

## *Correspondence*

*23 April 1970*

*London*

Dear Jaiswal,

...Now for a question which I know will interest you. There is obviously a difference between the description of the Law of Three in terms of Gunas and our Western description of Three Forces. I would like to know anything you can tell me about the root meaning of the word 'guna' though I am sure I have asked you this before. It seems to be applied to matter—every piece of matter in the universe is said to be composed of three strands, like a rope with three strands of different colour. Is this true in your opinion or would you like to ask H.H? My own belief is that as long as one realises that the word 'force' or the word 'guna' is a symbol of something which includes both force and matter—as our System says, matter of a certain density conducting a mixture of three different forces.

The other apparent difference is also easily resolved. Our System here talks about the order of action of the Three Forces, whereas H.H. speaks of them as always being present but one or the other predominating. Each of these descriptions is true but relative to the time sense of the observer. In something instantaneous like an explosion or an idea appearing in the subtle world, they appear to be simultaneously present; but in some of H.H's examples like the three stages of a disease or the long delay between a crime and its punishment, they appear to be drawn out in time.

Things are going well for me again after a period of being confused by the enormous amount of new material given on our last visit. If you are seeing H.H., I would be most grateful if you could convey to him that as a practical guide for myself each day, the description of Ahankar being governed by the three Gunas is a wonderful help.

The Allans and David Connell join me in sending love to you both.

F.C.R.

*26 May 1970*

*London*

Dear Jaiswal,

Do you think you will be seeing H.H. sometime soon in Allahabad? and would there be a chance to put some fresh questions in place of those former questions which seem to have received an answer?

Recently there have been a number of really difficult situations and problems in relation to our group here and for the solutions I have had to call on all possible help on non physical level. To get this, it seems to be necessary every day to read some passages from his discourses and to do an extra hour's meditation in the stillness of the night. So far the outcome has always been good beyond expectation. But one cannot stay still, one must continuously improve in Being and Knowledge and one longs for closer communion with the Guru and the Atman. Would H.H. give any further advice on these three topics which have been of the greatest assistance:

1. That the Atman alone is real and looks on at all the changing events and situations as at a passing show, without getting involved.
2. Though the Absolute is unrestricted, a man on the way to Realization must always take the gentle and rea-

sonable line, realizing that people with hard hearts or those who do bad deeds have acted in ignorance; and:

3. As mentioned to the Allans' there is "a source which differentiates between pure and impure Maya, when there arises within an individual with sufficient Sattva, a voice ('the call of the Self') to indicate whether this undertaking is right or wrong".

F.C.R.

*Letter dated July from F.C.R. missing*

21 July 1970

Allahabad

Dear Dr. Roles,

I conveyed your message to H.H. this morning. He said that Jaiswal had telephoned to him about your questions and that he would look into them when he gets them from Jaiswal.

H.H. is doing his Chaturmasa here, during which he does not travel. So, he would be here for quite long.

I thank you for the comments I had asked. Some of the observations you have sent are of very special value to me.

Yours ever,

R.L.Dixit.

### ***'Yoga' Classes***

The Shankaracharya distinguishes 'serious Yoga' from 'playing at Yoga' (like the keep fit so-called Hatha Yoga classes so prevalent nowadays in all countries).

Serious Yoga is a full time 'way of life'—one of the three traditional 'Ways'—Way of Knowledge (Yoga), Way of Devotion or Love and Way of Action—which are each given six chapters in the Bhagavad Gita. Traditional Yoga has eight steps of which the first two involve codes of behaviour, incompatible with Western-style life today; and the next three steps are highly dangerous since they involve posture (Asana), breathing (Pranayama) and prolonged attention on one part of the body (Pratyahara). Only at the sixth step was a Yogi allowed to meditate (Dharana, Dhyana or Transcendental Meditation and Samadhi). There have always been variations of the same Eightfold System for different types of people such as Jnana-Yoga (Knowledge), Bhakti Yoga (Devotion), Karma Yoga for householders and Hatha Yoga for magical powers produced by severe physical disciplines.

Our Meditation System comes from Raja-Yoga (Yoga of Consciousness) the 'King of the Yogas'. In addition there is a 'Fourth Way' for which our meditation has been adapted and because there is very little of the original Yoga in it, it is compatible with the ordinary life of a householder and eventually covers all those 8 steps.

About "playing at Yoga" he answered an enquiry of mine by letter in these words (1970):

"People should not be prevented from attending classes of Hatha-Yoga, so called. It is all a question of individual capacities, inclinations, convenience, ways of life etc. But keeping to one path is obviously best; since one path followed at one time and changed to another path at some other time can take us nowhere.

