

Saturday 31 January

Eleventh Talk

R. At our second meeting on this visit you said: "It is only through faith that the Buddhi is clarified, or it is made possible for the influence of the Realised Man to pass into the disciple." This kind of faith seems to rise up as Remembrance or Special Memory of the Realised Man which comes when the whole being is absolutely still. Is that so?

H.H. He says your observation is right. But this is just one of the ways, because there exist many systems by which the influence of the Realised Man can be passed to the disciple. All these systems could relate to any type of situation which one has to deal with.

If faith (Shradda) is necessary, then certainly faith could be applied or created. There may be other things necessary for different individuals—so these should be applied. Just as in the case of disease, if one medicine does not bring a response, then another type of medicine must be administered. Characteristically on this way, because of faith, the mind of the disciple is stilled, and also his capacity to hold the words of the Realised Man or his leader increases. Since he can hold the words, the practice is likely to be easy, the flow of Grace would work and the level of the disciple would be raised.

R. On this subject he mentioned a Shloka of the Bhagavad Gita of which he was going to give us the reference.

H.H. The quotation from the Bhagavad Gita we shall have to trace for you; but it starts "The faithful inherits the Knowledge".

The passage is from the 4th Chapter of the Gita, verses 39 and 40:

39. The man with Shradda (Faith), the devoted, the master of his senses, inherits the Knowledge. Having attained this Knowledge, he goes at once to the supreme Peace.

40. The ignorant, the man without Shradda (Faith in the teachings of his Guru), the doubting person, goes to destruction. The doubting ego neither enjoys happiness in this world or the next.

He describes the Shloka and says that only the disciple with faith can gain knowledge from the Teacher. But faith by itself is not enough because unless he attends to the Teacher and what the teacher is describing, he would not be able to take and hold it, for his attention would not be with the teacher. His faith may be with the teacher, but his attention is also required. If it is not there, he will be thinking of something else in the presence of the teacher and then he would not be able to derive any good from his presence. So he must also be extremely attentive in order to be able to understand and take whatever may be given. This is what he referred to as the disciple 'holding' whatever is coming out of the teacher by means of attention.

Once knowledge has been given, and taken and held by the disciple, he must also be able to put it all into practice. If he doesn't put it into practice, all this would be lost in due course.

So it is left to the disciple to see that the good advice given to him by the teacher is acted on. He said that the way to judge all this is as follows:

If anything is taken by the individual with attention, it is usually reflected in his dreams. So dreams are one of the chief checks as to what an individual accords the greatest importance. If one finds that the things which have been discussed with the teacher or Realised Man appear in the disciple's dreams or in some way are reflected in his dreams, then one may conclude that the disciple is interested and his power is directed towards the subject of liberation together with his mind.

It is not only in the sensory world of the waking state that all the questions and answers are evolved. Even in the subtle world (and the dream-state which is within the realm of the subtle world) questions and answers are possible. Sometimes it can happen to those under discipline, that the answers to their questions can be given during sleep and in dreams.

H.H. continues: He gives an example of how faith works in the disciple and through the Teacher:

It is an incident in the life of the first Shankaracharya. Once one of his disciples, named Padmapada, was asked to write a treatise on the Vedanta. With all that he had heard from his Teacher he produced a book which he recited to his teacher, the great Shankaracharya, and got his approval. Later on, Padmapada had to go on a journey and he met his maternal uncle who did not belong to the Vedantic way of life and had different ideologies. When Padmapada described to his uncle the philosophy of the Vedanta which was written in this book his uncle was very displeased within, because it went against his creed. On the surface he said, "Your book is marvellous and I would very much like to go through it; so during the time you will spend on your journey and return, I would like to keep the book for thorough examination." Fondly imagining that his uncle had taken to the Vedanta and was appreciating that system, he gave the book to his uncle and went on his journey. Then that wicked uncle burned the book, and on Padmapada's return expressed his great sorrow, saying: "There was a fire in my house and with some of my own books, your book also which I borrowed was burnt. I am extremely sorry that such a valuable book has been lost to mankind." Padmapada said cheerfully, "Don't worry, I can remember the whole thing and I will write it again." This again hurt his uncle's heart since he had the conviction that such knowledge should not be reproduced. So he gave a special poison [*like one of those tranquillising drugs the doctors prescribe today!*] to his nephew. This poison though it did not kill him, destroyed his memory so he forgot everything he had learnt. When Padmapada went to the Shankaracharya and related the story and explained that he was no longer capable of re-writing the book, the Shankaracharya said, "You do not have to worry, my disciple, you have recited it to me and I have remembered all of it." So he himself dictated the book and once again the book was produced and the knowledge was not lost.

