

Correspondence

27 January 1969

London

Your Holiness,

It is good to be writing to your Holiness again with coarse pen and paper, although many times there has been a realization of close contact and of questions answered.

For a month we have had a quiet period, during which I have enjoyed extra meditation and have been studying the records of all our conversations finding new riches each time. Also we have a good English translation (by Swami Prabhavananda) of Shrimad Bhagavatam though in shortened form, and find there some of your stories of Krishna and of 'Avadhuta and his twenty-four teachers'. With the build-up of Sattva this produced, everything seems beautifully simple when centred in the Self.

Difficulty only comes in trying to express this simplicity to people leading busy lives so that they relate the True Knowledge to their own experience. English language is so limited. How to express the shades of meaning of different Sanskrit words—Param-Atman, Atman, Ahankara where there is only one word 'I'; Chit and Chitta for one word Consciousness; different states of Buddhi and Manas for one English word 'Mind'!

For this purpose I have held 4 meetings for 80 meditators, 20 at a time where we have meditated and then asked the people to express their experience, relating it to your words, stories and similes. To-day we begin active life by trying to extend this to 500 people in London, and nearly 100 in New York and other countries. In Mexico initiations to Meditation and Knowledge seem to be going well (though slowly) since two young men took over from Miss Nicholson.

Chief questions are:

1. *What is the true function of Ahankara?*
2. *What is the relation between Atman and Citta and between Citta and Buddhi at our stage?*

Another question, some people feeling unsatisfied, have been attending classes of Yoga exercises once a week according to the system of Iyengar, which are popular over here. What should be our attitude to this? One asks only why they think it necessary. They say it relaxes the tension of body and mind, promotes better sleep at night and helps meditation.

We hope these questions arrive in time and that Mr. Dixit will be able to transmit your replies, since Jaiswal is so busy with his Sanskrit classes that we rarely see or hear from him!

We send our loving and respectful thanks to your Holiness who illuminates our path, and wish you all prosperity in your other work.

F.C.R.

3 February 1969

London

Your Holiness,

A simile came to my mind after meditation in answer to the question about Chitta. You have said something like this but I would be grateful for confirmation. Manas collects all information through the senses in the form

of a public library which the librarian, Chitta, arranges according to a reference system with card index and books on certain shelves according to subject. When a writer (Buddhi) comes to get certain information for an article, the librarian produces the books he wants without delay.

But when the librarian turns his back or is off duty and asleep at night, the Atman who knows everything but is only interested in True Knowledge can give to the author what he needs which the author calls inspiration.

There is evidence from people (even quite new meditators to find in themselves what Buddhi is when facing towards the movement or facing towards the stillness in meditation. After a small meeting I received the following letter:

“You were speaking of Buddhi, and it seemed to me that here is the source of selfless attention, the guide who listens to the silent voice, pays attention to whatever is needed and directs the servants accordingly. It seems that as each glimmer of understanding flickers, it does become easier to still the moving mind at least for a while, I could never express in a million years the gratitude and joy in finding more and more reason for each instant of our waking life, for even in the most ugly moments there can be beauty, if one just pays attention, and does not judge or identify.”

F.C.R.

25 February 1969

London

Your Holiness,

The Doctor realises that his questions were not worthy of a written answer. The answers have come through efforts at detachment, and a determination not to accept Ahankar as Substitute for Atman. He thanks your Holiness for continued help.

F.C.R.

15 March 1969

Allahabad

Answers to questions from F.C.R. 27 January 1969

Q.1. What is the function of Ahankara, in general and at our level?

H.H. Ahankara is recognised under two varieties, viz:

(a) Emotional Ahankara. This identifies itself with the physical body, or the senses, or the mind.

[Shall we, therefore call it 'Pseudo-Ahankara' in English?]

(b) Natural Ahankara. This detaches itself from the above and goes higher up, to identify itself with Atman, which above all.

[N.B. The functions of Ahankara would be obvious from these definitions.]

Q.2. What is the relation between Atman and Chitta, and between Chitta and Buddhi at our stage?

