

FOR EMERGENCY
FROM HOWITT'S FOURTH AUDIENCE
30 December 1979

'This help from H.H. is for anybody seriously ill – not just from cancer.'

N.G.H. In Wellington we have a member with a painful form of cancer. He has a strong desire to meditate, but is concerned that the drugs given to kill his pain produce a state of Bliss in him. He feels that finding Bliss through the drugs is cheating.

HH. When he feels this Bliss (even as a result of a drug) at that time he should try to meditate. If he can't, then he should know that his present condition is a result of previous karmas, and that he has to bear it, but if he chants the mantra aloud in that state of his health, that will enable him to improve his future and also get strength to bear with the result of the past.

B.R.H. One thing he finds difficult is that he doesn't have as much attention as he would like to give to the mantra. Is there any way he could use the mantra so that he can stay with it more easily? One of the effects of the drugs is that he goes to sleep and loses his attention. Could he repeat it aloud or is there some other way?

HH. He should get rest, that is primary. As and when after the period of rest or sleep he comes back to consciousness, he should repeat the mantra, that will help.

The drugs given are not likely to cure him, but only have the effect that he doesn't feel the pain which he would otherwise (normally does) feel, and as a result of the drug he sometimes loses consciousness also. I suggest that before he loses consciousness after taking the medicine, when he isn't feeling the pain, he should recite the mantra. Should he go off again, as soon as he regains consciousness, he should again go on with the repetition of the mantra. The effect of this will be much more than the drug.

Translator. Actually, HH. has said at an earlier date that the period of this loss of consciousness, when he isn't repeating the mantra, will be treated as if he has been reciting the mantra throughout.

B.R.H. In what HH. has said today and also many times previously, it seems that what is so important is one's attitude in such a situation. For most people, such an illness is thought of as a calamity – the worst thing that could happen. Could H.H. say something about it being a point of opportunity, can it be seen as that? We have been told that everything that happens is right, it has a reason. Could he say something about approaching such a situation as a terminal illness from this point of view?

HH. There are two things, the good of the body and the good of the soul. Now this pain which he experiences is in the body. By his attitude he can do good for his soul. Whatever he is experiencing in the body is the result of his previous karmas, but by thinking good now, by thinking that whatever God has done is for the good, by taking that attitude, he will be able to elevate his soul and that will give him the energy for bearing this trouble. As also in finishing the results of his previous karmas. But if he doesn't take this attitude, and feels

miserable about it, then what will happen is he will be creating new associations which will carry on and give him the next birth and he will again have to bear the result of the bodily existence and bodily pain and so this will go on.

But if he adopts the idea that whatever God is doing is for the good of his soul, then he will go through this with a lighter heart and will be able to finish the result of the previous karma without creating any further.

M.J.H. The following is from a person who also has been meditating for some time:

Often, just after I have meditated, I feel a deep connection with the person who initiated me into the meditation (N.G.H.). On one or two occasions, I knew he had gone very deep in his meditation. I was filled with Bliss from top to toe. Another time although I was aware he had not necessarily gone deep, I was in his meditation and not my own. I can remember thinking how wonderful of him to have such feelings.

HH. Wherever the initiator will go, he will take the disciple with him. The tradition of the Guru is like a railway engine. If ten carriages are attached to that engine, then these will run at the same speed as the engine, so that if ten disciples are attached to one Guru, they will run at the same speed as the speed of the Guru. But if they are disconnected, then you will need the manpower of ten people to even shift one carriage a very small distance.

N.G.H. We have a lovely place in the country just near Wellington and we go away for one week quite often and we use that whole week for the practice of meditation. The last time we went, we felt that the very strong presence of His Holiness was there. It pervaded the place, and we found this feeling of his presence did just that – it gave us energy to remember the Self – to remember the Self has given everything, has become everything and it made the practice of giving up attachments so much easier. We felt that it was his subtle presence – we were sure of that!

HH. By his memory, remembering, the Guru is present inside every disciple .

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