

25 May, 1997

Lunch at Glen Lodge

Ambikananda had prepared a meal for Babaji and Hari Om; their children Shanti and newborn Jemma, or Jai Ma; plus Jai Narain, MahaLakshmi and Satchitananda. Swamiji's health had not worsened dramatically since the near-fatal heart attack in February 1995, but he was getting weaker. He had earlier been referred to Papworth heart hospital for a heart replacement, but was not considered a suitable case, so there was now no hope of any real improvement for him. He particularly wanted to see the newborn child.

After the meal Swamiji talked to the guests:

'... 'The main purpose of the [last] meeting was for the child. A child is born.... This one is the real spirit of the Divine Mother - Durga Mai. One of the Mauritians had a dream of Hari Om giving birth.¹ Two people of the ashram also had a dream of Hari Om giving birth to a girl. Jai Narain would say coincidence, one of those things!...

'Our children form a circle, and now this one has come. And Lillie is very important. So many children are very good in the ashram. Now here is someone born for them. They will grow up, and this one is a spirit, soon it will have such a discrimination - one leap, two, three - there's no more to cover²... We are going, and someone has to be in the ashram for the others...

'Sri Ramakrishna said, "I will come back in 300 years, to the West, reborn, till then I will live in a subtle body." And he is doing it. But you have to know that he's doing it. You have to be *en rapport*. What he is saying has to be brought into your room and communicated, the exact words, what he wants. We dig and cultivate the GSR, but it's not explained to ordinary people. Perhaps you have to know the old [Sanskrit] consonants and vowels, but the holy man can grasp the meaning better. There is theory and knowledge, but experience goes beyond, experience is much more, it can give description and minute detail in one way. What you've read, you have read, but experience is different, if only you could remember. With Sri Ramakrishna it goes into the bones and the marrow. Sri Ramakrishna chose us, he likes us, he is still with us, he is still helping with his rainbowistic protection, *Rakshamam*; also with my heart.

'But it's no good repeating mechanically. You have to think of the Seer, like mantra - you have to think, that's why it works. Whatever you do with your heart, it works ten times, you can't compare, it just comes to meet you, for you alone, there's no reason, no motive. That's GSR. And it is also redirecting, reshaping, reforming this kind of life and attitude of the devotees. And of course some get ego hurt. Some are [stronger] - but ego, as Sri Ramakrishna says, no sooner you cut it back it sprouts again. And there's no yoga if there's no health. Even the books of yoga say that. No meditation, only medication.

'There should be another kirtan just to thank the staff - Nita has been so good, she is promoted to be catering officer from now onward. Her organization was super. And [another kirtan] also for the child, properly for the child. I wanted to hear Hari Om's song. But it's not for us to declare. Eventually we will go, but the family - Assheton, Gayatri, Babaji - should be together. The whole generation. This is the child born now. Afterwards it's scattered. It's good to take film when they will be 30, 40, 50. People want to know and research ancestors, like who was Sri Ramakrishna's brother, so you can't just insist about one person, they like the background. We are not going to flatter but I think so far we have declared. The child is born, like the season. As soon as she heard

¹ Many of Swamiji's Mauritian relatives were present at the previous kirtan.

² He was referring to the story of Vamana, the dwarf incarnation of Vishnu.

my voice, "I have heard that in the womb," her eyes followed, she gave a little chuckle, a look and a smile. Liberated without practice.'

Later Swamiji said:

'Your everyday life is your four seasons, you don't look at the future. What you do today, you face in summer, autumn, winter, then round again. Every day is like that: your daily life, your dealings, your words. You yourself are making your life, it's not God; God made you to perfection, beautiful, so go and find out. Your daily life - there's everything in it. He who lives [thus] will benefit. He will have things, 60 years from now. But who is going to take such trouble to find out, to renounce? For them it's just eat, drink, make merry, tomorrow we die. Who is going to abide by it? There must be a world where there's no access for the worldly – that's heaven.'

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