In the great majority of cases, however, the system of internal meditation and Self-knowledge will be found an easier way to Self-realization than any external means; since the latter have to be specially prescribed for each individual case like medical treatment after thorough diagnosis—otherwise a good medicine can do harm."

*11 August 1970*

*London*

My Dear Jaiswal,

If you had time perhaps you would relay the following to H.H. because it is more close in my own situation than the others I sent you.

Since the end of our term three weeks ago, I have enjoyed the peace at home by the river with few special duties to perform. An answer of his that you translated at a talk in 1968 seems to show very concisely what needs to be done in such a situation:

“Firstly the subtle body should become pure and secondly it should remain stable so that the mind does not move from one subject to others; it should be able to attend continuously to one point (like the Arrowmaker). And, thirdly, the outer influences are responsible for creating a situation to allow crystallization to take place. This outer influence is a complex subject in itself.”

Would he give any further guidance now on how to practise this more intently? That would also help a number of people who come to informal meetings for meditation once a week in the holiday period.

It connects, in my experience, with the concluding remark of Prajapati to his son Kach in the story about ‘giving up’ (1967):

“To give up all, you have only to give up the feeling of giving up. This, your Ahankar, who is trying to give up everything else, is still with you. Once you give up Ahankar, there is nothing of yours to give up.”

In moments of bliss during half hours or in the stillness of the night the whole attention sometimes goes to the Atman and away from “anything of mine”. Is this the beginning of what he means?

Affectionately yours,

F.C.R.

*18 August 1970*

*Allahabad*

*From Mr Dixit to Dr. Connell*

### ***Discourse on Meditation and Param Atman***

Meditation—meditator—and the object of meditation: these three always go together. There can be no meditation if either the meditator or the object of meditation are not there. The object of meditation is Param-Atman, the ultimate truth, the absolute truth, and the one and only Truth that has real existence.

There is no such thing as the ‘world’\* from the point of view of real existence. Yet we see a ‘world’ around us. This seeing is like seeing a mirage—because the world we see is not what it appears to be. (We only see, at a conjuror’s show, what the conjuror intends us to see.)

Used in the same sense as Christ’s words: “In the world ye will have tribulation; but be of good cheer, I have overcome the world.”

Unreal though a mirage is, yet we cannot dispel it by any physical means. That is, we cannot dig it out with a spade or blow it away with artillery. As it is due to certain conditions of light it goes away only when those

conditions have gone. Similarly, the mirage of the ‘world’ is due to certain conditions of ignorance, and it goes away only when that ignorance is gone.

Consider a sugar-cube; the real thing about it is its sweetness. Its form is irrelevant—whether it is cubical or round or granulated or any other shape. Now the Manas (‘computer mind’) is incapable of imagining ‘sweetness’, though it is real. It can, however, imagine objects having the property of sweetness—like sugar-cube or fruit or pudding; and these, in turn, enable us to realise what sweetness is. Thus to get at the abstract we take the help of material forms, the concrete; to get at the extra-sensory we go from the sensory object. Similarly, we meditate with the help of a ‘mantra’, which is sensation of sound, in order to get at something which is otherwise beyond the reach of the human mind—the Param-Atman.

Let us revert to the sugar-cube. The sugar-cube comes from sugar; sugar comes from sugar-cane; sugar-cane comes from soil, water, air, light, etc. Carrying on the argument “this comes from that, that from that ....”, etc., we ultimately trace the origin of the sugar-cube to the ‘Avyakta’ (‘Unmanifested Nature’). Then the origin of the sugar-cube, which we can perceive through our senses, lies in Avyakta, which we never could perceive through our senses. Similarly, all perceptible phenomena (collectively called ‘the world’) originated from Avyakta, and will finally merge into Avyakta. This is the view of the tradition of the Shankaracharyas.

We want to contemplate on the Param-Atman. As it is the source of all greatness, its own greatness must be infinite. As it is the source of all happiness, its own happiness must be boundless. As it is the source of all beauty, its own beauty must be—we do not know. But how could we ever contemplate on such a Param-Atman, whose qualities and nature are thus beyond the utmost stretch of human imagination?

This was the question which was naturally put by Arjuna to the Lord Krishna, and the answer is contained in the Bhagavad Gita Chapter 10, verses 20-42.

Here is a translation of a few of those verses:

“O Arjuna! I am the Self, seated in the hearts of all beings; I am the beginning, and the Life, and I am the end of them all.

Of the Scriptures I am the Hymns; I am the Electric Force in the powers of Nature; of the senses I am the registering mind; and I am the Intelligence in all that lives.

Among the vital forces I am Life itself; I am Mammon to the heathen and godless; I am the energy in fire, earth, wind, heaven, sun, moon and planets ...

I am all-devouring Death; I am the Origin of all that may happen; I am fame, fortune, speech, memory, intellect, constancy and forgiveness.

I am the gambling of the cheat, and the splendour of the splendid; I am Victory; I am Effort; and I am the Purity of the pure ...

Whatever is glorious, excellent, beautiful or mighty, be assured that it comes from only a part of My splendour.

But what is the use of all these details to you? O Arjuna! Enough that I sustain all this world with only a fragment of Myself!”

### *Discourse Continues*

All this implies that by thinking of the most powerful manifest thing as only a tiny particle of Param-Atman’s power; by thinking of the most beautiful object we can, and then treating it as a mere atom of Param-Atman’s beauty and so on, we can gradually find our way to the Param-Atman. Thus, starting from sensory objects and rising higher and higher, we reach a state where all difference between sensory and ultra-sensory, between definable and undefinable has faded away from us.

Then, what to ordinary people are different forms and shapes, are to a fully-realised person all manifestations of one and the same Param-Atman. What he sees then, around himself and within himself, is Param-Atman, and not the mirage which we call 'the world'. Such a man would welcome heat and cold, pleasure and pain, fortune and misfortune—all alike, because all are manifestations of Param-Atman.

*19 August 1970*

*Allahabad*

Dear Dr. Roles,

I am glad to hear from you. I saw H.H. this morning with your questions. Here is his message to you.

We are happy to hear from you. Your letter has been carefully considered. The main thing you seem to want in it is some technique to make Dhyana more stable.

As far as the disturbing influences of Rajoguna and Tamoguna are concerned, they have to be taken as natural. Their unsteadiness, or increase and decrease, are equally natural. But that particular Guna, which is of more interest to us than the other two manifests itself more clearly in the Antahkarana. The other two, though present, are dimmer. In order that Sattva may predominate the technique is to engage ourselves more and more in good thoughts, holy prayers, contemplation of joy, remembrance of noble people, etc. The advent of one feeling dispels the other automatically. But, for this one's own efforts do not help much, as you say. It is the existence of wholesome impressions on one's mind that is helpful.

Voluntary effort to make Chitta stay in a particular state does not succeed because use of force is not the method. It is far easier to divert the flow of thoughts, than to stop it. Therefore, without any undue strain, let us give to the Chitta some wholesome material in the shape of some holy memories and thoughts of joy. The more we do so, the more the Dhyana would stay.

In order to keep our mental balance unaffected by the entanglements of the world and by the contact of entangled people, we should consider ourselves above all of them and separate from all of them. If we allow ourselves to be drowned in other people's thoughts and circumstances, then we shall forget our own powers and capabilities. And this forgetting of one's powers and capabilities turns a lion into a lamb and is the root of all trouble.

About the lotuses in the heart and between the eye-brows (the Chakras, as they are called), H.H. says that they become important in Ashtanga Yoga, which is a different system. In your system, which comes under Raj Yoga, both centres are equally good. As sticking to one thing is better, H.H. suggests that you continue with your present centre, the Lotus of the heart.

H.H. has now received the questions which you sent to Jaiswal. He is studying them.

Yesterday, I sent a report of a discourse by H.H. on meditation and Param-Atman to Dr. Connell. I think you will also see it. I am on the look out for more of such talks by H.H., as Dr. Connell likes to have them. But H.H. generally speaks on Bhakti to suit the tastes of the type of audience present.

I enjoyed receiving your letter and replying to it. I send my best regards to your good self and to the rest of the circle. I hope you are quite well.

Yours ever,

R. Dixit.

27 August 1970

London

Dear Mr. Dixit,

Many thanks for sending me the answers so quickly—they were exactly what was needed. Would you please convey this to him and ask him not to waste his previous time studying those previous questions sent through Jaiswal. They were all due to obscurity of thought shutting out the light of experience and they should just be burnt! The answers came long ago as I sent to him through Jaiswal *the day before* I got this letter of yours!

It seems that my Ahankar persuades the Buddhi to dive into the Kshetra, whereas it should be concerned with getting to know the Kshetrajna! That being so, the ‘prescription for happiness’ I asked for is all contained in the first shloka of the first Upanishad as H.H. said.

“Whatever lives is full of the Creator; claim nothing; enjoy; do not covet his property”.

Sri Shankara’s wonderful Dakshina-Murti also contains all the necessary knowledge without any words at all!

I am very grateful and I hope others will be also.

Yours with warm regards,

F.C.R.

30 August 1970

Allahabad

Reply from H.H. via Jaiswal

*Your first question related to his previous statement that the Atman alone is real and looks on all the changing events and situations as at a passing show, without getting involved.*

H.H. In order to appreciate the Self described in the Upanishads, one needs simple methods. Many such descriptions have been given in the past but more light can now be thrown on the subject. The states of consciousness experienced in dreams, deep sleep, awake and Samadhi etc., are governed by the influx of Sattva, Rajas, and Tamas in individuals, places, situations and things. They all undergo change but the observer who sees them as ‘passing show’ always remains the same. This observer never registers any change in itself. If any modification appears, then this happens to the individual ego (Ahankar) which is its nature. In pure ego or consciousness (Shuddha Ahankar) there would be no appreciable change.

For example, pure gold always remains gold while its forms and names are liable to many modifications. The sky remains the same while storms, clouds, rains, keep on modifying the view, and yet do not affect the sky in any way. The waves in the ocean cause no loss or gain to it. The waves are only on the surface; at the bottom of the deep blue sea there is complete stillness. In the same way all these passing shows of the gunas do not modify the Atman but only provide variety in its appearance.

*Q.2. Though the Absolute is unrestricted, a man on the way to Realization must always take the gentle and reasonable line, realizing that people with hard hearts or those who do bad deeds have acted in ignorance.*

H.H. Though the Absolute is unrestricted, a man on the way to realization must always take the gentle and reasonable line, realising that people with hard hearts or those who do bad deeds have acted in ignorance.

One who takes to the 'way' must be liberal in dealing with the ordinary men by virtue of the light of the Self which shines in him, on the way and on the universe. The fact is that the ignorant is playing his part in ignorance while the wayfarer plays his part of the drama in full light of knowledge. Both are acting according to their nature. The ignorant may if he likes keep on modifying his act and in doing so, he spoils it, but the wise must do only what is necessary and not be affected by the modification. The wise know well that all this is only the Play; and if the ignorant take it seriously and act violently or against the rules, it is only for the wise to understand the situation and grace the occasion with compassion, thus saving the scene from getting worse.

Here is an illustration:

A holy man was crossing a river in a boat. On the same boat were a few others who were mischievous and wicked. The holy man heard a voice saying that since the wicked men are troubling you, the boat can be overturned to drown these wicked men. The holy man said, "If it is necessary to intervene in any way, then, Oh God! why not turn their mind to goodness, so that they may refrain from doing what they are used to." The wise and the good always prefer to try to improve the situation and transform wrong-doers rather than punish them.

One should act from Sattva, faith and simple goodness in all situations in the world and keep to this line without bothering about the wicked men but always be working to eradicate the wickedness.

*Q.3. As mentioned to the Allans' there is 'a source' which differentiates between 'pure and impure Maya', when there arises within an individual with sufficient Sattva, a voice ('the call of the Self') to indicate whether this undertaking is right or wrong.*

H.H. This question relates to Maya. The source to evaluate purity and impurity of situations is experienced when Sattva is available in abundance. Just as in good light, one can go along the road, avoiding obstacles and drive fast, medium or slow as one wants and reach one's destination in good time. So under the Sattvic light of the Buddhi, one can easily do one's job by knowing and seeing the obstacles and shortcomings presented by the influx of gunas and avoiding them. On the other hand, people with Rajas and Tamas predominating do not usually see their way clearly and crash against the obstacles, finally losing their way and going astray. Thus only under the predominance of Sattva can the journey of life be smooth, peaceful, safe and pleasant.

*Q. (11 August) How to practise so as to be able to attend with fullness of mind to a subject, like the arrowmaker?*

H.H. People differ in their disposition for some are more naturally able to attend to their subject than others. Those who are naturally able to take on their subject for consideration will benefit more if they can give up the feeling of authorship. In such a situation one simply does a job because it is necessary that it should be done, without claiming the credit as due to one's cleverness or efficiency, or power or wisdom; then the attachments to his work and his ego are broken down. This releases the most subtle forces available to the subtle body and facilitates complete attention during and after the work and the job is done better without loss of any energy. This in turn reserves energy to be applied for further work and makes the energy last for a longer time.

