, I am everywhere, I am here already, the only thing is, you don't see me, you are not conscious."

‘But one person has become conscious, and he is very positive. The man who is conscious is very positive in his consciousness - the rest can be Thomases.<sup>3</sup> And that consciousness can be either blissful or painful. If you accept bliss you can’t deny the other side of bliss, the blister side that causes pain. But you have to interpret the visitation. If you are good in your meditation you are good in your interpretation, don’t take anything for granted. Selfish people will take everything for granted, or else think that it means something else when it does not mean something else. A pain does not mean something else, a pain is a pain, it pains you and it pains the God also – two people suffer, three or four or five, the whole world can suffer. So when there is pain we have to counterweight to alleviate pain and suffering, so God is the boat to alleviate the pain and suffering of humanity. So say Ramakrishna and Sarada Devi, both incarnations of the truth...

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<sup>3</sup> Thomases. i.e. doubting, sceptical.