H.H. Atman and Chitta are two separate identities, the latter being the name for the 'Chetan Shakti' in ourselves. (Rather difficult to explain in English. But it is something which makes perception, realization, etc., possible.) There is no 'wall' between the two. Hence Chitta can reflect an image of the Atman (if the former is

smooth enough) like a mirror. The image behaves like an object in the sense that it also radiates rays. But it does not really exist. Also it is not separate from the object, in the sense that there can be no image without the object. Thus a second object 'lives' in the mirror in addition to the original one, and at the same time it does not do so. Similarly the Atman pervades the Chitta, and also does not. Also, the relationship between Ahankara and Chitta exists from some considerations and does not exist from other considerations.

Q.3. Joining classes of Iyengar System.

H.H. People should not be prevented from attending these classes. It is all a question of individual capacities, inclinations, convenience, ways of life etc. But sticking to one path is obviously better; as one path now and another then, can take us nowhere. In most cases, however, meditation and internal Mantra Japa would be found an easier way to Self-realisation than any external means.

Because the latter have to be prescribed to suit individual cases like medical treatment to a patient after due diagnoses. Otherwise even a good medicine can do harm. Its initial effects may be gratifying, but it may not go deep enough.

Your sitting down with a calm, peaceful and detached mind—seeking solutions from the Chitta to problems—is very good. You are right in stating that there should be nothing between Ahankara and Atman. Only then the Chitta would be in a fit position to show up an undistorted shape of guidance coming down from the Atman. We should welcome them, accepting them with a prayerful mind.

Your simile about the Chitta acting as a librarian—and Atman assuming its functions in special cases when the former is 'off duty'. Atman does such things, of course, but as a favour and it has no bindings (? obligations) in this respect. A college Principal may not take any classes as a rule, but he can help a particular student in the capacity of holding an over-all charge. Similarly Atman can condescend to help Chitta, Buddhi, Manas etc., at times of trouble by offering ready solutions to their problems as a special favour, without there being any binding or commitment to do so. But the 'Emotional' or 'Pseudo' Ahankara behaves wrongly. We should beware of this Ahankara, and accept the other one which identifies itself with Pure Atman.

20 March 1969

London

Your Holiness,

The people in London wish me to thank His Holiness for the clear answers to these difficult questions which we hope to understand better when we have gone deeply into them after meditation. We also thank you for the directions for the Iyengar System which entirely meets the situation.

Just recently we have all been studying (London, New York, Mexico, Canada, etc.,) the description you gave us two years ago of the relationship between the three states of physical sleep and the corresponding states in the spiritual world. We quite understand that physical awakening means a state of maximum activity which corresponds to the deep sleep state of the spirit. Some people consider there seem to be many different kinds of relationship between the two. For instance we observe that where the body and the Prana are healthy and working well meditation is much easier; we observe that spiritual awakening often has a very beneficial effect on the body giving increased health and well being. Would Your Holiness give us some advice on this subject? Would it be true to say that 'attachment' arises from the confusion existing between the separate worlds of body and spirit? Further questions will be forthcoming, but we hesitate to trespass too much on your valuable time. We consider that Mr. Dixit's translations are clear and accurate.

F.C.R.

11 April 1969

London

Your Holiness,

1) In Vedanta one reads a description of a stage in meditation which seemed to correspond closely to the talk you gave us on our last visit on this subject. In the present preliminary stage, as withdrawing one's attention from all the sensory faculties to the interior, one cultivates Dharana, firmly fixing the inner attention on the 'One-without-a-second'. Ability to do this seems to depend on experience of the nature of the Atman and the amount of Sattva present. Many people do not manage to do this. Will you please say something more about it? Next comes Dhyana which is an intermittent activity like a stream that ebbs and flows, and finally there is Samadhi which is described as two kinds. Is this correct?

2) Elsewhere in Vedanta, one finds a description of four stages of mind which are obstacles to Samadhi and about which you spoke to us. You described the first, Laya, when the mind goes to sleep and the person mistakes this melting Laya for union with the Self. The second, Vikshepa or distraction, is the chief trouble we meet with in the West where the mind cannot be brought to single pointedness. You have given much advice on how to deal with this. The third state, Kashaya, is of great interest to me. It seems to derive from a sticky gum or resin from a tree and seems to be the cause of attachment because it has an attractive flavour. Is this stickiness of the mind part of its nature or is it something which can be got rid of altogether? The fourth, Rasa-asvada, stopping to enjoy the flavour of the Self instead of becoming the Self is a little too advanced for most of us! But I think I know what it means. Would your Holiness be prepared to say anything more about these or perhaps correct any mistakes?

