

At Glen Lodge, May 13, 1997.

[*Excerpts for kirtan*]

*1,500wds*

The holy man stays as a child; but he's not that childish. We can declare [who we are], but the rest is up to you. God doesn't harrass or interfere. If you fall you will learn. If you are delayed you will have to be reborn. Everything is in your daily life: today, tonight, your dealings, your words, as long as you're truthful.

There are a lot of regrets. They don't want me to go, and that's why I didn't go. Twelve times I would have gone. 'An ordinary being doesn't come back.'<sup>1</sup> Twelve or fifteen times before the meeting. But the child had to be seen.

The mind just leaves you and you go. 'My mind flies high.' But Sarada said, 'When I looked at my body lying there I didn't want to come back.' And she is Lakshmi herself; and Kali. Tryambaka and everyone would celebrate my departure very well, with bhajan, but it would be a different thing, and there's so much sadness. When karma is exhausted you pack up. This body causes so many problems, it has so many defects, complexes, so much of 'I wish I had this, I wish I had that...my face, my hair.' So fickle. Next time you will have changed face, hair, everything. And for the better.

So I have no regrets. That's why we bought this place, for an attack. And the attack did come [*January 25, 1995*], but fortunately we didn't go. All was ready from the last kirtan because we hadn't unpacked.

It's up to you; it's up to them, to do prayers and so on. Spiritual life isn't for everyone, but that's the real wealth, if you can do all this from an early age. By yourself, specially by yourself. For householders it's not easy, but in the ashram they have [been given] quite a bit. If they miss the boat they can get the train. If they miss the train they can get the steamer – and Ramakrishna is the steamer of safety itself. He's very kind, that man

---

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

[Ramakrishna], so says his devotee. And the steamer [Ramakrishna] himself said it, privately, to us, I think it was at your place Jai Narain [*Oct 1982*].

Money will never change us. If you get it you distribute. But a lot of people aren't like that. You can become attached, become a miser. It doesn't help. Ramakrishna says, 'God gives, but it's not for you, it's for the others.' Everyone needs a bit of help. To develop a stone heart isn't good, especially for devotees. Devotees who become too money-minded gain pride and lose their personality, their divinity. It's like a ball going down, it's very difficult to turn round. They're centred in their own being, so you can't waste energy. But remember that in this minute there are the four seasons, the whole year, from today, and every day is like that.

Do you think of it like that? That's the procedure: you get the seed, artfully you get the psychic imagination of the colour, but the reality, the experience [is something different]... This is unexpected grace. You don't expect anything from God, he forces it.

He catches you like a prisoner, he marries you. God is male or female, and he wants to marry you: 'You belong to me, you are mine, I am yours.' That's the end of it, two in one. It's a love affair between God and the devotee. Then you merge in the great absolute, and that half of you also is lost, unless you have a special mission, and he says, 'Not yet, not yet, come down a bit.'

Yoga is union. Yoga is to unite, to join. So God marries. It doesn't mean rite and ritual, it means to unite you with him. And he transfers his seed, like you transfer your seed when you want to have a child. God transfers the seed of his unknown existence and awareness to the devotees. Therefore the devotees blossom hiddenly in darkness, like a mushroom that grows in darkness

*(sings) In dense darkness, Mother, thy formless beauty sparkles...<sup>2</sup>.*

---

<sup>2</sup> GSR song

Everything is beautiful about God, he is *Sundaram* [beauty], but it may be bitter to understand the word, to swallow it. If you're blind you can't see anything, and so faith in one way is blind. The blind sees everything. Close your eyes and see. Sit and travel.

All these yogic qualities are better than anatomy and analysis. Analysis helps beginners, it helps in the world to be detached. But what do they do next? They have to eat, to drink, to have pleasure. Otherwise what's the point of living, for them? But then they get bored with themselves, so there is the other side.

But you must not let anything govern you, you have to try and govern it. Leave *gu* (darkness), let *ru* (light) govern your life. This is the surrender state. If you're doing what I say, you may get divine power. Divine power is in your daily life, in how you live, your single thought. God helps those who force themselves to be obliging, people who are happy to do something, whose pleasure it is to do something for others, who give a helping hand.

Some things can't wait, but some things can wait. Everything doesn't have to be spick and span. Spick and span is for your internal life. You can have ten showers a day, but still your mind is stained, your soul is stained. How will you get that out? But bliss is beyond all this in one way. When you unite, it's 'Take thy purity and take thy impurity...'<sup>3</sup> You have to be sattvic, dedicated, not expecting anything.

God has given a little bit of free will. That's the trick, the game. God sports, he doesn't force you, but he shows you: 'I am blossoming in this, see the colour of the flowers, see the beauty of it, Solomon in all his glory...' Didn't Jesus say that? So let a man's life speak for itself.

Spirituality is the purpose of life. If you discriminate, if you can cut through the jungle of this world with the sword of discrimination, dispassion, detachment, and not too much ego and pride – the GSR explains everything, but it's not fully understood. People take it

---

<sup>3</sup> '...and give me pure love for Thee.' Sri Ramakrishna's prayer.

as a support, but the reading doesn't mean the Person. And the Person again is two things: Himself, and an individual ray blossoming its own transplant seed of knowledge, experience, reality - in any season if he so wishes. It all depends on the space of light that is allowed him.

You may talk about love, but if you create indifference it causes another big circumference before you reach the destination. You can go straight or you can go round the world five times – it's up to you. Or if you're a yogi you go up and back again, bouncing. Or don't come back, or take others. Jesus said, 'I am going to make a place for you in my Father's house. If it was not so I wouldn't have told you.'

But there must be interest. And there must be the living of it. Life is a big garden, every individual has a portion of it, one metre, ten metres, however much he can manage. The more his greed makes him want, the more bitter the result. All his life he has to cultivate it. But some who work with love see the flowers grow of their own accord.

So when interest drops it's good to help others, to make them up a bit, to go and do it for them. Be dharmic, be truthful. You don't have to knock people. Everything will be exposed in the end. If you have affair with the cobra, three croaks and that's it. Otherwise you are in agony. Big talk, big lecturer, but quite dry. It's nice for those who can't live without intellect, books, debate. But a mystical life is not understood by the ordinary intellect. If your mind goes out, everything drops. Once sugar candy has been tasted, all treacle tart is finished.

Translate colours into words, words into writing, writing into remembrance, and pass it on. Divine power is your daily life, your daily breathing, your daily work, it's in your bed, in your room. There's an energy that comes, you can't explain. Something comes to a person, he can be a bad character, but something comes into him, possesses him, he can't help it, he's possessed. The spirit comes and pushes everything aside.

A strong wind comes, so you don't have to sweep with a broom, the wind itself blows away the leaves. You can't explain divine power. It acts naturally. Nature interferes with

subnature. The subcommanders of nature say, 'We recognize him.' Plants recognize, flowers have psychic eyes, and they give out what was hidden in fragrance, and change their colour...

The colour becomes the word, the word becomes the writing, the writing becomes the remembrance.

\*