

24 March, 1986 Ramakrishna Loka

Swami Ambikananda spoke to devotees who were visiting the Loka ashram

'Kirtan is the mother of the devotees. Become the child. Mother talks there, at kirtan. Spirit defies the gross, it's beyond. God is spirit encased in body. You are God, spirit encased in a temple of flesh. the body is a temple, so be good to your body. We have so degraded, engrossed, entangled in the mire of this thing that we have forgotten what we have learnt. So when Jesus says, "Be ye holy, be ye perfect," it reminds us to be perfect to everyone.

'Holy people talk to all, not just to devotees. Who are the others? They've got a stomach to feed, they don't feed God. They feed themselves, they work for themselves. They don't even think of the hereafter. It's all for body and possessions. You have to work for your child, your wife, you have to work for each other. But here again, all this is transient, we have been here before. There is a reason why we are here, there must be a reason. Do you think it's only to eat this? I'm not just here to eat, make merry, get some money, or Gethsemani.

'There is a "beyond sandalwood" state. When you're enlightened yourself, and have reburied in yourself, then you come back and liberate others. Then you share without asking the Crest Jewel, freely, with joy, with attentiveness. "I got it from love, from panting of love, not from wrenching the mind in gymnastic and argument." I have taken the Name of God as a pivot to go beyond it.

'There is one God. That suffices me. I don't know all the names, just God is God. There is one God, take Him as such. Simple. From that, I'm going. If you love me, follow me. Why complicate it, if you want to be reaching beyond, unless you're happy counting the leaves and twigs,¹ and waiting for the four seasons? Then, when I come back to the relative plane I'll say, "Hullo there, are you still counting the leaves and twigs and mangoes? I hope one day you'll have a desire to taste the juice, the essence." A lot of people who desire mangoes go there and are baffled when they arrive by the huge amount of fruits.

'Make Ramakrishna a charioteer, and all his words a chariot. Ramakrishna is the charioteer. He says, "O Mother, all is done after Thine own sweet will, I move as Thou movest me." Let that go on all day long, until it becomes a cause, an effect. God is playing live at the Loka, you may say. The Vedas' horses are here and eating the grass. Then they ruminate. That's it, ruminate, digest, ponder what we have said. There is realization - and repentance. When I was a child I did as a child; when I was a youth I fledged right and left. But now I am in middle age I think the words of the wise people are right. They said: "Repent." I know what that means now. "Be truth." Truth is the *tapasya* of this age, as Ramakrishna said, the austerity. Truth is God. Truth is the Guru itself. Truth, words, deeds, honesty: this is liberation. On top of that, practice goes beyond.

'Everyone is getting something, but slowly. Hurry makes curry. Go steadily, slowly, with complete detachment. God says, "All right, you want it. Keep it there for a little while. You have got it, you don't have to eat it straightaway. Be detached as well." You must develop these habits of detachment. The habit is the garb of the monk. What you are eating now will become your mind. You are eating, but your mind is on car papers and business papers. So the food is also going on that business. And how much can you dedicate your mind to God while you're going on business? There's not much dual consciousness. You are saying, but you are not practical. You

¹ See GSR

have to walk your mind, develop your mind. "*Come, let us go for a walk, O mind, to Kali the wish-fulfilling tree.*"²

'Repentance is realization to me. It's very vital. I'm buying truthful repentance. God sees the true heart. He dwells in the heart. He sees true repentance. You will not know what I am telling you now, all is still in confusion and maya. To stitch up maya, you use the thread of love. Knit in the heart with the vein of the heart. Every breath is like a stitch in the heart, with the heart's blood pumping.

'I am repenting, not just in my mind and intellect. True repentance is the light of God. It's unspeakable. It's God, for me. Though still in darkness, I can tell you that much. My shoes may be dirty, the soles may be dirty, but the uppers are clean. Try to keep them polished, keep away the dust and lust and water of worldliness. It may not work now, but one day you will play the tape and think: "That was missing in me. I tried hard, but never repentance, personal." This is a personal thing. Conscience.