F.C.R.

15 April 1969

London

Your Holiness,

Looking through your words I found that you have already given us a full account of Dharana. I have had so much Sattva lately that life is full of happiness and richness; in particular one night I happened to see the famous story of the parrot in relation to myself, saw part of me as the intellectual who went to meetings but didn't carry out the Dharma, and saw who the parrot is and how he is to be liberated. I laughed so much at myself that it was very refreshing! You have told us so much and I know so well now how to reach 'the One-without-a-second' that I don't seem to need further instruction given in your physical presence this year, so Mr. Allan and I were planning a visit next year instead of taking up your time again this October. But you, as my physician, will know what is best for me from the point of view of being and I will be very happy to act accordingly, only we need time to make the necessary plans. Meanwhile we feel only great love and gratitude in which many people share.

F.C.R.

24 April 1969

Allahabad

His Holiness explains Dharana, Dhyana and Samadhi as follows:

Dharana. When attention becomes deep and fixed and is able to stop as such for a time it is Dharana. An unshakeable attitude of the mind about a certain thing is also Dharana. For Dharana, first of all, we have to think of something. In case of meditation, we have to fix our thoughts on a Mantra—so much so, that it settles down easily and permanently on our entire self. The crossing of this stage to the next one is Samadhi.

Dhyana. Resides in Sattva—intermittently ebbing and flowing—is due to Tamoguna and Rajoguna. The Tamoguna and Rajoguna cannot be obliterated completely but they can be moderated by Sattva, As long as Tam. and Raj. are not subdued by Sattva, Dhyana will not stop. For this the presence of joy is required. When the Chitta is saturated with joy, then Dhyana becomes profound.

Samadhi. Yes, Samadhi is of two kinds. Savikalpa and Nirvikalpa. Savikalpa—merging together of two different identities (i.e. man into God, each having different attributes). Nirvikalpa—merging of sameness into sameness, Atman and Param Atman (through Dhyana, Dharana etc.).

Laya. Getting lost into Manas or Buddhi or Chitta, or sleep or unconsciousness, or sensory impressions, is the state of Laya. This is due to preponderance of Tamoguna, whereas the preponderance of Satoguna causes Samadhi as mentioned above.

27 May 1969

Allahabad

Answers to questions from Mr. Allan.

Spiritual world does not include the worlds of the causal body. The causal body lives in the 'Antahkarana'. As the Antahkarana belongs to the physical world, so does the causal body.

Again, the two worlds and the three bodies which figured in the discussions, cover the physical as well as the non-physical areas, to varying extents. The coarse body is the physical body, as we see it. The subtle body is that which pervades the senses the Manas and the Buddhi. The causal body is in the Antahkarana as stated above.

In the spiritual world, there is nothing except truth, all-powerfulness and joy. The (subtle) world consists mostly of Rajoguna and Tamoguna and less of Satoguna. Is therefore distinct from the spiritual world which is all Sattva. The coarse world is the world as we see it.

A 'Trio' can be seen in most of the things of the world, e.g:

1. Satoguna, Rajoguna, Tamoguna.
2. Wakefulness, sleep, Sushupti.
3. Creation, maintenance, destruction etc.

All these are joined up with the physical, non-physical and spiritual, in some way or other.

27 May 1969

London

Answers to Mr. Whiting's questions of 21 April

1. His Holiness said to us, "Your job is to provide the rest and make them give up." Would H.H. say more and give us further direction?

H.H. Restfulness is the very nature of Atman. It is real, eternal. All unrest is unreal, transitory. An apparent state of unrest is created by our treating a disturbing element in the external world as if it belonged to us. When

we see a drama, we are not moved by its disturbing incidents because we know that we are not involved in them. Similarly the reality is that all that is happening around us is like a drama, and the Atman is merely like its spectator. A knowledge of the reality always dispels false unrest, just as a rubber snake would not frighten anyone who knows that it is rubber.

Also, as restfulness is inherent in the nature of Atman the apparent state of unrest is a passing phase and would die down, had it not been for our endless association with this or that. Hence it is this association which is to be given up.

