

Oct 13/14, 1984

Ramakrishna Loka

Present at the Loka were Mahayogini and her elder brother Steve with his wife Julie. Also Satchidananda, Jai Narain, Mahalakshmi and Sri Lakshmi.

‘This life is a half-ripened fruit. Before it has ripened it has already given quite a bit of essence, fragrance of divine love.

The soft spring wind of the new day raises fresh waves of joy:

Gently it carries to the Earth the fragrance of God's love...

‘It is Shakti, God, that supports your legs; it is God that supports everything, underneath. But that's far from your awareness. "Know, Parvati, my beloved [says Shiva], I dwell as secret knowledge in every being."¹ The Divine Mother dwells in the heart of all beings as secret knowledge. That which you call Mother is Shakti, Shiva Shakti.

‘It's very difficult to see God,. [but] He takes name and form because the devotee forces Him. Turning the key of meditation, the devotee unlocks himself out of his prison. Otherwise, why doesn't everyone see God? He is a whole mass everywhere, so why take form? But you may take a certain Name, call Him wherever you are, and He will come, crystallizing into form just as water becomes ice through the cooling influence of the devotees' love - as Sri Ramakrishna says in the GSR. All truth comes from God, and all love is God's. We are a little typewriter tapping out these words.

‘God buys love. You can buy God with love. Once you've got love for Him it's painful for Him, because it's like He is in Heaven and also He is here; He is under the heel and also He is in Heaven. He walks beside you on two legs, and also He keeps control in Heaven. So down here the devotee binds Him with love, and that love is painful. God has a special thing for certain devotees ... in the palm of the hand, in the fingers, He is bound by love. "Someone really has got hold of Me now," [He says].

‘If you know God you know a lot of things, Jesus has said.

‘You can't express God. Your tongue slips, your words falter. But the mind is there; the word is a lame deer,² but the mind is already there. The pure mind and the pure heart are the same, as Sri Ramakrishna told Sarada Devi.

‘You have to be a bit “vision and trance” to know how to live in an asram. Outside you look ordinary, but inside it's quite clean. The bee goes to different flowers in different fields, but inside the honey is quite clean, dripping. It's very difficult to know a holy man at all. The outside and the inside are completely, vastly, different. Whatever he says, there's much more behind, unfathomable, depthless.

‘After revelation the devotee is very disinterested; he doesn't want to carry any load in the world; he has unpacked everything. He wants to be load-free with the Lord! But God keeps revealing all sorts of things to him, until at the end the devotee [Swamiji] is getting fearful, and asks God, "Why? What have you got in mind about it then? "

¹ MahaNirvana Tantra

² 'Lame Deer', the Oglala Sioux shaman whom Sambhu drew to Swamiji's attention; and the 'foolish deer' refers to the scriptural analogy of the deer who wanders aimlessly, not realizing the precious musk is in its head.

‘...But all this is got by controlling yourself. Without control you lose everything. One of Shiva's Thousand Names is "The All-controlled". Duty is the very inner eye, the inner light of revelation. Otherwise the eye gets strained, blurred, blocked. With your gross eye you barely can see and believe.’

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‘Jaya Ganesh... Lord Shiva accepts a few grains of rice, but of course it's better if you can give them to Him cooked, so He is eating and we are eating, and digesting. So this is how to sow the seed of practice with this instrument, and let's see what comes out of the field. Pull the bad thought out.

‘...It takes 15 minutes to prepare the rice, but sometimes the Lord is very hungry and just comes and eats anywhere, snatches the butter... Krishna would go into the kitchen and take the butter. The gopis would say, "How dare you!" but he would answer, "Why? It's all mine!" So pranky! "After all, it's all mine!" True! He does us a favour to take it out of our pots and pans in the hearth of the heart within, without asking.

‘ So sometimes devotees cannot practise because there is big interference, like when you have a good receiver [which picks up] so much interference - ambulance, radio, tomtom beat - all kinds of things... So when you are ready, when everything is ready, you can start receiving -that's *jnana*, knowledge.

‘When you get your electronic gear together, wires, receiver and so on, as you get started, you are already you're electronically getting black-and-white, coding; in meditation it's a very similar thing... There is such a big voice speaking, but unfortunately you have to be the instrument of awareness and consciousness. You yourself have to be an instrument before you can take and operate your instrument. If your instrument is not receiving, and is not good, then it is very difficult to know what comes but is not received.

