

Tuesday 22 January

Seventh Audience

R. *From what writing comes the Shloka about “saying what one thinks, and doing what one says”? Would His Holiness very kindly repeat it so that the machine can record it?*

H.H. It is from the Manu Smriti and His Holiness repeats it. (*Jaiswal will trace it and give the proper reference.*)

R. *We wanted to put some questions from London to fulfil a promise. We think that His Holiness has answered all of them before, but if there are any comments he wants to make on these we would be grateful.*

M.E.P. *It is clear to me that our idea of Param-Atman varies and grows, and therefore is imperfect. Only if it were unchanging could it be true; and so long as the object of meditation is unrealised must not the practice of meditation be in some measure lacking?*

H.H. The Param-Atman alone is unchanging; it always remains the same. But this Param-Atman is also manifesting through all these different forms, which we directly encounter and derive Knowledge through them. It is quite possible, therefore, that our concept of Param-Atman would keep on changing as the Knowledge, and the level of the individual, would be changing all the time. One does wonder (since one’s concept is changing), what really is happening. In fact, there is nothing wrong in all this; one’s concepts must keep on evolving, and the Knowledge and concept of Param-Atman will continue to become subtler and subtler; but within this ever-changing concept about this unchanging Absolute, there is one thing which never needs to be changed—that is the faith in the Param-Atman. If one has the faith—complete unchanging faith—then one should not worry about the changing concepts.

According to certain Systems, the ‘discipline’ (i.e., Sadhana—‘systematic support’) has been prescribed, and Meditation has been offered to work on different levels. Whether the Meditation is working properly or not, only the individual can be the best judge. He will know what is happening within himself, and one knows that there will be difficulties which will be resolved only in the course of time. Unless the Meditation has become natural with the individual, he will have to continue to meet difficulties. Sometimes they are more, sometimes less; and sometimes they are not even there.

One never encounters difficulties all the time, because they arise from the influx of the Gunas. When Rajas is predominant, one might find that one cannot meditate. Under Tamas, one might feel sleepy, or there may be a hundred-and-one different types of hindrances. We can welcome the hindrances and let them come, but on one basic condition: namely, that we are completely resolved to go on the way of Meditation and to achieve the object of meditation—have union with this unchanging Param-Atman, the Absolute. With this, let us journey on. Whatever comes, we accept it and keep on doing the best we can.

An example: In the Jaganath Puri (in the Eastern part of India) there was a devotee who was given a Mantra. There are two very similar Mantras—one is ‘Kreem’, and the other ‘Kleem’—but the object of these two mantras (the Gods related to them) is different.

A devotee was given a Mantra for Kali, which is ‘Kleem’, but somehow he forgot it and started pronouncing the other one. He was a real devotee, and Kali did appear to him. She asked him whom he wanted? He said he wanted Kali, and she is before him.

But she said he was not pronouncing her Mantra properly. To that this devotee replied, “Well, since the Mantra which I am pronouncing has made you descend, I am sure there must be some good in it; and

as long as I find the Goddess for which I am reciting this Mantra, I have no reason to believe it is wrong. I will keep on saying the same Mantra.” The Goddess just smiled.

One need not worry too much either about correcting the details of the Mantra and the System, for the mainstay behind all these ‘disciplines’ is the heart and lies in the power of Faith. Once faith is complete, all these minor differences of the various ‘disciplines’ don’t really matter, for in the alchemy of the heart everything is taken care of, and the process shapes itself as the devotee wants it to shape. Faith is the most important thing—Faith in the unchanging Absolute and Faith in the Meditation. One simply steadfastly keeps on going and, in the course of time, it will become natural and give the needed Truth. All great men through the ages, the seers, the thinkers and the holy have all done the same, and we also can do it.

M.E.P. Of course the Will of the Param-Atman has to be acknowledged, but is not this precisely balanced against the desire of the individual at all times?