2. *The rest appears to be substance. Is this right? Is this the only substance? There appear to be only three aspects to experience: (i) rest which is substantial, (ii) movement in mind; (iii) form superimposed on substance. Is this right?*

H.H. Yes, we can call rest a 'Substance' in the sense that we can always get it and feel it. On the other hand, unrest is merely a creation of some extraneous influences, and it would not exist if those influences were not there. In this sense, we may say that unrest is not a substance by itself. "Movement of mind" and "Form superimposed on substance" are merely temporary phases like clouds hiding the sun. If we join ourselves with them, we also begin to shake with them and otherwise not.

3. *Is it the attachment to form and substance which has to be given up?*

H.H. Partly, yes. But more precisely, the Chitta should give up the physical world and the Atman should give up the Chitta. This is what is meant by complete freedom.

4. *How do we make people give up?*

5. *When we give up is rest naturally provided?*

H.H. With the notion of 'giving up' becoming firm and strong, we simultaneously and automatically pass into the state of rest, which was already there. Just as there are waves on the surface of an ocean, but its depths are always calm, similarly the superficial mind is subject to various unrests owing to its contacts with the physical and non physical worlds, whereas the deeper Atman is always still.

6. *Is rest essential food for Man.*

H.H. Yes. Rest and joy are the natural food for the Atman. Also they are always there. But under the stimuli of a false external world, a delusion of the unreal is created. It is the giving up of this delusion in our thoughts and beliefs that goes by the name of rest and joy.

[N.B. It is important to note that giving up a thing is always within our own powers, whereas acquiring a thing is not always so.]

30 May 1969

London

The only question I would like you to send on to His Holiness concerns the rather difficult answer we got to my first question about Ahankar. We have only one word, 'consciousness' and you have two, Chit and Chitta. We understand that Chitta refers to the mechanism by which sensations arise in our consciousness which is always changing. But this is altogether different from the pure Consciousness of the Atman which never

changes. Anything he can tell me about the Chitta when purified and stilled as a reflection of the pure Consciousness would be a great help, for this is a point on which Western science admits profound ignorance.

F.C.R.

11 June 1969

London

Your Holiness,

We have become very interested again in your story of the visit of the original Shankaracharya to the Temple of Sharada in Kashmir, because we see that it applies very closely in some way to the causes of unrest in the Western world. As I understand the three open gates, Artha means material possessions, the way of the householder; Kama the way through control of sexual and physical appetites through the whole way of celibacy; and Dharma means the harnessing of spiritual longing by religious rituals and discipline. Each of these ways very often leads only to more slavery because attachment is still present. The gate which was kept shut, called Moksha (liberation) through which Shankara passed easily meant liberation from attachment, giving full freedom or self-realization. Is this right?

Further questions are:

1. *Who are the people who have entered the Temple through one of the three open gates? They must have achieved wisdom since they have entered the Temple. Why were they unable to understand how the fully realized man came through the closed gate?*
2. *Do the three open gates belong to the past, whereas the way of liberation is possible for everybody today anywhere independently of time and place? We see all around us today great impatience with just those three limitations of the past—irritation at restrictions of the personal liberty of the householder to do the things he likes; limitation on sexual freedom which is considered to be due to past prejudice; and impatience with any form of traditional teaching or ritual (the Pope in Rome has angered many people by forbidding family limitation; the Government of India is trying to interfere with Manu's Untouchable caste).*

As always with your stories, the more one thinks about them, the deeper they seem and there are many here who want to penetrate the meaning of this one. We have been much interested in the answers you have already returned for which we are very grateful.

Yours sincerely,

F.C.R.

22 July 1969

Allahabad

Answers from His Holiness to letter dated 30 June 1969

1. Ahankar as already explained, is of two kinds, viz. pure and false.

PURE—that which is elemental, i.e. is not made up from anything else. It says, “I am Atman and nothing else. I am quite separate from the ordinary world. Whatever I see, is unconnected with me, is changeable and temporary. I am eternal, unchanging.”

FALSE—that which springs from affluence, misery, good, bad, pleasure, pain etc. Such as “I am pure or impure, I am learned or ignorant, I am sick or healthy, I am rich or poor, I am happy or unhappy,” etc.