Those who cannot do so have to learn attention from the physical level. They should find out what they like to do most and attend to that as much as possible and regularly. This will give them a taste of good work and also of attention. Only by practice can people in such cases learn to attend to some work and attend to it for a longer time. This pre-supposes that they do really want to learn. If the desire is not strong, then the difficulties will be too great and all one can do is to impress on their mind the value, honour, goodness and pleasure of doing good work. Once a strong desire is created, then people can take to continuous work, otherwise a little enthusiasm does not go a long way. *Thus attention at the physical level is the stepping stone for the subtle level.*

Having come to the subtle level, one need only give up the feeling of authorship and attend to any thing that comes one's way, as stated previously.

Practice and renunciations are the only tool for goodness at all levels.

Shankaracharya.

*1 September 1970*

*London*

Dear Mr. Dixit,

Dr. Connell and I are very grateful for the translation of the talk about Param Atman over which you took so much trouble. It could be very valuable to us. Anything else you have time to send us of H.H.'s words, no matter on what subject, would always be welcome.

Please understand that I am not at all against Bhakti in the sense of devotion; I would like to be devoted and welcome anything that he says that would help. What we are anxious about here is to avoid more Indian words because we barely understand the words we have already been given!

I want to clear up the trouble you are having about my address. I only gave you my home address in Twickenham because the office at Colet House has been closed during the summer vacation, but either address would equally find me at ordinary times. My home is, as you say, very near London. It is on the River Thames and takes less than half an hour from there to Colet by car.

I understand it is very hot with you as the monsoon has avoided you; but hope your little family are getting through it and that you will have some rain soon.

Again with many thanks,

Yours sincerely,

F.C.R.

*3 September 1970*

*Allahabad*

Dear Dr. Roles,

I have conveyed your message to H.H. He sends you his blessings, adding that he has given to Shri Jaiswal complete answers to all your questions you sent through him in your two letters. He also said that Jaiswal has met him recently and that he would be flying back to London on 10 September. Thus he expects that you would get your answers soon.

Many thank for your kindly sending me the report on cosmologists' discussion. I have read it with great interest. I have every respect for Prof. Hoyle and his equations reported by the Daily Telegraph. As you know, our ancients have called mathematics as the 'Divine Eye'. If I am not too sanguine, I would hope for the day when another break-through is achieved in mathematical analysis (without going mad)—leading to some new and more powerful tool—which brings us face to face with the real 'Knower'. I therefore wish them good luck in their efforts.

Among my old papers I recently found a copy of the statement which the preceding Shankaracharya (H.H. Swami Brahmananda) gave to the press in September 1945, when reporters approached him for his views on the defeat of Hitler. I am thinking of translating it for you, as you might be interested in it. But it would take some time to do it as it is somewhat difficult. He might be right, as the nuclear weaponry and all its delivery systems have not been able to 'deliver the goods' in the 25 years since.



H.H. is continuing to stay at Allahabad for another month and a half.  
Yours with affectionate regards,  
R. L. Dixit.

*24 September 1970  
London*

Dear Jaiswal,

I wonder if you would find time to write to H.H. in your own words but something along this line:

I have had a talk on the telephone with the doctor since coming back to England and he would like me to write to you. First to say that he hopes you got his last letter which I sent to you before leaving Benares and that it was on the right lines. It doesn't really need any answer by letter.

Secondly, he wants you to know how much value is coming to him from Shri Shankara's marvellous 'Dakshina-Murti' about which you spoke in answer to a question by Dr Connell last January, together with the first shloka of the Isa Upanishad. It seems to contain all that is needed to know for Self-Realization and from there one could start to talk to almost anybody in ordinary English or any other language in answer to their questions. He regards it as a precious thing which should only be given to a few people when they are ready for it. Would H.H. agree.

Yours affectionately,  
F.C.R.

*24 September 1970  
London*

Dear Mr. Dixit,

If you are seeing the Shankaracharya, do thank him with all my heart for his beautiful answers to my questions which awaited me on return from a holiday by the sea. I am still getting deeper into these answers which are very much what is needed and no doubt more questions will come, I am so glad to know he is to be in Allahabad during October.

My wife and I had a lovely fortnight in complete peace and freedom from problems on an island in the Mediterranean where we simply swam in the sea all day and during the evening watched the splendid show of the sunsets on the cliffs and the passage of the planets and the moon, which though different in time and place every night were all connected together by law and part of the Creator. We also took with us a volume of H.H.'s discourses, the Upanishads and Bhagavad Gita; and the effect of the peaceful meditations is still lasting although we have already become very busy with all the people and the work that has to be done. All, including the Allans and Dr Connell, send affectionate respects.

Hope all goes well with you and your family and that the extreme heat is now over. The Western world seems to be getting into worse and worse turmoil!

Yours ever,  
F.C.R.

30 September 1970

London

Dear Mr. Dixit,

As the paper (70/21) with which all our groups are beginning this season came from the address which you so kindly translated for Dr. Connell, I thought you would be interested in seeing how we are trying to use it. I would very much like to hear your comments as a scientist.

Also if there are any points about which you feel we are wrong about the idea of Param Atman, do you think you would be able to ask H.H.? It is of course far too much to expect you to translate the whole thing or for him to read such stuff but we are always grateful for any information you can glean.

Yours gratefully,  
F.C.R.

9 October 1970

London

Dear Dixit,

I haven't really put a definite question to the Jagad Guru and it seems such a waste when there he is in Allahabad until the end of October. Could you possibly convey the following messages to him, if you get a chance:

Your Holiness, everything has been going so well with us—unexpected solutions to problems, many new people coming, perhaps even improvement in our giving of the meditation though that is far from what it could be still. We tend to give it to people who are not really ready for it and haven't enough Sattva to keep it going.

The trouble is that when everything goes so well—there seems to be an unholy alliance between the false Ahankar and the Buddhi so that melting of the heart needs to take place. One turns then to your discourses of which we have five volumes and every page seems to contain the answer to a question so that one almost cannot think of any new question that you have not already answered in full. How can one ensure that one is paying attention to practising the teaching for oneself instead of being deceived into thinking about what one will say to others?

Quite a lot of people seem to want to come and meditate with me instead of merely talk. Is this in accordance with the Tradition and is it one of the forms of Satsang? It does me good because it makes me meditate more and with more strict attention. The idea you gave in a recent talk about Param Atman being the object of meditation greatly helped many of us.

I wonder whether you had a letter from London which I asked Jaiswal to express to you? He is so busy with his Sanskrit teaching that it is difficult to have any contact.

I had planned to ask you if I could come with one or two people next October, that is in a year's time but if I don't improve my Being I may have to ask you to see me when you are in Allahabad around February though I know this isn't so good a time for you.

With respectful love and thanks from many grateful people.  
Yours truly,  
F.C.R.

11 October 1970

Allahabad

Dear Dr. Roles,

I have received your letters of 24th and 30th September and have conveyed your thanks to H.H. who is still here. Also:

It is good I have been able to send you something for your autumn session and as a scientist, I fully agree with your introduction to the concept of Param-Atman. As only Atman has figured so far in our correspondence, I was wondering how your groups would receive this new concept now. The reaction seems to have been good.

I think it would be better if I got some further elaboration from H.H. himself on the concept of Atman/Param Atman etc. Therefore, keeping in mind what you and Dr. Connell have written to me recently I propose to gather the views of H.H. on the following subjects for sending them on to you next time:

1. Atman and Param-Atman
2. Brahman and Param-Brahman
3. World as a mirage
4. The concept of Bhakti

While speaking on some topic last time he remarked “When a hot piece of iron cools down, its hardness is left behind and its heat energy merges into its original state.” I was very much impressed by the scientific significance of this statement because conduction, convection and radiation all tend to restore the original thermal equilibrium of the universe.

H.H. has gone to Varanasi yesterday and he has promised to tell me something on the four subjects when he comes back in a few days.

I have also sent you a translation of the address of the previous Shankaracharya to press reporters in 1945 on the termination of the II World War.

Yours ever,  
R.L. Dixit.

20 October 1970

Allahabad

Dear Dr. Roles,

After I had written to you on 11th October, H.H. had gone away for about a week and returned last night. In the meantime I got your letters of 9th and 11th October. I saw him with the letters this morning. He said that he was going away again this evening and would return on 26th, then stay here for about a week. He has therefore asked me to meet him again with your letters on 27th morning.

But I had a brief talk with him about how you have tried to explain Param-Atman to your group, “The sum-total of all the Atmans of all individual living beings, past, present and to come is Param-Atman.”

He said, “In a way you can think like that. But you might add that:

1. Param-Atman is the Atman of the whole universe—living and non-living, conceivable and inconceivable.
2. Atman is the image of the Param-Atman, possessing all the properties of the Param-Atman, just as an image of the sun possesses all the properties of the sun such as heat, light etc.