H.H. There is always a balance between the individual’s desire and the desire of the Absolute, but there may be certain different situations. If the desire is good, then it takes the individual nearer the Absolute; but if the desire is wrong and bad, then it takes the individual away from the Absolute; so he gets far removed, as much as he has bad desires. In any case there will be balance, because there is not the possibility of the individual desire being something separate from the desire of the Absolute. It is a question of the level; What does one really want? Does one want one’s own desire to take one away from the Absolute, or nearer to Him? That one will have to decide.

If one has chosen to go nearer to the Absolute, then one will have to respond to the good desires; and one doesn’t have to go far to know what a good desire is, because the individual is made in such a way that, immediately after the rise of a desire, there is something in the Antahkarana which always prompts one, and decrees whether such a desire is right or wrong. Immediately one knows whether a desire is right or wrong for oneself, one doesn’t have to ask anyone. But because one is either in a great hurry to over-ride this call from within, or one decidedly wants to go away from the Absolute, one doesn’t respond to this prompting.

One just has to realise—to see—that the desire of the Absolute is a desire common to all. For instance, everybody in the world wants knowledge, whether English, American, German or Indian—that makes no difference, because it is in the nature of the Will of the Absolute that every individual must get knowledge, so everyone wants it.

Then, again, everybody wants True Knowledge; there isn’t anyone, any sect in the world (however much developed or undeveloped) which doesn’t want Truth. Their ideas and concepts about truth may differ, but nobody differs about Truth itself; everybody wants it.

One can take the example of addition—two plus two makes four. The name of four may differ, or the word for two may differ, but the answer of ‘two plus two is four’ will never differ anywhere in any language, in any nation, in any colour, or in any creed.

So there are basic human things which everyone wants; likewise there is always basic agreement, and this agreement is the balance, and this balance is the Universal balance. If only people could see that there is a balance, and that something within one responds to this—if one could listen to that which is one’s own, and follow one’s own true prompting, one would certainly not go wrong. But people try to reason in such a way as to justify their wrong, and they promise to do it rightly later, so they do wrong now. The ultimate way to have a fair knowledge of right and wrong is either from within, or from the application of Reason which comes from the pure Buddhi.

R. That leads straight to the next question from A.W.

A.W. Why, oh why is it so difficult to know what one wants? What is the longing in the heart, the sense of lack, the discontent; and upon what should we centre our minds and hearts to bring the answer or resolve the conflict?

H.H. One can give several examples to answer this question:

There was an incident in Ayodhya, the capital of Rama's kingdom. Rama went to cross the Sarayu river, and a boatman met him but refused to take him. There is a lot of mythology attached to this passage in the Ramayana, and this boatman became very famous because of this passage.

A Holy man wanted to cross that river some time ago. Suddenly he remembered the story of that boatman and Rama. He was so overwhelmed by the memory of that boatman that he said to this boatman, "Today I will give you whatever you want."

The boatman answered very quickly, "Please arrange for today's meal." This holy man laughed, and wondered why, when this boatman was offered anything—whatever he wanted—all he asked for was the next meal! Then, in his wonderment, he realised that the poor man had no vision beyond his daily bread—if he had had further vision he would have asked. So, in fact, he can't be blamed—he cannot ask for a thing he doesn't know. And he was given what he wanted.

When a man is a child, he only wants to play with toys; when he grows up, he wants books and other things. Later, he grows tired of books, and enters some other field of activity. Then he gets married, and things keep on changing from age to age and year to year. Unless a man reaches a state where he wants the real Truth, where he wants Truth, Consciousness and Bliss—but he must *want* it—he cannot have this longing unless he 'grows' on the Ladder, climbs the Ladder, and rises in level.

In Delhi there was a rich man who couldn't have children so he adopted a boy from the same caste. After the adoption ceremony he took this boy into a motor-car shop in the main shopping centre in Delhi. They showed him all sorts of large and grand cars of every description. But the boy asked for the smallest car there was, though he was advised that only two could sit in it; and neither would his mother be able to get into it, nor could he take many passengers; so he was advised to have a bigger car. He insisted that he wanted the small one, and said it would suit him. So he was given the small car.