2. Consciousness, Chit and Chitta. It is important to be clear about ‘chit’ and ‘chitta’, which are quite different. CHIT is the Chetan power—a property of the Atman—which illuminates everything and makes everything go—without which everything would come to a standstill, despite there being matter and energy. CHITTA is merely a part of the mind. CHIT is like the sun, the real source of light and CHITTA is only like a mirror, which only reflects it, and from which the body, the mind, changing under the influence of sensations arising in our consciousness. This changeability of the CHITTA is due to its false sense of ownership over or association with the sensations in question. This is the stray state of the CHITTA.

But pure consciousness of the Atman, as you say, is altogether different. It never changes. Pure Atman does not feel any “I’ness” with what the physical senses perceive around them. Pure consciousness of the Atman is also such. Also, the Atman and the consciousness of the Atman always go together, being more or less identical. Therefore it is said to be the embodiment of all enlightenment, truth, power and joy. As such, it is always completely steady, unchanging, flawless and free.

CHITTA when purified and stilled as a reflection of pure consciousness of the Atman, behaves in such a way that all its behaviours, feelings thoughts, etc, are at once well settled, organised and deep—so that they are invariably convincing, beautiful and beneficial. The best way to attain this condition is to give up desires and intentions and to adopt pure and natural ways.

1 August 1969

London

...Thank you for the long and precise letter of 22 July in which you give the answers fully. These are all being used and thought about. I begin to be clear in theory about Chit and Chitta, which would be a very important idea to be expressed in the West at this time. In practice, I am having great trouble with the false Ahankara! It seems at once to come into any thought process whatsoever; only when one dips below the level of thought in meditation, does one seem free from it to change one’s allegiance to Atman. At once, however when one comes out of the half hour, this false ego gets busy. Perhaps the Jagad Guru, who as you say may shortly be coming to Alopi Bagh, will be able to supply some further remedy, short of cutting off my head!

... Only H.H. has shown from his examples that Antakarana, the term you mention for the ‘inner organ’, is not present naturally in everybody but is created at quite a high level on the way to Self-realisation. It would seem that it comes of the union between heart and head, something like conscience and intelligence but perhaps you would ask him about this if you see him and particularly about how to speed up its formation!

F.C.R.

4 August 1969

London

No sooner do I write questions out to you to give to his Holiness, then I get a perfectly good answer!

That same night, I realised that I had been concentrating too much on the false Ahankara and he had often told us to turn away from what we do not want (the darkness) towards the thing we do want (the light). Then I came across a nice illustration from Shri Ramakrishna. “The pursuit of false I” he said, “was as difficult as

chasing after one's shadow. The only way is to try to realise God for when the sun is directly overhead, the shadow becomes yourself and there is nothing to chase!"

Perhaps when he arrives in Allahabad you will be able to put these things to him.

F.C.R.

13 August 1969

Allahabad

Dear Dr Roles,

In thanking you for your cheque, to cover postage, I must tell you that it also covers my whole pension for one month!

Time and energy, if they are there, better let them be useful. If they have been so, I am glad to know and wish they could be more so.

His Holiness returned some 10 or 12 days ago. But he was able to give me time only yesterday. This is what he tells me about your questions:

Original Shankaracharya's entry into Sharada's Temple.

1. You are right in saying that the three open gates of the Temple (Dharma, Artha, Kama) lead to slavery because of attachment—and that Shankara entered through the fourth closed gate called Moksha, because it meant liberation from attachment. But the word 'Kama' has two meanings (1) Sex; (2) all worldly desires including sex. In the context of Dharma, Artha, Kama and Moksha, it always means the latter.

2. The three open gates do not belong to the past only. Many people have used them but they have to go back also in that case. Moreover, these gates can afford only that image of Sharada which gives them the fulfilment of Dharma, Artha and Kama according to the gate used and nothing more. By using the fourth gate, Moksha, one gets that image of Sharada which gives liberation. All bondages being thus cut off, there is no returning.

Your difficulty about False Ahankara.

Paradoxically, it is infinitely more difficult to fight a foe which does not exist, than the one which exists. You can use your stick to drive away a real snake—but the stick would not make an imaginary snake run away. The false Ahankara is also imaginary—hence the difficulty in dealing with it. It is gradually subdued as higher Intelligence and proper understanding develop, de-conditioning the mind from false impressions imprinted on it through ages and ages.

Antahkarana.

