

*Kedarnath 30/10/81*

*Friday evening*

*[Ambikananda's discourse:]*

‘Words can be a kind of darkness if you don’t understand – you hear too many things. So many warnings. The quick way of attaining is to find refuge with someone who has really got something. So seekers must have faith. It all depends on tremendous faith. Then from faith comes doing – japa, chanting, meditation, discipline, aloofness, alertness, discrimination, dispassion, detachment, eagerness of reaching – and then the end-ness of things. Be ready and follow the course. Say, “Just tell me, how did I go wrong?”, then he’ll tell him exactly the path. Otherwise the path is weary, teary and un-found. It’s better to have a man talk to you than to read.

‘Many kinds of bricks make a temple, but for Shirdi Sai Baba one brick was enough. When that broke the body broke... The cornerstone, the foundation stone, is a great thing – people do a lot of rite and ritual about it – but the stone is nothing different from the lingam – the lingam has a three-mark triune, and the top is not revealed even to yogis. Yogi state is union – no sound, no voice, no expression. Therefore no word. Oneness, union, unitedness’

‘Eagerness is a boon. Your very bones must be eager, but even the bone has to be crushed, Swami Sivananda says. You have to work your karma. Soul, awareness, eagerness, enthusiasm, yearning and zeal - these are members of the main purpose, like sight in the body, voice of a wise man. One has to have great discrimination. What is nice for a little time can be very bitter. Be lovingly aloof. It’s all right for people who like these things, it’s fine, but the devotee has no choice, he has to behave, work, think, eat like a devotee. He has to reproach himself, he is his own master. If he cannot be his own master how can he master all these subtle organs?

‘If you cannot find God in the night time find Him in the daytime, if you cannot find Him in the daytime find Him between night and day, in a break, in a lull, cessation of work, relaxation form of meditation. It’s up to us to unite our separation, but separation means if there is no love. Or you may have love but if you don’t keep permanently to the garb you may have winter of the world in summer. It’s not that pleasant if you don’t have a garb, it will be very hard, sharp and severe in the winter of your life: chilblains, nose, ears, mouth, arthritis.

‘What are words without life? Book stays book, record stays record. But man is Brahman, the uniting of man to Brah- becomes Brahman the Topmost, the most high. You are still a bead on the thread of eternity. But God has become the beads. God cries and the beads form. Scriptures limit Him. But yogis don’t limit Him...

‘If I don’t see God anywhere I have to be discriminative. “The day I don’t see Narayana in you I say fie to you.”<sup>1</sup> You have to be loving, good. Truth hurts, but one must not be hypocritical. It’s better to be what you are. There is nothing more natural to be than exactly what you are. I live beyond the relative state.

‘God is always giving, He sees what’s your purpose, your motive. To him who wants nothing the Lord will slowly, slowly start offering. God bless you. We don’t visit the world but we visit above the world, and right under. Truth is God, truth is permanent. When a person’s life changes his mind changes. The mind is suggestible – you have to suggest, “Don’t do this, or that,” to your mind - and it will listen. And you must have faith in these because your mind is very unwilling to believe these things because of your trial. But now the same thing has got different power because a great man has said it – not your mind. Your mind is under the jurisdiction of this other man’s mind because of his word that is acting through you. Go slowly, slowly, if you yield. You might have been a bit hard with yourself and your mind in childhood, so it has to take a different wall, buildings, so you have to break this prison mind. You shouldn’t be speaking or thinking of a lot of things...

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<sup>1</sup> Sri Ramakrishna in GSR

‘The mind that blocks you will guide you in the end, converted by the suggestion of the person who has realized all about it. Sri Ramakrishna says bondage and liberation are in the mind. If you think you are bound, you are bound. If you think you are a sinner you become a sinner. But you are not this mind. If your mind blocks you then you are blocked, your progress is blocked - but you are not the mind. You are your progress of self-effort connected with the soul. When you die you take your merit and demerit, you take your perfection beyond perfection. You are your progress. What causes progress? The eagerness, panting and desperation of the soul. Progress is equivalent to bigger soul. Baby soul has been blown up, like blowing up balloon, blow up the balloon of the soul, blow, and akashic consciousness in akasha is one with mantric consciousness inside. A flight alone to alone. All the better if you sit in meditation and all this, keep you a bit more aware, you have to be doing. But if you’re already aware there’s no need to keep you aware. Awareness plus doing equals unknown state – that rests in the hand of God. God is the inner guide, not just in meditation...

‘I told you if you want to succeed you have to give me your brain. “Come, O mind, let us go for a walk to Kali the wish-fulfilling tree” – that song explains everything more or less. If I give my mind I have no will and no power and it’s not me at all, it has to be His. But there must be interest to become... Every day is a step towards the grave. Time factor without thought is death. You may have time but you are not thinking, so you are killing yourself. You are as good as a corpse. Man must have action in inaction. So the breath is working, and God makes it work. Your mind is taking advantage of you a great deal. Therefore carry that flower, keep in pocket, in handkerchief, it will remind you of Mother and these words, now and then...

‘Many people come here, some come to see the man’s laughing side, some to learn, but the man’s worry is whether someone has really come to benefit, to change his life. A person told you when we went for a walk, “Give me your brain.” That made Raja Ram back up, strain to go away. We stopped there!’

*Kedarnath.*

*Friday 30/10/81*

*In shrine caravan with Mother Kali 4.00 – 6.00pm*

‘...Give your will to God and everything becomes possible  
...but you have to be yourself. Find solitude and be doing. Whatever you’re doing, be aloof and alert. “If you want peace of mind, never find fault,” so says Sri Sarada Devi. Desire for desirelessness, then there will be universal harmony.

‘There can be no work without shakti. You must be doing in winter, you’ll never succeed if you say, “It will all be in good time.”

‘Give your will to the Lord and everything becomes possible.’

*Saturday*

They say, “Look within”, but there are so many gates inside.

The person who will be born again is one who can’t think higher than his mind.

‘Bhakti and jnana don’t commingle usually, but meet at the bank of heavenly wealth...

‘what is stone image to the jnani is living flesh image for bhakta. The bhakta has seen It, heard It; he has his own Mother’s word – what more does he want?

‘Jnanis don’t worship much. The bhakta is a worshipper.

‘the mind works more smoothly with the oil of devotion... God is the supplier. He who calls you gives you food, water, blankets. But a man must be practical.

‘If you see the world it exists as the world. But if you know it will disappear when Brahm’s dream ends – for the realized soul one little touch and everything disappears.

‘Devotees must not lower their dignity in any way. It’s all right to say, “I am not this body, I am not this mind,” but you are working with God’s things, veins, blood, flesh. Remember, *Narayana vaideho Hari* (Narayana is the doctor).

‘Truth realized is bliss.

‘Work is a form of worship. Understand the reality behind the work

‘Let your mind work. Watch your mind, but let it wander, see where it goes, find out where you have gone astray...

‘whatever you do you should never bring your mind into the matter. The mind always refuses to do lots of things. But if you really love to do it, the Person will do it for you.

‘Offer prasad and flowers to the mind. And tell it off for running away to the jailhouse instead of thinking of God.

‘Keep telling your mind – the mind is very suggestible. Tell it to be good, to give up vagaries. Find its fault. The mind is nothing but a worker, the voice of the soul. The restless mind causes unsteadiness, digging sediment of past karma.

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