In two years' time, he realised that it was too small and asked for a bigger one, which he was given. After sometime, he asked for a still larger car as he needed one suitable for several passengers; and again, he was given it.

In fact, it is a journey of appreciation of what one really wants, and it comes only from the level of Knowledge and of Being which one has. One cannot fabricate the real question; one just has to wait.

All the leader can do is to give people the System through which they could come to the ultimate question a little quicker. But they will have to take each step themselves and come to that final question, the Truth about the Self.

R. There is a medical doctor whom I have known many years (who is a member of the School), who sent me several questions before we came here, and I tried to answer as many as I could. But I did promise to put a few of them, so could His Holiness hear them and answer or not as he wishes?

Dr. M.C. Among all systems of medicine (Western, Chinese, Indian, Ancient Egyptian), what is the real medicine?

H.H. All these systems of medicine which Dr. M.C. has mentioned are outward systems of medicine. The disease takes root in the subtle body, passing into the Essence (Samskar), into the causal body, and it is there as a piece of knowledge or a piece of emotion; and this essence in the Causal body, in course of time, fulfils itself as a disease in the human body—in the physical body.

The real medicine is none of these physical medicines; it is the *Punya*—the virtuous deeds through which

the Essence (Samskar) is purified as in Meditation. Through the Meditation the Essence could be purified and the effect which is about to happen could be nullified. That is the real medicine—all the others are there only to carry people for a time, and give them temporary relief.

M.C. What is the best from the doctor's point of view—that the Atman be released from the bodies, or that the bodies may be made well for the good use of the Atman under the Will of the Creator?

H.H. The final disease is ignorance—final in the sense that the greatest disease is undoubtedly ignorance. As long as men are ignorant, they will be surrounded by different types of disease—physical, mental and emotional of every sort.

If one really wants to purify the body and make it a temple suitable for the Atman to do its work, or fulfil the desire of the Absolute, all one needs is to do away with ignorance. One would see that everything would become clear, and the Will of the Absolute could be fulfilled by this body and the Atman within each of us.

In the causal body are the diseases; ignorance as well; and it works through the Sanchita*, Prarabdha and Kriyamana, which have been described previously. There are certain things which one will have to suffer which cannot be denied, because we have a body and when the time is ripe for a disease it will appear. Man has to undergo that, but though all this can be checked and stopped, it has to be done through the proper application of the 'discipline' which has been given. By 'discipline' we collect Punya, and with the Punya the Buddhi is purified so that clear Reason appears. With the help of clear Reason one can cut away this ignorance, Avidya, and that would be the final cure for the individual.

*The Vedanta distinguishes three kinds of Karma:

1. Sanchita Karma: the seeds of the destiny already stored as a result of former acts, but which have not yet begun to germinate.
2. Agami Karma (Kriyamana?): the seeds that would normally collect and be stored if one were to continue in the path of ignorance.
3. Prarabdha Karma: the seeds collected and stored in the past, but which have actually begun to grow and bear fruit in the shaping of actual events.

Self-realisation immediately destroys the latent forces of the first, and prevents the second; but the third has to work itself out in this life.

R. (to interpreter Jaiswal) Whenever His Holiness uses the word which you translate as 'discipline', he uses Sadhana which really means 'systematic support'; we have discussed that before?

J. Yes.

M.C. People have been under 'discipline' and have meditated for ten years or more. Why do they still come to the doctor and say, "I am sick"? What next should be applied?

Is it the science of observation? (Should not they learn the science of observation?)

H.H. Even your question has its origin in ignorance! The body with which an individual finds himself today, is the culmination of all the deeds which he has performed in his previous life. The seeds of all diseases and sufferings are already stored there by the time he takes this body and comes into this world, and he is expected to complete the cycle—he will have to complete the cycle in some way.

The only way out is purification—only by purification can no further Essence (Samskar) be created. When the man reaches to a state where he does everything naturally—without looking for any result—then the Laws

of Karma do not bind him, and that's where Liberation starts. But all that has been sown will have to be reaped.