Antahkarana is the 'inner organ' as you say but into it go all such things which you call the 'mind', the 'consciousness', the 'head', the 'heart' etc. According to the Vedantic philosophy, it is that place or call it the medium, within us, through which the mind, the senses, the intellect, all receive their respective powers to function. It has four phases or moods called Manas, Buddhi, Chitta and Ahankara. (Perhaps I need not explain them as you have already got them in your Sanskrit dictionary.) As such Antahkarana is present in all of us, and it is not created at a higher level on way to Self-realisation. However, consisting as it does of the usual trio Sattva, Raja and Tama—the Sattva certainly predominates at higher levels.

I hope this covers all your questions so far.

H.H. has not yet had time to look into the book of Warren Kenton. I shall therefore write to you about it later on. Casually, he enquired if you were coming this year.

I understand that Jaiswal is also here these days. But I have not met him so far and do not know how long he would be staying.

With kindest regards

Yours very sincerely

R.L.Dixit.

30 August 1969

Allahabad

Dear Dr Roles,

...While looking through some old papers a few days ago, I came across a Hindi verse by a contemporary saint on False Ahankara, which has been the subject of our correspondence. I do not know whether he is still alive. He is so pointed and direct about it that I enjoyed reading it. I am giving below some of the ideas from his poem, thinking that you would also enjoy them.

He begins by saying that this false Ahankara, the 'I', is the very fundamental sin which mankind has committed. It is the FATHER of all other sins, and all other sins are its off-spring. It is wrong identification, wrong knowledge. It is the root cause of this world and all its sorrows. On account of this the whole joy of living is lost, truth becomes untruth, the all powerful becomes powerless, the whole universe is cut down to a few feet (the body), the king becomes beggar.

The unattached becomes attached. The stayable becomes un-stayable. The bodiless gets a body. The clean becomes unclean. The clever becomes a fool. The solid becomes hollow. The hollow becomes solid.

By thinking the "I" to be a body, eternity gets a beginning and an end. A thing which can neither be born nor die, seems to be born. It makes one thing look two, then two becomes many and start fighting among themselves.

A dog, entering a room with mirrored walls, sees so many dogs. It barks and barks until it is completely exhausted.

Its remedy is to practise "giving up"—detachment. If this detachment is constantly practised, these wrong ideas and the false Ahankara will gradually decrease. As it goes on decreasing, your sufferings will also decrease. Finally, the head of the false "I" will be cut off and you will settle down to your true self—the Atman.

R.L. Dixit.

22 September 1969

Allahabad

H.H.'s. answer to question of F.C.R. of 12 September 1969

Q. Would you ask H.H. if it is true that the time of events on the subtle level is very rapid, compared with that on the level of the body? One can seem far away from the Atman one minute and then everything can change instantaneously. People seem to get pessimistic and hopeless when they think of Self-realisation in the slow physical time.

H.H. All events take place at the physical level only, though their effects pass on to higher levels also. But the intervals of time and space decrease with rising levels. A thing far off at physical level, such as Self-realisation, is not so at the subtle level. H.H. gave the example of Rama and Lakshmana.

Once, while returning from a bath in the Saryu River, Lakshmana requested Rama to show him Maya.

Rama kept quiet but later on, when Lakshmana had forgotten his question, Rama asked Lakshmana to pick up his finger-ring which had fallen into the river while bathing. Lakshmana dived into the river to get it.

Inside water, he completely forgot where he was. He saw an altogether different world there, more beautiful than this one. A young girl stood there, telling him that she had none to look after her. But requested Lakshmana to take her under his protection and to marry her. Lakshmana agreed, lived with her for a whole lifetime and had children and grand-children. Finally he grew old, fell sick and died. His sons submerged his body into the river. But the touch of the cold water brought him back to life and he raised his head above the water. Now he found himself again in this world, with Rama standing on the bank, in front of him.

Lakshmana, completely out of his wits, told Rama what he saw under water and that he had spent a whole lifetime underneath. Rama told him that he had been under water for only a few minutes by earthly time.

It was all Maya, which he wanted to see—a few minutes at one level but a lifetime at another. This is how time and distance change with level.

3 October 1969

Allahabad

Dear Dr Roles,

H.H. sends you the following answers to your questions dated 24 September.