Padmapada = Lotus: Lotus is above the level of water, hence Lotus feet is above the level of the phenomenal world.

The moral, he said, is that Faith goes very deep in holding all the knowledge whatever there is; and moreover certain missing Samhitas (verses) of the Vedic tradition have not been lost. Even today, they are available though not published; but, he claims, there are certain individuals who still remember them, and in fact the tradition is being kept alive only through the disciples who have faith in their teacher. So the value of faith is great.

R. We will now have to put some more of the questions from Europe, or people will be worried that their questions have not been asked!

Q. (from Holland) Mrs. Van Oyen. (who is responsible for a group of 500 people). "How can one deal with a state of spiritual exhaustion when one is actually in it?"

H.H. The activity in which we are all engaged and which is related to the spiritual world is Sattvic and Rajasic together. There is some activity (Rajas) and yet it is all steeped in Sattva; so it is quite possible that some people would feel exhausted. The exhaustion felt in such a way can only be removed by another type of activity which should have more of Sattva. That activity is meditation. Meditation (with or without prayer in the sense of 'surrender'), is the only purely Sattvic activity; so meditation is the only Sattvic activity through which all exhaustion is removed and people can be made quite fresh again.

In addition to this, if one could sing the praise of the Lord, in tune and loudly, this too would help to reduce

the exhaustion. Even if one cannot understand the meaning of those phrases, one need not worry. Either one should hear them being sung or sing them oneself and this would reach out to other individuals also. Having a rest or a break is a Tamasic activity. It helps the body but not the mind itself. Mostly when physical fatigue or exhaustion is felt, it is because people think that in their mind there is some exhaustion which reflects through the body. So if the mind is to be re-charged (which people usually try to do by taking a cup of hot tea!) they can do the same with a song of praise sung loud and in tune and that will be a spiritual 'cup of tea' to regenerate energy!

R. When she wrote to me, I said I would certainly put her question to you, but perhaps you might ask whether she thought she was doing the job herself, or was merely taking part in a drama, because the Ahankara (personal feeling) seems to be related to exhaustion.

H.H. Laughs when he hears this: Yes, the feeling of Ahankara brings about a limit to the individual. Once you feel your limited 'ego', you feel you have limited energy because that's the outcome of that feeling. The moment you feel yourself limited you are cut off from the Universal Being, from Samashti. So you would do the work only to the limit of the boundary of your Ahankar which you have established. Since you have lost for the time being direct connection with the Universal Being—energy will be used up and fatigue will take over. This happens because the flow of energy stops. [*See simile of 'fuse blowing', 27 January.*]

The idea then creeps into the mind and the body actually cannot take anything further.

In comparable situations where there are gatherings about a spiritual subject, often taken up by many speakers, (on such subjects as 'the way of knowledge' or 'the way of devotion' or karma or any other subject which happens to be the theme of a great convocation like that), each speaker gets nearly an hour to speak and express his ideas and illustrate them, and there are about 12–14 speakers. So the whole gathering would have to last 12–14 hours. It seems that after a few such speakers, the audience usually starts falling asleep. So at intervals they sing 'Keertan' (praise to the Lord), in full tune with instrumental accompaniment. Within five minutes the whole gathering is re-charged and they become happy and have the necessary energy to go on to the next lot of serious discussions.

So one can make use of the method of singing loudly 'the praise of the Lord' or, as we say in India, 'we can take to Keertan'. By means of Keertan everything is settled and people feel very happy to go on and listen to further discourses.

Miss Bolton. (London) (1) Could you say something about keeping the line of honesty within? It seems like walking along a very fine line, and it is so easy to slip into a degree of pretence.

H.H. Says that somehow the common man has lost the practice of keeping in line with the truth. That is why situations can happen where one would slip into pretence or lying. Those on the Ladder who are keeping the practice alive, it is certainly easy for them.

He gave a simile—a very wide broad road is created for human beings to walk upon, and for cycles and motor cars to use. But railway lines are fixed and straight and only about 4 inches in width. These support many engines and carriages running at great speed. Those who practise truth can 'keep to the rails' with great ease and speed. Those who do not, let the practice of truth waver and slip, and fall into pretence.

One has to understand the truth firmly in one's mind which (through the meditation) has formed a firm base or foundation for the building. If the foundation of the building is secure, only then can one establish and make a good house which will stand for some time. But if the base is not sound then the building will fall.

One should exercise discrimination concerning truth as there may be cases when pure truth should not be

expressed. In that case if one has to resort to a lesser truth, then this would not be taken as bad. But if one tries to use the truth for base motives which rest upon false ideas, then this would be called a crime. [See Mr. Ouspensky's description of the 'Six Activities of Man.']

J. Asks a question: How to establish the truth? Because it has been seen that different people have different conceptions of truth.

H.H. Truth is that which transcends all the three times (past, present and future) and remains the same. That which never changes is the truth.

Truth is the substance of the whole creation. Truth is the Absolute out of which the whole creation has emerged, and into which the whole creation will return. For an illustration:

Suppose clay is truth. Then from clay you can make things of many forms. These things will have their existence in time and space. In time they will be destroyed. So the forms made out of clay are also truth, but they are only relatively true; relative to time and space. Once they are broken, they go back to their origin, namely the clay.

So when we are assessing the truth of anything, we also examine or look towards the cause. As far as the cause is concerned, there are different degrees of cause. The causes of some objects derive from time and space; but beyond that is the 'cause of the cause'; the ultimate cause being the Absolute. So one looks for the 'cause of the cause' or the ultimate cause, and that would be the truth. That which would never change and which must always be the same whatever one likes to think. But about this cause, if one looks for certain ideas related to space and time, then one will see the variations in the reflections of truth. That attitude one should keep, and go on looking for the ultimate cause. As far as the ultimate cause is concerned, there can be no difference of opinion whatsoever.

H.H. continues: One of the experiences which is common to everyone and which emanates from the truth is the feeling of pure 'I', pure Ahankara. An 'I' which is not qualified by anything; that is always the same with all people, in all times, and in all places. There can never be doubt with anyone as far as this pure 'I' is concerned.

Of course, there are false 'I's and other 'I's related to mind, knowledge, Buddhi, Chitta, senses, and body, and this or that in the phenomenal world. All these 'I's keep on changing from place to place, and time to time. Because they are changing, they cannot be called truth. Whilst they are present, they may be true; but after that, since they perish, they do not remain within the fold of truth. So as far as the individual is concerned, you can see that there is one truth common to all of us which no one has any doubt about.

Suppose someone has the idea that to follow the line of truth is not profitable. Then suppose one takes two people and asks one of them to follow the line of truth and the other the line of lies for a whole day—and carry out their jobs. By the end of the day, you will find the one who speaks lies cannot communicate and deal with the world at all; while the man who stuck to the truth has been able to sail along well, although he would experience certain drawbacks in the beginning. Once he establishes the truth in his relations with others, and people feel sure that he will stick to it, then all his losses in the early stage will be recovered because of the trust in truth which is common to all people in the world.

To prove that speaking a lie renders one unfit to deal in the world, one can take any lies and exercise them in an extreme form and one will see that one is not suitable for any activity in this world. So it is only 'a touch of lie' that appears to work fairly well for people and then only in some cases. In the majority of cases it is the truth which keeps the wheel of the world turning smoothly.

Those who want to practise truth should have a little more courage and stick to the truth. They will find that some losses may occur at the beginning, but ultimately they will be the winner.

R. There is on record that an Irish priest recently preached a sermon which he began, “My friends, we ask God to help us to keep along a narrow line between truth and falsehood.” That is the Irish way of putting it! (H.H. quickly gets the point and the meeting continues in a lighter vein).

H.H. If the basis of one’s dealings are true, truth itself, then if the place and time cause one to have recourse to a little lie then it is excusable (laughing).