If one questions why people who have meditated for ten years and yet come to receive medicine because they are sick, it is not because the meditation is not taking root. The doctor should understand the greater cycle of Laws, and try to help them there. This is, in any case, governed by the circumstances, the situation, and the outer influences such as the social circumstances in which the man lives. All these bring in certain types of disease, for which the individual may not be directly responsible.

There was a Holy man and he had quite a number of good doctors among his disciples. Once he had an infection and developed an abscess which turned out to be very sore and septic. His doctor disciples asked if they could help to relieve him of the pain by operating, which would cure it in time.

To this the holy man replied that there are certain things which he has to suffer. It is not that he has to suffer only through this abscess; if this abscess is cured, there will be some other thing, because the deeds of his previous life will have to be suffered in some way or other. They could cure him of this disease, but for him his whole body is the product of certain Samskar. It is the result—it has in it all that his deeds have brought about, so the Holy man felt that the whole body was a abscess as far as he was concerned! Therefore, he would prefer this disease to follow its natural course, and would not take any medicine as he would like all his Samskar to be finished in this body. He will allow himself to suffer, and finish with this body so that he does not have to come back again into any form.

He died after some time, but the Samskar also died with him. It is presumed that he did not return to this creation any more, but just lived in the Causal realm in unity with the Absolute.

So the principle of this greater cycle should be thoroughly understood before such remarks as Dr. M.C. has made are passed around.

There are two types of disease, or perhaps two types of effect of diseases: one is pain caused by physical illness, and the other is suffering like grief or sorrow which may come through the physical illness. Or this suffering may arise without a disease, because a number of people are seen to be suffering without any obvious disease of their body (or without any obvious lack in their life, for they seem to have everything; yet sorrow does not leave them, and they live in misery).

Physical disease certainly has its pain, just because it is physical. The pain is physical, but this pain can be multiplied and increased with the addition of the sorrow which is internal—that is, mental and emotional suffering. So one can increase the effect or decrease it. There are examples of people who, having had physical pain, did not take to sorrow; so the physical pain came and, without much effect, left them after it was due to go.

Paramahansa Ramakrishna had cancer of the throat, and he was offered medicine which he refused. He said, "I am not grieving at all. The pain of the disease is there so that I may cry sometimes; but this does not really produce any grief in me—I am as happy as I could be, so I will go through this."

A similar episode occurred in the life of the great poet, Tulsi Das. He also had some physical trouble, and he used to go for his daily bathe, passing through the Shiva temple in Benares. The trouble went on for two months.

After two months someone told him of a particular herb which he could apply to produce a very quick cure for this trouble. Tulsi Das said he had had his trouble for two months without any solution being offered to him. Now, after this length of time, medicine is being offered, but perhaps the disease is about to end?

He did not take the medicine, and the disease—having fulfilled its cycle—vanished.

Pain produces comparatively little suffering. If one can professionally help to relieve people from this physical pain, that is good. But the greatest, and most extensive pain arises from grief, which is internal. Greater service to humanity will be fulfilled if some remedy is given on this level together with the physical.

J. It seems that His Holiness takes Dr. M.C. to task over his questions.

We were then told that, owing to traffic conditions for the special day at the Mela, the Rasleela was postponed until Thursday night. After our audience on Thursday morning we would lunch in the house of one of His Holiness's disciples.

Thursday 24 January

Eighth Audience

The Allans and Jaiswal spent Wednesday morning at the Mela. It was a very special day as it was the fifteenth day of the month's Mela; and also the day for pilgrims from all over India, and thousands of local families, to go for their dip in the Ganges at the confluence. We heard that the souls of all the great saints are supposed to descend on that day, too, to take their dip, so it is indeed a very holy day.

There were constant streams (like great waves) of pilgrims. The roads near the Mela area were closed for traffic, and everyone made the journey on foot. The newspaper this morning reports that there were more than a million pilgrims on this day, and the Allans and Jaiswal had spent two and a half hours walking among them.