'We don't want scientific ways, we want natural. If I touch my eyes when I bow, I see hundreds of little things, not artificial, that exist - psychic things. But I don't want all this, because I've given up the psychic to get love. I see the Form of Love. How can I explain it to you? You have to be the artist to read the aura. My form is love. Krishna said, "Know, Arjuna, if you possess only one of the eight psychic powers you cannot realize Me." So I don't want the artificial, forcing thing. Everyone has to be natural. Fruit that ripens of its own accord has a different sweetness.

'True repentance is heart. There's a virgin forest, and you are cutting the thorns from the good trees. Thorns and brambles have been wrapped into the heart. Now you are going in with glove and sickle, removing the thorns that have been hurting. Now there's nothing but orchard. True repentance is heart, but if the thorn of bad deeds is in my heart, I take another thorn, take it out, and throw both away - and go beyond them. Ramakrishna said with flowers in hand: "Take Thy good, take Thy bad, give me pure love alone..."

'Nothing is wasted, but I wish all were in one hand, in one voice, in one heart, in one wing. If we wanted we could say, "Left right, left right, all walk together, let's drill, attention!" but it's not drill, it's not unison. Too much worldliness. Money has interfered a bit too much. And worry, work and all this, worry of possessions, of position. Householders have to work, but don't give too much mind to it. Your state is to be healthy, wealthy enough, and good and not crazy. Sane. Keep a firm footing in the world, like a lotus in water. So says Guru Dev.³ I am only repeating. With this Guru Dev it's fun. It has become so serious that it's funny as well! After you have enjoyed the loose rope of free will you don't want any more. Let's have some repentance now," O Durga Mai. I will not do it again, now I am calling on you, I make a vow."

'Man is weak, a hundred times he will fall. What is there in temporary pleasure? So conquer all these things. It's not easy, it takes lives, realization takes lives, and you need the grace. Repentance brings grace, true repentance and deeds in your daily life. God cannot resist. And a little natural singing. When someone is realized "You think he has grown horns?" So says Ramakrishna. Well, perhaps there are horns, but you can't see them - horns to push aside evil, like a bull pushes with his horns.

² GSR song

³ i.e. Sri Ramakrishna

'Time, work, place - rest so that you can feel, reform yourself, become Christian. Christian devotees help a lot. Guru Dev realized Christianity as well. And Hindu wings, Hindu hands, are helping Christianity. So you are fencing with two swords.

'What I practise I tell you. If you practise reality you will know how great a mine of truth there is in it, how much depth in one word. But how can I go further, how can I take another step? I have to tell people what I have got, and come and share. When they have shared what I am saying, when they also have repented, reformed, then we can make a second step into next door. Let's clean the first room first: this room was sooty, so clean it - how clean can you keep in a sooty room? Guru Dev is Guru Dev. He has put everything in the dictionary of our life, in his GSR. Sarada Devi has said: "Whatever you want to know, read the Gospel." He may have been mad, but he's good enough for me. I don't want anything else. My Master was pure. I have never seen anyone like him. For the year 1986 or 1886, he is still live with me, with us.

'But God is not seen by everyone. Some people don't want to see God in anything. But nothing can exist without something. He came from it, and goes back to it. There is a creator, call it nature, call it That - "Thou art That" - but at the end you realize everything is Brahman and you keep silent. You can't say anything to anyone because it is all *there*. You don't have to tell someone, "this is a tree, this is a car, this is grass." It's ridiculous!

But you must practise. I practise in my bed, a thief in my bed snatching time. But that's not enough, I have to be ready. that's my mind working, my conscience, my repentance, my minute of deeds with pure love work hundreds of *japa*. I'm using Vishnu's step as *jap*.⁴ And if you meditate on God you develop a pure mind, a pure heart, a pure sight, a pure love, a pure body.

What you are eating you will belch. If the grace is given, the grace is given. Eat your cake and have it as well. Or share it left and right.

*

⁴ The Purana says Vishnu in his incarnation of Vamana the Dwarf covered the world in three steps