H.H. continues: This is a very interesting subject for all of us. He says there are certain latitudes which are given to people. These have been mentioned in the Mahabharata. There are five or six situations in which resorting to untruth is forgiven for the sake of greater truth. But in all cases the aim must be the establishment of truth and secondly, speaking falsehood must be followed by a penance for purification (clarification) of the heart. This means that falsehood should not be used for the sake of personal gains as such. The instances he gave are:

1. When a cow, which is supposed to be sacred in India, is being pursued by a butcher with an axe. At a cross-road, the butcher being unsure which way the cow had gone asks a passer by whether he has seen a cow going past? Then the passer by, in order to save the life of the cow, is permitted to resort to falsehood, and say that he hasn’t seen the cow!

Other instances are quoted also from the Mahabharata where this ethical point was being discussed:

2. If a robber wants to know where the wealth is in your house; in order to save your lawfully acquired wealth one can resort to lies. (laughter from us all during these examples).

3. In the case of humour, when only fun is the object, one can sometimes speak untruth in order to keep the vein of amusement and joking.

4. If a girl has got to be married and if she is not beautiful, then again one can speak an untruth and say she is at least an average-looking girl! Then she will get married.

R. Every gentleman should do so, surely!

H.H. continues:

5. With the object of saving lives of human beings (as well as cows) then again untruth can be resorted to.

But in each case it must be followed by a penance which must be voluntarily undertaken, then the impurity gathered by such deeds will be washed out.

R. When we tell these examples in London and New York we will lay great stress on the penance! (Loud laughter from H.H. and the audience).

Would he be able to have one or two more questions tomorrow? It is very late now.

Sunday 1 February

Twelfth Talk

The Entrance—the presentation of the gifts of flowers and fruits

Meditation for 15—20 minutes.

R. After reading through everything you have told us on this visit, I find that all the questions are fully answered and it is only necessary for one to learn to put it into practice.

Is there a last word for this disciple of yours? My aim might be to achieve Lord Krishna's words: "He who knows that it is only the Gunas that act and remains calm ..."

H.H. He quoted one of the verses from the 14th Chapter of the Bhagavad Gita which speaks of the three Gunas and the qualities related to the gunas. (The whole chapter is about the gunas, it might be summed up: 'From Prakriti (causal matter) (Nature) the plan of the gunas comes forth, Sattva, Rajas, Tamas; these are the bonds that bind the undying dweller imprisoned in the body'). The Sattva is said to be the Light. It spreads light. It creates light out of which the existence of everything possible is known and experienced.

The Rajas is the quality of expansion and activity. It is only through the activity that the expansion takes place when things move. Because of this activity, the distraction (Vikshepa) is created out of the movement.

The third guna Tamas: Whatever is related to sleep and resting is directed to regulating all the forms, and re-charging once again into Sattva.

So all three gunas participate in all forms, and keep them going, and are concerned with the regulation of the universe. The Atman is the Sakshi (the witness) to all these streams of gunas having the dominance either in Sattva, Rajas, or Tamas. This is all witnessed by the Atman who is never attached to any of them.

On the basis of this stream of gunas and their predominance, there are three types of people. There are good people, because there is abundance of Sattva in them. Most of the activities which emanate from them are basically Sattvic and therefore good.

Then there are people who are predominantly Rajas; with them is associated all this activity and movement; they are not supposed to be good men. The third type of men are regulated by Tamas and nothing seems to come out of their activities except lethargy and sloth.

The best man is one who is neither attached to Sattva, nor Rajas nor Tamas. He simply witnesses everything. He has neither liking nor disliking for any of them. So one who can, in this creation, be simply a witness of everything, whatever happens, and yet associates with all three gunas without any attachment, is the only man who has understood truth; and he is the wisest of all.

R. And now a last question from Dr. Connell.

D.C. Certain movements and positions of the physical body learned in Sattvic situations, when produced later, induce a feeling of Sattva.

In this context I have been interested in the 'auspicious hand sign' which is mentioned in one verse of Shri Shankara's 'Ode to a South Facing form. Shri Dakshina-murti. Can you explain the hand sign?

H.H. The Shankaracharya wrote ten Shlokas in praise of his Guru in the form of Shiva, known as Dakshina-murti. Although in one meaning Dakshina is related to 'south', Dakshina-murti does not mean 'south-facing form'. It means the form of liberation; Dakshina is Liberation.

So this collection of ten Shlokas is a description of the deity which somehow symbolises complete liberation.

As far as this Shankara and Dakshina-murti is concerned, this is embodied in the Mudra or the form of knowledge.

The particular Mudra associated with Dakshina-murti to which you refer is like this: (He shows the index fingernail of his left hand, curled up and lying against the anterior surface of the skin crease of the interphalangeal thumb-joint. So the thumb overlies the index finger. The three remaining fingers are extended straight). The thumb symbolises the Absolute; the index finger symbolises the individual who comes under the Absolute; the three fingers which are left loose, symbolise the three gunas, Sattva, Rajas and Tamas.

So the individual by submitting himself to the Absolute and becoming just a witness to the streams of gunas, but detached from the gunas; becomes a follower of knowledge. Dakshina-murti in this respect is the deity of knowledge leading to liberation.

The hand-positions (Mudras), if enacted, are very helpful, providing the full significance is understood.

J. Continues to translate: H.H. recited the first Shloka which I am afraid I cannot reproduce. A rather poor English translation is as follows:

*Devotion to that glorious presence,
Shri Guru, who,
Seeing the universe as if outside,
Though it arose in himself,
Through Maya,
Just like a dream,
Or like a city being seen in the inner depths of a looking-glass,
In the awakening,
Discloses his own nature,
Than which there is no other.*

But he explained that in the first verse, Shankara, addressing his Guru, here Dakshina-murti, says that the forces of the Atman are reflected as the whole universe in Antahkaran, as one can see images reflected in a mirror. The same simile is again given that just as the whole universe of the waking world is reflected in the dreams when we sleep, exactly in the same way all this creation is only a reflection, and the forms created in the streams of gunas; which again is known as Maya, because of the Shakti of Maya. So if one can understand this and detach oneself with the Grace of the Teacher, one should learn these facts and detach oneself from the flow of the gunas and the Universe.

Ref. An Ode to Dakshina Murti by Shankaracharya, translated by E.E. Wood in *The Glorious Presence*, Ryder, 1952

Jaiswal added after a pause: Do you have any further questions on this?

D.C. No, I would like just to say thank you very much. And in a way the hand-sign symbolises all the knowledge which we have attempted to learn during the fortnight.

R. Would His Holiness like a further question or would he like to go on with his programme?

H.H. He leaves it to you—if you think there is anything you need to ask, then ask.

R. It is only that here is a rather happy description typical of the experience of many meditators in the West.

Alice Bolton. Lovely impressions seem to be taken in awareness by the intellect, passed to the heart giving joy, and then to spread all over the body bringing peace and stillness like a shower of rain on thirsty earth.

The current seems to go beyond awareness into a sort of store (? in the essence) like a nucleus of experience which at need can come up and give back the joy of the original experience.

R. *Isn't this quite a good description of Chitta?*

H.H. Yes, this is a good description of Chitta, which is related to the Antahkaran. The Antahkaran is the nucleus out of which all feelings rise. And also this is the starting point for thinking and intellectual processes. They arise from the Antahkaran and they once again, after having displayed their activity, melt back into it. So this is the beginning and the end of all our feelings and also thinking.

Here is a common example:

Suppose there was a speaker who spoke well. Then the effect of what he had given in his discourse will be taken by those who are attentively listening to him; it will stay with those people. There may be another speaker who is not as good as the first; even then the impression will be taken, and so on in many degrees.

So, like this, we are always gathering impressions in our Antahkaran and whenever the occasion comes upon us to use these impressions, then these impressions are revived again and made use of according to the way one chooses to use them.

Then he said that circumstances are also responsible for reviving these experiences and these impressions: in a mostly Sattvic atmosphere the Sattvic impressions will naturally rise. In a rajasic atmosphere, you will see that, mostly the rajasic impressions come to the forefront. Likewise in a tamasic set-up only the tamasic impressions will come into play. This is how man makes progress.

He said it was fairly difficult for Sattvic impressions to come alive among the tamasic group. So all those matters are in some way governed by the interplay of the gunas, according to time, place and being.

R. *We are really satisfied for the time being!*

H.H. H.H. gives his blessings and well wishes for you and all the people connected with you to have goodness in their lives and success in the urgent needs which you have undertaken.

R. *Thank you.*

Then came the singing of the scroll written and sung by the Headmaster of the Sanskrit School; the scroll being then presented to R., with the following address:

Jaiswal's translation: Would you be pleased to receive this? (handing the scroll to R.)

