

31 July 1974

This message to the head of another organisation [Mr. MacLaren, SES] was recently sent me by the leader of one of our own groups with the comment:

FAREWELL MESSAGE FROM H.H. JANUARY 1973

(as read at Beginning-of-Term lecture: September)

Our blessings be with you as the leader of the School and all who have chosen to be with you. We wish you good health of the physical body, subtle body and also of the causal body; and with this good health of body, mind, and heart, you should go back to your people and convey the final message which you have received, together with the blessings to everyone connected with you, and help them to a good health of body, mind and heart, so that all may receive peace and bliss. Not only that you will take care of yourself, but that you will take care of all the members of the School, first of all, and then society at large, and the nation. They must all get enriched with the simplicity of the spiritual Knowledge which we have tried to discuss. The difficulty of transmission through a different language certainly creates a formidable barrier; even so, whatever has been passed on to you is fairly useful.

In the course of these deliberations, it must be obvious that 'Knowledge' even as a piece of information, is the initial thing, for it is only Knowledge which initiates activity. If one does not know about a beautiful place, one could never have a desire to go and see it. So one must acquire the Knowledge first. The information aspect of the knowledge is only the outer or physical aspect; the deeper contents appear only when the information is put into practice. This is known as *Anubhava*—experience of the knowledge arising from the interaction of *Vyashti* and *Samashti* under the light of that particular knowledge or information.

Only here, does the real test of the validity of knowledge and the test of the sincerity of the individual materialise. Unless the knowledge has been brought into the workings of all three bodies of the individual, the particular knowledge does not become universal; and having fulfilled its purpose as information, it turns to useless matter. One can see this from examples of so-called learned people who can speak on their subject or any subject at any time, but their life is not governed by their knowledge, and remains barren and incapable of producing peace and bliss, either for them or for their people and students. So much use of words is made these days that nothing seems to mean anything. The meaning is in the action; action is the interaction of *Vyashti* and *Samashti*; in this interaction is the universal, or the meaning of the word.

To realize the word is to find it is universal, which to achieve is harder than speaking or writing. Without having realized the meaning, people start giving meanings to words; and no one wants to lag behind, so you have many more unrealized meanings of each word. This is nothing but confusion.

When you and your people put these words into action, the cloud of confusion will be dissolved, the real meaning will shine through, and understanding will descend. Meanwhile, you will have to face situations of confusion and conflicts; words and their meanings may not be clear, but no good is achieved by worrying about it. Only practice of the Knowledge given would clear the way and the vision. No one needs to bind himself to the word; what one needs is to transcend it. To transcend the word is to put

the word into action, after which it shines with more brilliance. One must keep on transcending, till the word once again becomes fully charged with full Truth, Consciousness and Bliss.

With this message, you should go back to your people and to your land; and from your personal practice and experience, you should guide them with knowledge and practice of the knowledge, and thus enrich the society and the nation.

Blessings for all.

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