‘Therefore we have to be extremely denying to ourselves, and when we have denied ourselves, then He alone is there. Therefore, say, "Not I, not mine, not this."

‘The Lord Himself has put your fingers on the right notes; He trains you; He is the doer that trains you, He puts the word in your mouth, as Sri Ramakrishna says, how Mother puts one word after another word. But the devotee must have a good acquaintanceship with God to say things like that. It's not an invention of his mind, to gather people around, to entertain them. It's God talking to the people Himself, answering their problems. He took the trouble to come down, He has to say a few words, to give liberation, salvation and solace, to condemn, to judge, and so on. He has to settle things down for His coming.. But He does all this incognito, remember, He doesn't have to declare Himself. Only the receiver who receives Him knows what he is receiving. But receivers also get cracked and cannot receive. When there's too much coming in, too much feedback, the receiver packs up, there's distortion, crackling. Too much power and it shorts. ...

‘Ramakrishna showed an upadhi³ for his devotees when he held a towel in front of himself, and said, "You see, I am so close to you, yet with this towel in front you cannot see me." With the upadhi towel it's not possible, is it?

³ A condition of body and [mind](#) obscuring the true state of man or his self .

‘When you see It, It looks like a being, bigger than a being, but there's no breath, no life as such. “*I eat without mouth; I see without eye; I breathe without breath*”⁴ You can see It has a heart which does not beat, It lives eternally in deathlessness state. It is a being or a statue. Why does It appear here? What is happening now? Nothing - and yet something, some heart transformation ... I am a poor man, such a poor man, giving hospitality. And the guest is divine, Divinity Himself has come! I am a straw in the Sea of Immortality, I am but a braid of hair, and You are the permanent wave of bliss.

Then the saint becomes a poet, like. Kabir was a great poet as well as a saint; and Vivekananda, with poems like “*In Search of God*” ... When I sang Vivekananda’s song “*Over hill and dale*” he himself came, at King’s Cross,⁵ he pulled my hand, took me to Ramakrishna sitting in a furnace there, baked, roasted, in bliss, in trance. Then Ramakrishna raised his hand. Light came. He is great, I tell you. He is still here. Between Ramakrishna and Vivekananda there is no separation. Where the lamp is, there light will be: water and its wetness, snake and its movement⁶ ... That goes without saying. The state of bliss is kept, is reserved in him. He doesn’t use it, he makes fun, just like the Master [Sri Ramakrishna] made fun with them. The Master gave Vivekananda his all. He said, “I give you all today, I am now only a poor fakir, a beggar.”

‘Vivekananda is tall, smiling, with wavy hair. He shook my hand, congratulations. Why? Why congratulations? Grandma had just died. He came and shook my hand. Then after two minutes he found how pranky I was and was telling me off. After congratulations, on the second visit he was within seconds insulting, forgetting I am the same person. (*Laughs.*) Mother is killing with one hand, protecting devotees with another, giving boons with [yet] another.

‘I must light this lamp that I am here for; then cover it quickly. But why should I keep myself in darkness? “*Kindle in me, O Lord, the blazing fire,*” Vivekananda sings. Vivekananda is a great singer, besides lecturer, poet, excellent in reading, detachment, purity. ...

‘‘It’s velvety in meditation when you are having vision. Otherwise you can’t see Him easily. It’s like a thin veil in front - or a thick veil sometimes. Once you have seen, that’s it, you will remember. But many things you cannot remember - understanding about the scriptures, what they mean, that kind of knowledge. I have got heart, not knowledge as such. I have got a small heart and I want to fill it as much as possible. I take my heart, I take my mind, and I put my heart there. I fill my mind with my heart’s thought. Where your heart is, there your treasure is. Who said that? Jesus.

‘According to your heart, so will be the visit. God dwells in the heart. He knows how much you are pumping. When that heat of love rises to the surface of the eye, my God, it cracks the dome of the lid, it gushes forth ... to know God is permanent.

‘All will vanish, maybe God will vanish. But what I have seen will never vanish. What I have seen will ever stay with me from birth to birth, and will bring me even close to that state ... Anyhow, you were all there, you were taking photos, you were sitting meditating, pondering.’ (*Laughs.*)

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⁴ Upanishad

⁵ Kirtan at Huntingdon St, October 16 1982. Swamiji had just come out of hospital after a hernia operation. At this kirtan he had many visions which he later referred to quite often.

⁶ See GSR