As it has been one of the grateful customs here during your visits on previous occasions, again this time, under the order of Shankaracharya, the teacher who is employed in the Sanskrit Vishavidalla here, organised by Ydish shri Shupra has written this in praise of this gathering. He says this chetra, this place called Preyall is supposed to be a permanent educational centre; the seat of knowledge where Shankaracharya has been staying and where western people like you and Dr. Connell, who have come here in search of clarification of the clouds around the Atman. This discourse between you and the Shankaracharya has been extremely good. *[In relation to that he also mentions my name (J.)].*

Later on he says from his side that we are all pupils of the Guru here (meaning the Shankaracharya); we have nothing of our own, neither the knowledge, nor the questions, nor the money, nor any possessions whatever; it is all from the Grace of the Teacher himself which is coming our way. We give thanks for all this to our great Teacher—Shankaracharya.

R. *We, in return, thank you and pay tribute to all who teach under the light of the Shankaracharya. Because we,*

and many friends in the West, think it's a wonderful thing that there should be these Colleges of Sanskrit which are all the time centred on the Tradition and knowledge of the creator. We hope your influence will extend far and wide.

Then came a song of praise and peace, sung by three men, one of whom led the chant every morning after the entrance of H.H. The second sang the presentation scroll earlier.

J. This is the ceremonial praise and prayer for the peace of everyone. It is called Shantipak.

H.H. The natural quality of these Mantras is said to create peace. If there are situations where it is very necessary to evolve peace, the use of these recordings is prescribed. One would discern that after hearing these one would become peaceful and attentive.

R. We will value these recordings indeed.

शान्ति शान्ति शान्तिः

Correspondence

11 February 1970

London

Dear Jaiswal,

I am sending out a letter with Mr Allan to H.H. but for now there is just one question I would like to ask you. The reference by H.H. to the verse in the Gita—"the faithful inherit the Knowledge..."—seems to be chapter 4, verse 39, and the word for 'faithful' seems to be SRADDHA; and in a later chapter, the Lord Krishna described how the Sraddha can be of three kinds according to the predominant Guna. Am I right?

With love to Bharati and yourself,

Yours sincerely

F.C.R.

14 February 1970

R.L.Dixit

(recd. 19 February)

Dear Dr. Roles,

The strain of the journey to India and the crowd of the Mela must have affected you, more or less but I hope that you have settled down to your regular routine at home by now quite comfortably.

Here is the substance of the discourse of H.H. on the Mela grounds on 1 February, the day you took photographs. I am late in sending it as I was caught up in some teaching work in a local school where a teacher had resigned.

As the Mela is held on the sands of the Ganga, the opening sentences referred to the significance of this river in Indian thought and tradition. He said that, in general, the flow of this civilization is directed towards this river—both physically and spiritually. Explaining the nature of this ancient civilization, he said that its basis is Yoga. Yoga means union of fire. Man uniting with God is Yoga. A disciple uniting with the Guru is Yoga. A boy and a girl, uniting in wedlock is also Yoga. Yoga is true when the uniting persons never separate.

An old Guru had a number of disciples. But before he could impart full enlightenment to his last disciple, he fell seriously ill and it seemed that his end was near. The disciple asked what he should do. The Guru said that he would refuse Mukti till he had enlightened him. He kept his promise. This is Yoga on the moral plane.

According to the Hindu custom of marriage, the bride's father does his best to find a bridegroom who has all the qualities like health, wealth, beauty, education, character, status etc. All these things are looked for before the marriage. But once the marriage has been solemnized, it stands even if the qualities sought for are lost in later life. This is Yoga on the worldly plane.

Next he said that the Absolute pervades all objects, whether living or non-living. Therefore everything reflects Chaitanya (Consciousness) and nothing is Jada (lifeless, senseless). An object like a tree can teach you so much—only if you have the will to learn—that you could find yourself face to face with the Ultimate Reality or God.