The two worlds which Lakshmana saw were both false, due to Maya. So is everything that passes the eye, including the worlds you mention. Lakshmana was confused at the irreconcilable duality. No wonder, therefore, if you or any of us on the worldly plane had the same feeling. If we want to get rid of it, we have to reach beyond Maya's field of gravity, into the calm regions of the Atman, where alone the laws of sameness, oneness and changelessness hold good. This happens when the thrust of true Knowledge is there to boost us up. Meanwhile, as you know, you have to try to be as objective as you can.

Yes, the Atman does see changes and movements in Prakriti actually taking place. But only like a spectator sitting in a cinema hall. Ahankara takes it as real and Atman as unreal.

Regarding the barrier between us and God, [see note overleaf] it is better to treat it as one only—that of ignorance. Movement of mind, false I, as well as a host of others we do not know are either its consequences or other different forms. If ignorance goes, they all go; if ignorance remains, they all remain. This should cover your own case also.

H.H. has told me that the lady who wishes to see him on 6th January would be welcome to do so on that day. He would go only on 7th morning.

I hope Jaiswal has met you by now. In case he has any difficulty in covering her visit as well as yours, then of course I shall be available for any help she might need during her stay here. I realise that, as I shall be the only person known to her here, it would be my duty to do all I can.

Naturally you would tell me the details of her arrival in due course to enable me to do the needful. I can give her my telephone number before she arrives, if she is likely to need it.

Yours sincerely,

R.L.Dixit.

Note

Question: Ramakrishna said, “Just look; I am creating a barrier with this towel. Now you can’t see me, even though I am here. God is the nearest of all but we cannot see Him on account of this covering of Maya”. Is this barrier the movement of one’s own mind, the false I, as well as the cloud of ignorance?

21 November 1969

London

Extract from a letter to Mr. Dixit

...Would you also please tell him that there is now a great uprising of renewed interest in the meditation. Many are continuing it but what is perhaps more important is that several hundreds who were given it during previous years but never succeeded very much with it and in many cases stopped doing it, are starting again. Although this and the spread of knowledge keeps one very busy all the week yet there is plenty of energy. I find that just the thought of him will sometimes show a new meaning to me of his answers and other aspects of knowledge which before I only took at surface value with the idea of telling other people about it. Now I feel them as applying to myself.

F.C.R.

24 November 1969

Allahabad

Extract from letter from R.L. Dixit referring to question about Lakshmana and the two worlds

H.H. was glad you felt relieved to know that both the worlds which Lakshmana saw were illusory. “But,” he added, laughingly, “the seer of the two worlds was real!”

27 November 1969

London

To His Holiness,

I came across a verse from one of the Scriptures, as follows:

*Before the Buddhi can hear and can remember,
She must unto the silent speaker be united
Just as the form to change the clay is moulded
Is first united with the potter’s mind and
Then to the inner will speak the voice of silence.*

This seems to me the real purpose of my visit, namely somehow for the Buddhi to unite with the Atman; and I want that more than anything else. Is such a union the meaning of the Yoga?

F.C.R.

शान्ति

January 1970

Mrs. Halsey's Visit to Allahabad

Mrs. Halsey. His Holiness said that both worlds Lakshman saw were false, due to Maya. We are confused at the duality and if we want to get rid of it we must reach beyond Maya to the Atman. This happens when the thrust of True Knowledge is there to boost us up. What is meant by True Knowledge? Is it a sudden thrust of Sattva or a remembrance of True Knowledge? Or a moment of Union with the True Self?

H.H. 'Knowledge' is 'to know', and to know the truth. All knowledge must be 'true' otherwise it is not knowledge at all. Worldly knowledge is not really knowledge. Because the more we get it, the more we feel that there is more to know, i.e. the more ignorant we feel ourselves to be. Lives and lives can be spent in this way in its search and the search would always remain incomplete. But once we know Atman, our desire for knowledge is fully satisfied and we feel that there is nothing more left which is worth knowing. Hence this knowledge is 'knowledge' or 'true knowledge', or 'full knowledge'.