3. The Atman, in association with the Buddhi (impure), may seem to be under worldly bondages (such as the body), but Param-Atman is beyond all such things.”

About your letter from London sent through Shri Jaiswal, he said the he had received one about your proposed visit in January next and that he had replied to it. That is, he would be here from mid January to mid February when he can give you time as usual in case you wish to come. He hopes you have received the reply by now. Incidentally, it would be the Magh Mela again as last time during your visit.\* By the way, I am also trying to set up a weather exhibition there in co-ordination with the Indian Meteorological Department. If it materialises, I would be somewhat busy. But I think I can still be of some service to you.

I shall write to you again next week after discussing your points further with H.H. on 27th, including your question—“How the realized Man would speak and act in the given situation....”

In the meantime it might interest you to look up chapter 14, verses 22—27 in Shrimad Bhagavad Gita, where Arjuna asks the same question and Krishna replies. Of course you must have read it already.

H.H. would be away for two months from early November. I shall be glad to send you answers to any questions which arrive by then and subsequent questions may be taken up during your personal visit in January.

With all best wishes,

Yours ever,

R. L. Dixit.

\* It is likely to be bigger this year as it is the Ardha-Kumbh year.

*23 October 1970*

*London*

Dear Mr. Dixit,

Thank you very much for your letter of the 11th. We shall of course be interested in the answers H.H. gives to the four questions on his return from Varanasi; but I would like him to know that we feel he has already given us very much material about Param-Brahman and Param-Atman and all we need is encouragement to put into practice his wonderful suggestion in the talk you relayed to us.

Yours sincerely,

F.C.R.

*29 October 1970*

*London*

Dear Jaiswal,

I don't think it will be necessary to trouble you to come all this way in person now as I have had messages from H.H. which answer some of the questions I was going to ask you:

“About your letter from London sent through Shri Jaiswal, he said that he had received one about your proposed visit in January next and that he had replied to it. That is, he would be here from mid-January to mid-February when he can give you time as usual in case you wish to come. He hopes you have received the reply by now. Incidentally it would be the Magh Mela again as last time during your visit. It is likely to be bigger this year as it is the Ardha-Kumbh year.”

I have shown the latest letter to Allan and we wonder whether you have had that message or not? H.H. has told us that he is to be away from Allahabad all November and December and I wondered whether this had interfered with the possibility that Mr. MacLaren might see him at Christmas. I would not want our visit to interfere with Mr. MacLaren's plans in any way. As H.H. was due to return to Allahabad on 26 October and stay for about a week, now would be your chance to write to him and say if you like that, I would be very happy to go at the same time as Mr. MacLaren or wait until after his visit or whatever would suit Mr. MacLaren and of course H.H. himself. As I wrote to you in my letter, I have lost all unfriendly feelings and would not interfere in any way.

Mr. Allan and I would, for instance be perfectly happy to postpone our visit until next Autumn if it was going to be too much of a strain on H.H. to deal with the big Mela as well as us.

Yours affectionately,

F.C.R.

*19 November 1970*

*Allahabad*

*Answer to letter from D.C. dated 7 November*

*Q.1. In the children's game of seeking the treasure, or hunt the thimble, with the child blindfolded, we say 'hot' or 'cold' to guide them to the treasure. In my search for the Atman I would like someone to say 'hot' or 'cold' to guide my steps. My passion is increasingly to recognise the Atman.*

H.H. In the Antahkarana of each person, there lives the Param-Atman along with the Jiva-Atman for the purpose of guidance. Therefore, we get a guiding voice from time to time when we are in difficulties. In order to hear that inner voice, we should pray to the All-knowing Param-Atman in solitude with a settled mind. Then an answer, to bring us face to face with success is sure to come forth. To those maintaining a special relationship with the Param-Atman, the Param-Atman sometimes reveals Himself in a special form in the external world. Therefore, what we have to do is to take guidance in our Antahkarana from that immense source of power, the Param-Atman, with fullest concentration of mind and humility. If we do so, then the question of hunting for treasure with eyes blindfolded would not arise.

You (D.C.) have said, "But my efforts seem ineffectual. Like digging a very large field .... It sometimes seems the spade is not enough—a tractor is required!"

On this point he observes as follows: After all, the field you speak of is by no means too large for the Buddhi. All fields are smaller than Buddhi, all lying within the area of Manas; then both of them, together with the power of Atman appear small and we feel small in every field of life. If, instead, we feel that we are great, we are infinite and that all the possible fields come within our own Manas and Buddhi, then our Manas and Buddhi give an appropriate decision on each problem at once. But this is possible only if we do not try to restrict or to imprison the Manas and the Buddhi in this small body.