M.A. We had a most moving visit to the Mela yesterday morning and found it a wonderful experience. We saw all the people carrying back the pots of holy water after their bathe, and remembered His Holiness's advice to dive deep and let our pot be filled in the ocean of the Self. We were lucky to be there, and we were also able to purchase a very nice English and Hindi copy of the Ramacharitamansa. One felt one saw a glimpse of the great Spiritual tradition of India.

H.H. This Ganges (which originates in the Himalayas at Gangotri near Badrinath and Kedarnath) flows through the Himalayan range, comes into this plain, and keeps on flowing until it reaches the end of the journey and merges with the ocean. When one hears the sound produced by Ganga in the Himalayas, there is a particular sound which comes from this river; it is 'Hara, Hara', and this 'Hara' is the name of Shiva, Shankara.

The meaning of 'Shankara' is 'auspicious—that which does good and brings peace'. This Ganga has mythologically been said to have passed over the head of Shankara and to have come into this creation from the flowing locks of his hair. Certainly it brings that sound, and all that is within that sound—'Hara, Hara'. It keeps on flowing irrespective of whether anybody is paying faith or homage, is giving respect, or defiling it; it is totally unaffected by all that, but keeps on eternally moving.

In the same way this stream of human life should also be taken without caring about respect, honour or dishonour, pleasure or pain; one should simply keep moving until one reaches the great ocean of Bliss, which is the Self, or Atman or Absolute.

There are certain occasions when the time is far more auspicious to have a dip in the Ganges, and it is not only in the Prayaga or Allahabad that one sees this gathering. Right from Gangotri, down to the end of this Ganga (which is Ganga-sagara), every five or seven miles there is always somewhere—a strand or ghata built (according to the area)—where people can get together and have a dip in the Ganges.

The tradition is that, if one has a dip in the Ganges, and until one takes to any new physical activity, anyone who looks at someone who has had a dip, will also share the same Punya as the one who has had the dip. So many people come here to take a dip, and take some of the holy water to their home with the same holy feeling, keeping this water until they come back again.

At one place Shankara has described how Ganga is so pure and cleansing for all types of troubles of the human body, mind and heart, that one drop of Ganges water is enough to cure them all; and if one had a dip in the Ganges the effect is certainly great. So the Ganga has been hailed as one of the great liberators of this country, and we all pay our respects in some way.

R. As we succeed in diving more deeply to the emotional sphere so, when we come out, do we not need to pay more attention to the outward expression in gestures, and particularly in speech? His Holiness's words are so apt and so gracious; has he some advice for us?

H.H. At a certain place in the Vedic text, there is a Mantra—'Rasa vai sak', which means that the Absolute is certainly the Rasa or Bliss. Rasa is the sweet taste, and this is described as a stream—the great ocean of sweetness, the Bliss. In this is soaked the whole creation, so each manifestation manifests some of this Rasa, the Bliss. It is into this that one has to take a dive. Having come out, one will have acquired certain energy by which one would be able to bring the attention, precision and efficiency into every sphere of one's participation in life—into one's activity and into one's speech.

The other aspect of this can be seen in the lives of certain incarnations and great men. There are some incarnations which are for special purposes:

For instance: we have the incarnation of the boar, Varaha—of Vishnu descending as the boar, where his function was simply to get the earth out of the water. Then, having established the earth in its proper position, the aspect of the incarnation of Vishnu was over.

There was another one in the form of a great turtle.

Then the Matsya, which is the fish incarnation. This 'fish' incarnation was simply to safeguard the different types of seeds of all the species of the universe. It is similar to the story of Noah's Ark: the fish takes the boat holding all the species, and brings it to a high spot still above the water level, and ties it there. Since then, the whole creation has been able to keep going.

After that you have the incarnation of Krishna, which was one to depict the most exemplary life of the householder. Right from the beginning of childhood, one can see that—how he met all those demons and punished them; then created the most artistic dance-forms (which we call the Rasleela).

Afterwards he retired to Dwaraka. Here (with his Queens) he established his kingdom renowned for its justice.

Next, he conducted the Mahabharata war, and once again established a reign of Dharma, giving to the world the book called the 'Bhagavad Gita'.