This knowledge tells us that only Atman is real and that all else which we perceive through our senses is unreal. It also tells us that the world is like a huge drama and that we are its spectators. Even if we take ourselves as 'actors', we should do away with sense of involvement in the same way as an actor does, because it is only a drama after all. The world appears real owing to Maya, though it is false. We think the sky to be blue because our eyes see it blue, till science tell us that it is not blue. Similarly we feel the world to be real till Atman tells us that it is not real. As by knowing iron we know all articles made from iron, similarly by knowing Atman we know the rest. (Actually, Atman cannot be 'known'. It can only be 'felt'.)

We set up huge buildings, using a lot of cement, bricks and steel. In course of time they fall down. But in neither case has there been any increase or decrease in the total mass of material on the earth, i.e. it has remained the same. Similarly a changelessness is involved in all changes which we see around us due to Maya. 'True' knowledge enables us to see this changelessness in a changing world.

The story of Lakshman and Rama was used to illustrate the point that what Lakshman saw inside the water and outside had nothing to do with Atman in either case. Hence both the worlds were unreal. It was only one example out of the many which can be used to prove that only Atman is real and everything else is unreal. (Atman and God are similar, just as Ganges water is the same whether it is in a bottle or in the stream.)

Addition

Thirst for knowledge arises when we feel that we really don't know. It is our attempt to fill the gap. When the gap is filled the thirst is satisfied. When the mind is made restful by meditation, then, sometimes, a question arises "What is this restfulness, after all?" When we know this restfulness, the restlessness disappears.

Mrs. Halsey. In meditation there is no Time and in Life the important moment is now, this moment. How can one guard and keep the realisation of this truth?

H.H. We should take recourse to two things, viz Meditation and thoughtfulness. Meditation would give us calmness, firmness and strength; and thoughtfulness would show us the way. We can go ahead with our journey if our path is lit and we have strength in our feet.

A man who had to go ten miles on a dark night had a lamp which threw light up to 10 feet only. He hesitated to go forward, doubting how he could cover a distance of 10 miles with a lamp throwing light up to 10 feet only. Someone who knew better asked him to move on and he found that he could complete

the journey with the same lamp without any difficulty. Similarly things happen to us as a result of ignorance.

Mrs. Halsey. His Holiness tells me there are many lives. To me this life is important as it is only now in which one can change anything. The energy received from Meditation is so quickly lost, how is it possible to keep it longer and use it for remembering?

H.H. Yes. This life is more important than the previous or the future ones as it is only now in which one can change anything. We cannot change the past, nor can we live a future life right now. In this connection, more important than meditation itself is *becoming habituated to meditation*. Because when we become habituated, we cannot do without meditation. Thus the habit guarantees a continual increase in our meditational experience from year to year. In this case something like ‘interest’ accrues on the amount of meditation to our credit, like that on a bank balance. In due course this ‘interest’ becomes enough to meet our daily requirements of energy and there is no limit (debit?) to the amount of meditation deposited by us in our account.

Next Day

It is quite natural that during your journeys you are not satisfied with your attempts to meditate. But do meditate, even though it may be for short periods. Its effect will accumulate though you might not be feeling it just now. But later on, when your journeys are over and you settle down to a regular life, you are sure to see a big difference!

Mrs. Halsey. If I could change anything in this life would it affect the life of my daughter who died as a baby?

H.H. Yes, it would certainly affect your baby who has died, if your thoughts go to her in course of your meditation. Because you, in the capacity of her mother are endowed with exceptional powers in respect of her.

Mr. Sampson's Questions asked by Mrs. Halsey

(1) *Each man is born with essence and individuality—how does this find true expression—through the Atman? What is the link?*

H.H. Just as sea water expresses itself in individual waves, each one possessing its own individuality, similarly Atman expresses itself in individual beings. The water is like the Atman and the wave like the individual.

(2) *How does one overcome the lassitude of the physical body and the desires arising there from?*

H.H. A bigger desire (e.g. desire for God) subdues all smaller desires.

(3) *One feels that love is the key to understanding other people. What else can one remember in conversing with men of different type from oneself?*

H.H. We begin with regard and respect. Then these ripen into love and love subordinates everything else.

Miss Pattenden's Question. In the story of the Prodigal Son what does the elder brother represent? How is it that even though he is always with the Father he still has anger, jealousy and resentment within him?

H.H. Due to ‘carry over’ from previous lives.

Mr. Healey's question. What is consciousness?

H.H. Power to feel.

शान्ति शान्ति शान्ति: