

THE ESSENCE OF DIPLOMACY

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Supposing somebody says, “Oh this is my idea; I’ve decided to do this and that and everything,” then you should say slowly, “All right, now I would say what you are saying is correct, absolutely correct. I agree with you and, what do you think about the other thing?” — something like that. And then you should say, “Now, I can suggest, but I would like to suggest” — like this — “if you can agree to it.” You see, gradually if you go and talk like this things can work out and people will feel really that you have taken time and you have spent that much time, and have accepted their proposal and things. And they don’t feel bad.

So one has to know that, what is the essence of all this diplomacy? Can you tell me? What is the essence of this diplomacy? Is benevolence.

You have to achieve the benevolence of the whole humanity. This is the essence of it. If you are doing it, you are not doing for yourself, for your gain. You are not doing for the gain of any particular person. But you are doing it for the benevolence of the whole humanity. So, once you know this is the essence, so, what is the need to shout? By shouting you are not going to achieve anything.

So, to play around with it and bring it to that point which is benevolence. Like, Krishna was asked that, “You said that you have to tell the truth and it has to be also very pleasing. *Satyam vadet, priyam vadet.*” He said, “How can it be? These two things cannot be. Supposing you tell the truth, people may not like it, may not please that person.”

So, He said, “No, it should be *Satyam vadet, hitam vadet, priyam vadet.*” That, “Tell the truth, tell for the benevolence and tell the pleasing thing.”

Supposing you tell somebody the truth, he may not like that at that time. Supposing you tell that person, “Now don’t go today by plane.” He will not like it. “What do you mean? I’m going to go.” “No, please don’t go. I request you.”

Then he finds out that day the plane went and had a crash. So he thinks, “This was good because for my benevolence this has worked out. So this is something so good.” So immediately he feels obliged to you and he thinks we have told him the truth by which it was his benevolence and that’s why he’s pleased. So in the long run if you talk something for the benevolence of a person, for the benevolence of the spirit, then such a person immediately thinks that we have really done such a great obligation on him, that you have saved him.

If even you have to tell some lies for the benevolence, it does not matter. It will not have any effect because Shri Krishna, which is the deity, knows it. For example, a man is coming to kill somebody and you know where that man is hiding. He comes and asks you, “Where is that man?” Are you supposed to tell him the truth, “All right, he’s there. Go and kill him”? No. So what do you have to tell? You have to tell him that, “See, I’m not going to tell you. I don’t know. Doesn’t matter.” Because what he is asking is unauthorized—is *anadhikar*. He had no business, he has no authority to ask such a question.

And he had no authority to extract the answer from you. Whether you give him the answer or not, answer is your right. If you understand that it is not for the benevolence of the man who wants to kill, because tomorrow he will be hanged, and not also for the benevolence of the person whom he is seeking out. So if you do like that then there is no problem. You'll find most of the people will just like you because they will know that you are sincere, very honest, that you want to be benevolent.

Now as you know I have told all of you everything, whatever I felt like about you, most of the time I should say, not all the time, but of course most of the time. I have to also tell lies little bit. But whatever I do you will find out is for your benevolence, is for your good. I have to tell you. I cannot run away from that. I have to face it.

So you cannot run away from telling people what you think is right for them, especially those about whom you are in charge. Like you have children, you've got a family, you've got other relations, of whom you are in charge. Then, best thing is that you have to tell them frankly what you think and what is right. It's your duty.

Then people escape it also. Many people who don't want to face their children, I have seen they'll give them toys — toys after toys. They would not like to face their children, tell them, "No, I don't like it. This is not good. I would like you to do like this and this."

So, discipline doesn't mean something very dominating of one person or two persons, but

discipline means that whatever we do has to be for the benevolence of your spirit and the spirit of others. That is what is the Sahaj discipline, where you do everything for the benevolence of others and for the benevolence of your own ascent.

Once you have established this idea of *bhita*, of this benevolence, you have known the life of Christ, life of Mohammed, life of all these great people. Because what They have done is for the benevolence of the people.

So I would say now we have the left vishuddhi and you know very well that left vishuddhi is the lightning. In the lightning. Now what is lightning? He just shouts and roars. So a person who has got left vishuddhi should actually become a person who can shout and who can scream and who can, I should say, expose others as She did. In the same way, you have to do it. In that you should not be afraid, you should not worry, and you should not think "How can I do it after all?" But mostly the people who feel guilty are a type which has lost its confidence and the ego has entered into the left side. It's a very complicated situation.

So we have to be on the lookout that we are not feeling guilty. It's very important. Guilty for this, guilty for that. It's just a myth. We want to escape reality; that's why we say we are guilty. So you have to face, face it, your reality. Try to find out what's wrong with you and what's wrong with another person and face it. That is much better than to just say, "Oh I feel very guilty," and sitting down.