In one of the chapters of the Bhagavad Gita dealing with Sthitaprajna, he describes the ideal man as one who is always completely composed; and how he moves, what he eats, how he speaks, what he does—there are all kinds of descriptions given about him into which one can look.

Then one can take the life of Rama, which is said to be the ideal, or perhaps the most measured—a Maryada Purushottma, 'the greatest man', who established the measures for human life. One can read the Ramayana and discover from all those episodes how he dealt with his own life and regulated it; then how he regulated this universe, establishing once again the rule of Law.

From all these aspects one can get a glimpse of how to regulate one's own body, one's movements and speech; and that the more one partakes of this Rasa—the Bliss—the more energy one will have to do that in a better way.

R. In trying to dedicate one's actions to the Param-Atman, one finds there is much unworthiness in our thoughts, our words and our casual postures and actions that one could not possibly dedicate to the Supreme Self. If one wants to do what one says and say what one thinks, it seems to be a full time job!

H.H. In dedicating to the Absolute or to the Self, the most important part is *the heart*, and that is very simple. If that is properly achieved in its simplicity, all the rest should not bother one, because nothing else is very important. One can see from so many examples that this is so.

Here is one:

There was a great elephant who was proud of his size and strength, but when he went for a bathe he was caught by a crocodile in mid-stream and dragged out of his depth into the deep water. He was helpless and couldn't do anything; but just when he was about to be drowned he happened to catch with his trunk a lotus flower floating on the river, and offering that flower to the Absolute, to his God, he begged Him to save his life. So pure was his offering, that the God came running barefoot from his throne.

One might wonder how one could dislodge the Absolute and cause him to come barefoot from His throne by just a little flower! But it was not the flower, it was the spirit behind the flower—it was the heart which prayed.

The same is true of Draupadi: on one occasion she had given a Sadhu a very small piece of cloth. Then occurred the episode when she was being dragged into court to be stripped by one of the Kauravas. That little piece of cloth came to her rescue. It enlarged in length so much that those who wished to undress her grew tired, and gave up the attempt. Her honour was saved by just that tiny strip of cloth.

There is another story of a saint called Rantideva, who took just a little water and offered this small amount of water and, in doing so, achieved Liberation—only a pot of water as against full Realisation!

One can see the same thing in one's ordinary life: a father does everything he can for his child, and while feeding him sitting on his lap, the child might take a little of the food and try to put it into his father's mouth. Now, that tiny piece of food which the child puts into the father's mouth pleases him so much that he goes into ecstasy; then all the troubles brought on by the child are forgotten.

There is another episode from the life of Lakshman, the younger brother of Rama. When he was a child he had a bit of a temper and one day he got very cross. He picked up a stick and broke all the chandeliers in the palace, and anything made of glass, and destroyed quite a lot. It was reported to the King, their father, by the Minister that just now they had seen this bad boy, Lakshman, in hot spirit doing all that damage. The King told them to call the priests to celebrate the occasion by opening the doors of the treasury, distributing alms and (he added), "Let's have music and singing."

The astonished Minister said, "I hope I expressed clearly what Lakshman had been doing." He thought the King was trying to be funny!. But the King said, "Well, it's nice to see that my small son is growing up and has gained enough strength to do all these things. So don't you think this is a cause for rejoicing, and that we should rejoice together?"

So we must understand that the Absolute is not really interested in the details of the bad behaviour of mankind during the growing-up period! The Absolute, or the Atman, wants the human heart in its simplicity and directness. When *that* has been dedicated, everything will follow in the course of time, and one need not worry

whether man's actions are small or big, good or bad, efficient or inefficient. That doesn't matter—the real dedication He requires is only of the heart.

R.A. When one has acquired some bliss, why is it easier to retain it when doing physical work than it is to retain it when doing mental work? Can His Holiness help us to retain it longer whatever we are doing?

H.H. One can take this example:

When a master is personally present, then his rule prevails everywhere—all the servants obey his commands and do exactly what is expected of them. But when he is not there himself, the rein is slackened a little, the servants are apt to relax, and sometimes they don't attend to what is necessary. This is very natural.