A king's daughter was having a stroll in her garden, with her mother. She noticed one flower which was just budding, another which was in full bloom and yet another which had dried up and fallen down. She pointed them out to her mother. The mother said that the three flowers summed up the whole story of

life, and if she wanted further enlightenment, she should find a Guru. The girl began to search for a good Guru for herself. A cheat (imposter?) came to know all this. He posed before her as a very learned Guru and the girl requested him to initiate her in true knowledge. The cheat asked her to give him all her money and she did so at once. Then he took her to a lonely place and tied her to a tree. Then he went away, telling her that he was testing her and that she was to remain like that till he came back and untied her.

She remained like that, uncomplaining, for a long time—such was her faith in the Guru. God Vishnu was impressed by her devotion. He sent Narada to untie her but she refused, saying that only her Guru would untie her. Then Vishnu sent Narada to find that cheat. He was found and brought there. Vishnu ordered him to untie her at once and the cheat and Vishnu both stood before the girl. The girl wondered whether she should salute the ‘Guru’ first or Vishnu, because it was the ‘Guru’ who had been instrumental in bringing Vishnu to her. Thus, even a false Guru can provide us enlightenment, provided the disciple is fully devoted to him.

The guidance of holy men can always help us out of our difficulties.

A rich man had three sons, the youngest being a cripple. The father looked after the cripple well as long as he was alive. But after his death the cripple received no attention from his brothers. He was passing his days lying on the doorsteps crying for food and water. One day a holy man passed that way. The cripple told him his story and asked for advice. The holy man took him outside the village. Making him sit under a banyan tree, he asked him to remain like that for 3 days without eating or speaking to anybody. When people saw him sitting there motionless for three days, eating nothing and speaking to none, they grew curious and thought that he was a great Mahatma. Then the news spread and people from far and near came to have a look at him. Fruit and sweets brought by them as offerings were so much that a hundred men could live on them instead of one. The holy man gave him neither any mantra nor any tantra but merely by taking his shelter, the cripple’s life changed for the better.

The next story illustrated how Tyaga (giving up) leads to a happy result.

A king who had grown old decided to abdicate his throne and to go to the jungle for practising penance. He proclaimed that he would give away his kingdom to the first man he sees at 11 o’clock on the morning of the seventh day. Many people were attracted by this offer and they set out to appear before the king at the appointed hour. But the king had laid out a well constructed plan to select the most suitable person. On the way to his palace, he built a beautiful tank with lotuses blooming—so beautiful that people were tempted to stop there and have a dip into it. Then the passage led through a room which contained the best possible garments, which anybody could take. The third stop was a big dining hall with best eatables laid out. The fourth was a big sleeping room with bedding, spread out. In the fifth there was beautiful music. The sixth contained gold and jewellery. At all these places people stopped to help themselves and got late. But one man, who started to meet the king last, overcame all these temptations. The king formally handed over his throne to this man and went away to the jungle. The first act of the new king was to put under arrest all the persons who had come to see the previous king, as they had taken things which did not belong to them. Thus Tyaga brought him a kingdom.

We want pleasures but we get pain instead. This is so, because the pleasures contain the seeds of pain. The seeds of a thorny plant do not show any thorns. The thorns appear only after the seed has germinated and has grown up into a tree.

I hope this account would meet your requirements.

With best regards,

Yours sincerely,

R. L. Dixit.

19 February 1970

Varanasi

Dear Dr. Roles,

I once read a saying in a local church: "I may be wrong and you may be right, but if this separates us, then I must say, we both are wrong". I like to hold this as a creed and for this reason I can assure you that in search for Truth we shall always be friends. More so, for it is a privilege to me to have your friendship.

Your references to the faithful (Shraddha) are right. In the 17th chapter, the three types of faithful are mentioned according to the Gunas prevailing in their beings. Your letter to H.H. will be immediately put before him and the answer will of course be forwarded to you.

We haven't yet been blessed with a proper accommodation. I hope Mr. & Mrs. Allan will keep H.H. busy with new questions.

With best regards from both of us.

Sincerely yours,

Jaiswal S.M.

25 February 1970

London

Dear Mr. Dixit,

This is just to acknowledge the delightful synopsis and translation of the Shankaracharya's talk at the Mela on our last Sunday afternoon which you so kindly took for us. This account of yours must have crossed with my letter to you but I just want you to know that it was received safely.

On Monday Mr. & Mrs. Allan flew off to India so you will probably be seeing them shortly. Dr. Connell has been trying to put out some lines in connection with your son.

All good wishes,

Yours sincerely,

F.C.R.

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