Atman contains Buddhi, Buddhi contains Manas and Manas contains the body. But ordinarily people think the other way round, i.e. that it is the body which contains all that. Here lies the mistake: the moment we take a broad view of our Manas and Buddhi, the whole universe goes into it.

The manager of an estate gets on well only by listening to the voice of the proprietor. Similarly, for a body-bearing individual, it is beneficial to recognise the Voice of the Param-Atman that lives in his Antahkarana. People endowed with higher intelligence recognise the Voice of the Param-Atman. Ordinary people can get this guidance through prayers and solitude. And this guidance can solve the hardest of problems. The small spade you mention is after all a child of the 'big iron'. If it calls for the help of the 'big iron', that help would not be denied

in view of the relationship between the two. Then the small spade would do the work of the tractor all right.

A story illustrates how great powers come to the help of the small in the event of a firm determination:

A pair of birds lived by the seashore, and laid their eggs on a high rock. One day huge waves arose and washed the eggs away. The birds were very much pained at this uncalled-for act of cruelty on the part of the sea, and they made up their mind to fill it up. They took a little sea water in their beaks and dropped it on land, and took a little sand from the land and dropped it into the sea. They did this from morning till evening and day after day.

One day a great saint named Agastya appeared there and he asked them how they hoped to fill up the sea with such attempts. The birds replied that, since the sea had swept away their children without any provocation, they would go on trying to fill up the sea all their life. Even after death they would wish to be born again and again to continue that work till it was completed. The saint was surprised and impressed with such a firm determination on the part of those two tiny birds. As he had supernatural powers to dry up the sea, he ordered it to return the bird's eggs at once. The waves deposited the eggs back on the rock.

This is just a fairy-story. Now we shall examine what represents what here. The saint was Param-Atman. The birds were man. The sea was the world. And man's true and firm aspirations were the eggs. When man (the birds of this story) sets himself on a true and unshakeable purpose, then the Param-Atman (the saint) gives him full assistance, and problems (the waves of the sea) bow down in submission.

*8 January 1971*

*Varanasi*

Dear Dr. Roles,

After seeing H.H. I sent a cable to you from Allahabad. I only hope it conveyed the message.

H.H. said that meeting in Joshimath would not be possible because there are governmental restrictions and at present the restrictions are unsurmountable. So, it seems, you will have to be contented with sattva available at Allahabad. Here again, this time because of the Mela, H.H. will be busy but this does not seem to bother him in the least. He is gladly prepared to give you audience in the morning which will be free of disturbances. Only the special days like 14 January, 26 January or 10 February would be difficult, which in any (case) does not come in your way. You can start on 27 January and finish before 10th. The other practical problems of special discipline towards realisation of the self, he says, that more than enough knowledge and practical discipline has been imparted which should suffice only if put into practice. There is no further short cut and the miraculous mediums he would not resort (to) for they certainly cut short the process but never lead to full realisation. He emphasises again and again that disciple must work himself and realise himself. No one can realise the self for anyone else. He then went on to say that you should take up the journey only if you feel the need. Realisation of this need is a part of the work but let the need be real and then one must act accordingly. You must make sure that you want his guidance towards certain matters of discipline, meditation or knowledge or even just be in his company. All these are good and worth making a journey but they must be real.

I have a hunch that I will have the pleasure to hear H.H.'s answers to your questions. I must say, nothing would give me more pleasure than being the telephone operator between the two of you. Don't forget to bring your camera.

With best regards from,

Jaiswal.

21 January 1971

London

Dear Mr. Dixit,

Please convey to the Shankaracharya my great thanks for his two messages which have given us so much encouragement that there seems to be plenty to do for some time to come. Nevertheless Mr. Allan and I would not neglect any opportunity which came our way for additional help in putting the practice through, so we will always be glad to know anything you hear of his plans.

Thank you also for the great trouble you must have taken in translating verbatim the whole of the Programme as well as my letters. Of course, if you feel well enough and inclined to listen to any of H.H.'s talks at the Mela, we would be delighted to have a synopsis. The ones you did before have been of such value to so many people—they were just right.

Please assure Raganath Singh that we did not forget him. We sent prints of the photographs he wanted but they must have got lost in the post. So when I can manage to get fresh prints from the colour transparencies (which takes time) I had better post them to you for safety.

Again, good wishes to you and the family,

Yours gratefully,

F.C.R.

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