The same applies to us: when the Self is known to be present, the physical work is done well, but when He is overlaid by some form of mental activity, then the attention is lost and the work is not properly controlled. All one need do is to feel the presence of the Self.

If one can call to mind the Self when engaged in mental activity (an accomplishment made habitual by training in the course of time), this will bring in attention, and one will experience the bliss not only when engaged on physical work but during mental activity as well.

There are two types of servant: one is the personal servant, of whom there is only one; while the others are general servants, and there may be many of them. The personal servant has established some kind of union with the master, whether he is present or not. All he is concerned with is looking after his master's interests. Whatever happens he will not evade his work. The master knows this, and trusts him (he doesn't have to be watched).

The general servants are chiefly concerned with their own benefit, and this they derive above all from the master's pleasure. So, when he is present, they are only too eager to work to please him; but when he is absent from their minds they are more concerned with their own interests, the master's being forgotten.

The same applies to us when the Manas, Buddhi, and all the complex internal functions behave like 'general servants'. Similarly, the senses can give pleasure when something is demanded of them; but when the Master is not there to keep them in order, they will be like the 'general servants' and follow their own interests, doing whatever they please for themselves.

If, however, they are trained in such a way that they become personal and devoted servants then, whatever happens, they will all the time work properly for the Self.

R. These few remaining questions from London: the first two are about the heart, and His Holiness has really answered them fully already, but perhaps you could read the first two out?

J.S. When, for a while, ego is quiet and one's rôle is being naturally fulfilled, Love seems to be the unifying force, and discriminating mind seems to work within it—is this the right relationship?

K.S. How may the heart be opened?

H.H. In response to K.S.'s question about 'opening the heart', when one brings to one's knowledge the different aspects of the glory of the Absolute, then one feels grateful for the bounty which is being provided for the individual, and immediately the hard heart melts. If one feels, however, how little one is, compared with the glory of the Absolute which is being manifested all around; then that will open the heart. So, *being grateful alone* is the key to opening the heart.

As for J.S., this is exactly what is meant by the “unity of thought and word and deed, when you think and say what you feel, and do what you say”. This again, is very much connected with the opening of the heart itself, and one penetrates into the stream of the Rasa, the Bliss, through which everything can be properly and nicely regulated, and one ceases to feel any difficulty in one’s activities or one’s relationship with people.

R. Like the words of Lord Krishna—his description of the man who has passed beyond the Gunas: ‘the same in honour or dishonour, the same to friend or foe; leaving all initiative to Me, Krishna, so he is always the same.’

H.H. That is well-quoted, and Krishna has twice said similar things in the Bhagavad Gita: In one verse he says that: ‘One who has no feelings of respect or disrespect, who treats everything equally, he is one of my great disciples.’

Similarly, almost the same is quoted: ‘He who renounces all initiative, is completely detached and indifferent to respect or disrespect, etc.,—that man alone is the stable man, the steady man; he has reached the Self, he is the Self, he is Supreme.’

So, if one could achieve such a state where one is beyond the Gunas, the three types of activities [*Prakasha = Light and Knowledge; Pravritti = desire and activity; Niyamana = regulation of measure*], if one could rise above these things, that is the state of the real Self.

R. If we may bring this visit to a conclusion by telling His Holiness he now has two groups in Mexico—one English speaking, one Spanish speaking—and they both wrote to me before we came and sent His Holiness their deepest thanks for the gift of the Meditation and all the Knowledge too. His Holiness’ words sound very good in Spanish!

Yesterday I had a letter from Mr. Rabeneck in New York saying that his senior group expressed the wish to thank His Holiness very much for all his help in the last year or two, and especially for the answers to the questions which they sent direct.

H.H. All the wealth which you are taking from here is their own wealth—it is the wealth of all those people who are simply getting it back. His Holiness is only the medium; it is their Knowledge.

His Holiness offers his blessings and good wishes for the development of all the members of your Society wherever they are.

His Holiness has very much appreciated the signature in Hindi by M.A., and he blesses her in her search for Realisation. In turn, he asks you to give to others.

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