

17 April 1972  
Wellington  
New Zealand

Dear Dr. Roles,

I have felt the need to write to you about Meditation. Recently I visited London at the request of Mr. Maclaren; while in London I was told of a change in the sound of the Mantra.

You taught me the Mantra was 'RAM', the word I was asked to pronounce in London was the following 'RAMA'. In other words a short vowel has been added to the Mantra. I asked Mr. MacLaren what word I should give to those whom I initiate. He said I was to give the RAMA. Since being back I have done two lots of initiations with the short vowel on the end but it does not seem right and has troubled me very much. I would be very grateful of your guidance on this, as you gave at the ceremony, and the word.

I find in Meditation itself a desire to say with the RAM sound as it goes naturally into a hum, where the addition of the short vowel to the Mantra is a little more disjointed.

N.G.Howitt.

2 May 1972  
Allahabad

Dear Dr. Roles,

This is in reply to your letter of 17 April, sending questions from Mrs. Sundaraj. H.H. returned to Allahabad from his tour a few days ago.

*Q. What is it that really divides the physical from the subtle, the subtle from the causal, and all these three from Pure Consciousness itself? Is it energy?*

*Is thought in the subtle body?*

*Does everyone have a physical, subtle and causal body? If the energy of matter in a chair is raised does it become subtle?*

*What is the difference between matter and consciousness? What has all this got to do with Self-Realization?*

H.H. Physical, subtle and causal are just three states in which a Being lives. The dividing line between them exists as a natural phenomenon but it is not energy. Thought is in Buddhi. Everyone has a physical, subtle and causal body. The question about raising the energy of a chair is too hypothetical as the three states are not interchangeable. The difference between matter and Consciousness is that of cause and effect. The object of knowing all this is that it is helpful in attaining Self-Realization.

*Q. Regarding the three worlds we live in, I have often wondered about the difference between the physical and subtle worlds. The other day I tried out a recipe, I found that at every step of making the dish, it was not going as it was meant to. Could I take it that the recipe was in the subtle world and the act of cooking was in the physical world? It just struck me at that time how easy it was mentally and how different it was physically!*

H.H. The making of the dish was not going as it was meant to, because the Buddhi was not helping enough. Apart from Buddhi, the factor of Prarabdha also comes in with regard to success in doing a thing. If Buddhi and Prarabdha both support a physical act, things go as desired and success is inevitable.

For the present, H.H. is staying here till 14th May. Your letter of 28th April and the cheque arrived this morning. I have not received any letters so far to which I have not replied. If they arrive while H.H. is still here, I shall surely convey them to him and send back replies.

With best regards,

Yours sincerely,

R. Dixit.

*8 May 1972*

*London*

Dear Mr. Dixit,

I acknowledge with thanks your letter of May 2nd containing the answers to Mrs. Sundaraj's questions. I will relay the answers to her, but first of all, I must know something of the meaning of the word 'Prarabdha', which I have never heard before. If you cannot find an equivalent English word, could you give me some small description or example of its use?

If H.H. is intending to stay until the 14th, it is possible that this letter might reach you in time to relay to him as follows:

1. Recently I told some people once more the story of the parrot and his master, the intellectual man, who did not put into practice his instructions. Following this, I tried to carry out certain of H.H.'s instructions to me. Next morning, I woke up with a clear and happy feeling as if I saw the whole of my ego or personality, like that of the intellectual, as from the point of view of the liberated parrot sitting in the tree! I still have the feeling and keep noticing that there is an incessant commentary going on in the mind about what one sees—approving, disapproving etc. Is not this a useless part of the mind which could be made to observe impartially like an interpreter?

2. It might interest H.H. to see the enclosed from an architect friend of mine. I seem to agree with what he says but wonder if H.H. would comment.

Yours gratefully,

F.C.R.

*Enclosure*

*From Mr. Colin Lucas (5 May London)*

Even if one read all the wonderful descriptions which the Shankaracharya has given us of the Param-Atman; even if one read everything that the great teachers of the past have written too; even then, surely one would be left only with one's own interpretation of their words; one's own concepts and mental images of what the Param Atman is like?

But if, through the meditation, one were to reach that place within one where the Param-Atman dwells, is it not true to say that one would have direct experience of his being—instead of thoughts and concepts one would directly be what the Param-Atman is? And would not this direct experience of his being come to one through the sound of the Mantra, so that at any time during the day or night the repetition of this sound would bring it back again?

*16 May 1972**Allahabad*

Answer from H.H. to 1 above.

The incessant commentary going on in the mind about what one sees—approving, disapproving etc.—is certainly a useless part of the mind. One method to avoid it is to observe impartially, considering yourself as separate from the mind, as you have yourself said. The other method is to make the mind engaged on good thoughts only so that it gets no opportunity to entertain wrong ideas. This amounts to keeping the mind under control as you would a servant. Let your mind be the servant and you its master.

2. Answer to Colin Lucas

It is true to say that one would have direct experience of his being if one were to reach, through meditation, that place within one where Param-Atman dwells. It is also true that a direct experience of his being would come through the sound of the Mantra.

Regarding the varying thoughts and concepts, H.H. observed that in the beginning we have to accept them in order to get over them later on. As one passes through them and goes ahead with the help of his own power of reasoning and understanding, only then a final stage is reached where a confusion of ideas ceases, otherwise not. For example the Upanishad says that after realizing Param-Atman the holy scriptures are useless and they are also useless if we do not realize Param-Atman. However, their purpose is to increase our interest in meditation, to promote our zeal in attaining our object, and to make us more and more capable of experiencing and realizing.

*12 May 1972**Allahabad*

Dear Dr. Roles,

H.H. has confirmed that the correct Mantra is 'RAM'—monosyllable—no short vowel at the end.

I got the answer last night as H.H. was out. I am returning this in original to ensure its privacy.

R. Dixit.

*12 May 1972**Varanasi*

Dear Dr. Roles,

I do appreciate the concern you feel about my unwritten long letters, but in mind you are always in communication. Since you are the original cause of all I am enjoying today, it is not possible to not remember you every day. Moreover, I was waiting to see H.H. before I wrote you. It so happened that I went to see him yesterday and here-with send his blessings to you and the Society and also to Mr. Allan. I did say to him that you will be coming to India with Mr. Allan some time in October to which he readily agreed, so I am looking forward for your arrival and please do bring some cold breeze with you for I am melting in usual 108°F. If and as it usually does go up to 120°F. you might only find a watermark instead of me for I should certainly be completely evaporated by then.

As for your enquiry about the ‘personality’ of a being, the usual term used is ‘Pratibha’, but this is used here in opposite sense to what Mr. Ouspensky or the school treats it, but I must say as I did originally when this term was first raised that I am not sure as to how this term is really used in the school terminology. Pratibha is essence and personality and individuality all put together. This is from where a man speaks, thinks and gesticulates. Sometimes Ahankara (pure and impure) is also used. Vyaktitva is another term in use, but this is more as Individuality, but there are no terms used with the sense of mask, though it is fully recognised that people put up different acts. H.H. says that in this creation all have to take up certain acts in this great drama, but the question is how truly and faithfully one does it. If all acts are played for the sake of play only then most of it is good, if it is done for some gain then it does seem like what the school calls Personality.

I am very delighted with the renewed contact between you and Mr. MacLaren and I wish and hope this time the bond will be stronger. It would certainly be good for the work.

Sincerely yours,

Jaiswal and Bharati.

*16 May 1972*

*Allahabad*

Dear Dr. Roles,

I received your letter of 8th May yesterday. I could not find an exactly equivalent English word for the Sanskrit word “Prarabdha” used by H.H., and I did not attempt to explain it as you had told me once that you already had a good Sanskrit-English dictionary in your library which I thought might explain it better than I could. It belongs to the concept of re-birth and as such, it might make no sense to those who do not believe in any such phenomenon.

Out of the many, countless, good and bad acts done by an individual in all his past lives, Prarabdha is that parcel of them, for reaping the consequences of which is present life is intended. It is an extraneous factor to govern our life, in addition to what we do now, which is called ‘Purushartha’. Purushartha and Prarabdha going together make for success in an enterprise. Prarabdha is inescapable and it would search us out wherever we may be, just as a calf can search out its own mother from among a hundred cows. It manifests itself as what we call ‘Luck’ or ‘chance’ or ‘destiny’ etc.

H.H. has cancelled his this year’s visit to Badarikasrama. I was therefore able to see him this morning with your letter. Here are the answers.

H.H. The incessant commentary going on in the mind about what one sees—approving, disapproving etc.—is certainly a useless part of the mind. One method to avoid it is to observe impartially, considering yourself as separate from the mind, as you have yourself said The other method is to make the mind engaged on good thoughts only so that it gets no opportunity to entertain wrong ideas. This amounts to keeping the mind under control as you would a servant. Let your mind be the servant and you its master.\*

I hope you have received the reply to your question about the Mantra, which I posted a few days ago.

We are at the moment having a big congregation of Mahatmas on the other side of the river, some 6 miles from my house. It represents all shades of opinion and learned people from all over the country are participating.

H.H. also gave one talk there. But so far I have not been able to go there owing to great heat—with temperature going to 115°F. I am, however, hoping to be able to go there to attend a meeting or two.

With great regards,

Yours sincerely,

R. L. Dixit.

*\*Refers to Colin Lucas' question, see enclosure 8 May.*

30 May 1972

London

Dear Mr. Dixit,

Very many thanks both for the answer to the question about the Mantra (which arrived just in time for me to send instructions) and also for the latest replies to Colin Lucas and to Mrs Sundaraj. Since you tell me that H.H. has cancelled his travel and may be in Allahabad for a time, I would be most grateful if you could convey the following message to him:

“All those who love and honour Your Holiness would be concerned that you have had to give up the summer refreshment at Joshimath and the few who know about it wish to express their love and hopes that all is well with you.

I have had a message via Jaiswal that you would be prepared to receive us in October and would like to ask on behalf of my wife if she could also come, together with Mr. & Mrs. Allan and my dearest wish would be that she would be in your presence; instead of just hearing about our audiences at second-hand from me.

If you have time to answer still another question it refers to a remark you made when my Programme, intended to keep the Param-Atman in mind all the time, was read to you. You said that you would not say anything more at that point and gave us your blessing. But I felt that there might be something more you wish to say at this point. It comes to this—that I am absolutely convinced theoretically of the necessity to not only keep the Param-Atman in mind, but also to direct all my actions to his service and not just my own pleasure, but that I haven't yet succeeded in acquiring the power to carry this out. Others I know feel the same, but whenever a difficult problem comes up, we become more and more convinced that this is the only way. Does the power come from giving up more and more; or from performing ones duties in a different way; or from a different attitude?

With all love and good wishes for your welfare during the heat of the summer.”

F.C.R.

5 June 1972

London

Dear Mr. Dixit,

Just after sending you the last message for H.H., I got an answer which seems to work and if he is still with you in Allahabad and accessible it would be nice to get a further message to him as follows:

“My question about energy referred to one of his sentences which I put in the Programme you relayed to

him “Therefore what we have to do is to seek guidance from that immense source of energy, the Param-Atman, with fullest concentration and humility”.

Though I frequently get spurts of energy when needed, I very much want to be in contact with the source of it all. Then I remembered that you had said that “for the Atman to merge with Param-Atman, there must be nothing in between”. What is it that keeps getting in between? I suddenly thought of the story told us by him in 1967 of the son of Prajapati who kept trying to give everything up, but was told that he needed only ‘give up the one who is wanting to give up!’”.

In any case my message to him was largely just because of a longing to communicate and not because I deserved an answer for all this must be reached by my own understanding through practice.

Yours sincerely,

F.C.R.

*19 July 1972*

*Allahabad*

Dear Dr. Roles,

I got your letter of 30th June on 6th July and that of 12th July this morning, the latter wanting me to tell H.H. that there is no need to spend time and energy on answering the pending questions as the answers are contained in the discourses already available with you. These questions are contained in your three letters dated 30th May, 5th June and 9th June, which I translated for H.H. but he has not yet been able to give me time for them.

The rains have started here and the weather has cooled down. However, there is an important function in the Ashram on 26th July when, besides a large local gathering, many of his out-station disciples are expected to attend. That is our “Guru-Purnima”, the day of paying our homage to the Guru, and also the day of when the Sanyasis commence their four month restrictions. Therefore, when I saw H.H. tonight about your letters, he asked me to wait till that date. So I shall see him again after 26th and convey his reply to you as soon as possible.

But he has answered your two personal questions tonight itself:

1. That he could not go to Joshimath this year owing to local engagements and also because his state of health did not permit the journey.

2. That Mrs. Roles would be welcome to see him with you or with Mr. Allan when any of you come. But he could not recollect of any such programme having been booked for October, either for your visit or Mr. Allan's. He has, however, warned me that he was likely to go out after 20th October. If you want me to do anything in this matter, kindly let me know.

The story you wrote about the London tramp is highly instructive. I hope H.H. also would like it.

Now, whereas your letters generally reach me in about a week, Mr. Rabeneck's letter from New York dated 20th April did not reach me till 27th June. Of course I shall put it up with H.H. when I meet him after 26th July, but I am also sending an interim reply to him to explain the position and enquiring from the Indian postal Authorities how this inordinate delay occurred. Also the book you sent me by sea mail is yet to arrive.

R.L.Dixit.

9 June 1972

London

Dear Mr. Dixit,

I am sending you a copy of the paper that is being read to our groups at the moment to show you how valuable some of H.H's talks are that you relay to us and how we try to relate them to Western knowledge. In due course, when you get time, I would like to hear your views.

With warm regards,

Yours sincerely,

F.C.R.

72/14 Encl.

19 July 1972

Allahabad

Dear Dr. Roles,

Letters from my son show that he has been doing well in Italy so far. I have written to him that in case he manages to visit England, he should speak to you on telephone. If you let me know the telephone number, I shall pass it on to him.

Yes, the rains bring us a lot of relief. But we have also to fear them when they bring heavy gales and floods, pulling down trees and electric supply poles. This business lasts till about the 3rd week of September.

With kind regards, and wishing you a happy holiday season.

Yours sincerely,

R. Dixit.

20 April 1972

New York

The following question was sent by Mr. Rabeneck direct to interpreter Dixit.

*Q. When looking at the street, buildings and people under a changing sky or at clouds and trees, there comes a feeling of all this being moved by Param-Atman. Such a unity in my perception may last for about half an hour.*

*When complete silence comes in Meditation there is a vague feeling of an expanding and dissolving flow: there is unity for several minutes.*

*But in life there is no feeling that events in which 'I' am involved are a 'passing show'. An obstinate sense of separateness and of being the 'doer' remains. Is 'keeping the Param-Atman in mind as much as possible' all one has to do, or should there be more order and discipline introduced on physical and subtle levels, and how?*

8 August 1972

Allahabad

Answer received from Shankaracharya.

When looking at the street, buildings and people under a changing sky or at clouds and trees—and also when there is a vague feeling of an expanding and dissolving flow—what you experience is the WORLD. And the world has three stages, viz: creation, maintenance and destruction. When we wake up from a sleep, the (sensory) world stands up before us as it is. When we perceive a dream, however, it is a dream-world that we see. When we go into a deep and dreamless sleep, then everything of the world merges into the Self, and only that Self is all in all. That is why we try to merge everything into our own Self in our day to day life.

The advantage of this would be that the thought of the past and of the future would weaken and you would find yourself in a special state of Self-consciousness. As this practice deepens, you would see the states of waking and dreaming more and more alike. With your eyes open or shut, it would be the same world before you. A condition of sameness would possess your heart. The mind (Manas) would shed its burden and become filled with joy instead. A feeling of perfection and limitlessness would supervene.

In sending us this question and answer, Mr. Rabeneck wrote:

“You will see yourself from the enclosed copy how fully and clearly he has answered my first question. And then he describes the further steps: what to expect and what to aim for. In fact, it is a programme of work for a long time to come.”

*8 August 1972  
Allahabad*

Dear Dr. Roles,

In reply to R.'s letter giving story of the 'London Tramp' by Mr. Cheeseman (see below) à propos of the remark by the Shankaracharya “that the subtle level often creates dreams out of unfulfilled desires and secret fears experienced by the individual, thereby working them out of the person's system ...”

What you have just read made me think of a story about a tramp who slept in Hyde Park and was happy because he always dreamt he was sleeping in the Ritz Hotel. Someone, who was interested in him, booked him a room for the night in the Ritz. Next morning they asked him how he had slept. 'Very badly,' he replied, 'I spent the night dreaming I was sleeping on a hard bench in the Park!

H.H. liked it and spoke on that subject at some length. The substance of what he said is:

The story is very useful in understanding the working of the human mind. It is never satisfied with what it has, and always desires the opposite. While a poor man envies the comforts of the rich and wants to be rich too, a rich man is weary of his anxieties and envies the carefree sleep of one who has nothing. A sick man worries about getting well (only making his sickness worse), while a man in good health worries that he may get ill.

The mind also has a tendency to live more in the past and the future and less in the present which is much more important than either. This combination of dissatisfaction with the present and the perpetual desire for the opposite in the future causes perpetual unhappiness. The remedy is to see, with the Eye of True Knowledge, the same thing in everything and that same thing is Param-Atman. Then the outlook becomes balanced and unified unrest giving place to tranquillity.

In our day-to-day actions (on the physical level), however, as apart from our thoughts, things should be taken as they are, and not everything as the same.

R.L. Dixit.

*7 September 1972  
Allahabad*

Dear Dr. Roles,

Your letter of 17th August has arrived but I held the reply back till today as otherwise it would have reached London in your absence. I write now, thinking that it would reach you by 13th September, i.e. when you return from your holiday. The copy of the book you sent by sea mail also arrived here a few days ago.

You have asked what word H.H. used for "mind" when he was commenting on the dreams of the London Tramp, whether it was Manas or Buddhi. He used Manas. Buddhi is used in a different context.

I am glad to know that my son managed to pay his respects to you while he was in London, despite having lost your address. Thank you for your good report on him. He has also sent me a full description of the kind hospitality you have extended to him.

Mr. Rabeneck from New York has written to me saying that he has received the answers to his questions which I sent him.

I hope you enjoyed your holiday thoroughly and now I look forward to your visit here.

With all regards,

Yours sincerely,

Rlal Dixit.

शान्ति

