

12 February 1973

Allahabad

Alopi Bagh Ashram

For controlling the flood of a river, we have to do two things: (1) building a dam (2) taking out a canal. A canal reduces the volume of water in the main stream, making control easy. Similarly, for controlling our thoughts, let us divert some of them towards a holy direction and let us raise an obstruction towards the unholy direction. Holy thoughts often take us to the company of holy men. This, in turn, creates in us an objective judgment, which is helpful in realising Param-Atman. But really, holy company is most difficult to find in the materialistic world of today. If we are lucky enough to get it, and our Chitta becomes absorbed in it, then reaching Param-Atman does not remain difficult. So holy thoughts and actions do not by themselves carry us direct to Param-Atman—but they can take us to holy company, which in turn leads us to Param-Atman.

The speciality of the human birth is the possession of a pure judgment. This, if taken advantage of, takes us to holy company. And there, we find the key which unlocks all secrets. It frequently happens that if one secret is unlocked, the unlocking of others follows. In the eyes of thinking men, liberation and bondage are merely a drama. Actually none is in bondage. Had there been a real bondage, it would not have been possible to undo it. We only think to be under bondage, and liberation only means removal of this thought. Birth and death are also a drama. Nobody can experience his own birth or death. We can only hear about it from others, whereas statements of others can always differ and therefore cannot be regarded as true.

We go on criticising and criticising, little realising that criticism demolishes more and builds little. Our powers of reasoning also disprove more and prove less, even on the worldly plane. But Param-Atman is beyond human reasoning.

You cannot advance sufficient reasons to satisfy everybody about even the existence of Param-Atman, not to speak of reaching him, through reasoning. What we can do is to cleanse the heart. Then he shows himself up on his own accord.

15 February 1973

Allahabad

Dear Dr. Roles,

H.H. has now considered your letters of 16th and 21st January. Here are the answers, together with three more of the Mela discourses and some photographs of the Mela which my son took for me.

Yours sincerely,

R. Dixit.

Q.1. You want to know, from all the discourses you have had with me so far, what exactly is the most important for you today.

My difficulty is that unless I can recall all you asked and all I said in reply, I cannot be in a position to say that. Roughly, however, it may suffice to indicate that the gist of all that should be:

- a) Physically, you devote yourself to universal service, considering yourself everyone's servant.
- b) Devotionally, you give importance to the Supreme Power, keeping in mind its unlimited benevolence.
- c) Intellectually, you identify yourself as one with Param-Atman who witnesses everything and shows himself in all the forms you see.

Q.2. You say, "It seems impossible to give it all up just yet, but I can keep it usually to only 2 days a week ..."

Now, giving up can be done mentally and intellectually at all times and in all conditions. In this, there is no question of today or tomorrow, or of one or two days a week. Practise giving up all the time. You just consider the body, the mind and the intellect as belonging to Param-Atman and as such, offering all these to Param Atman. This is what giving up means.

Q.3. You seem to ask how to maintain Sattva.

If Rajoguna and Tamoguna arise during the prevalence of Satoguna, then they would be ineffective. For this, you should off and on recall the idea of your real self, and at the same time keep yourself engaged in doing service (which is your duty). Then because of Satoguna intervening between Rajoguna and Tamoguna, the latter would not affect your Antahkarana notably. A little of Satoguna will cure much of Rajoguna and Tamoguna, just as a small quantity of medicine cures a big disease. Or, say, just a little match-stick can burn down a mountain of cotton.

15 February 1973

Allahabad

Alopi Bagh Ashram

No worldly action, however good, can be entirely free from evil. No worldly pleasure can be obtained without causing pain to someone. Every sinner has a virtue. Should we then abstain from action in order to get away from evil?

The way to rid oneself from evil is to cultivate the attitude that it is nature that is acting through the body, and not the Self. The body is the machine of nature to produce action. Your Self is only the witness and not the doer. It is through nature that Param-Atman is making the whole universe dance, but he does not dance himself. He makes our Manas, Buddhi, etc. dance. But none can make him dance. He is the reality and the truth, and there is no place where he is lacking. The states of Chitta are not the states of Atman. Meditation, practice, Samadhi, etc. are all states of Chitta. Even digging the ground for the service of Param-Atman is heavenly, while even worship of Param-Atman for worldly ends is hellish. For practising remembrance of Param-Atman, do not wait for a suitable opportunity. Do not think of today or tomorrow. You can do it whenever a feeling of devotion arises in your heart, paying no heed to the hindrances present.

This is how a doctor got over his hindrances. He had an ill-tempered wife. He got a telephone call to see a patient at 8 o'clock one night. The wife said that the dinner would be ready at 9 o'clock and that he could go after taking it. The doctor said that he would be back by then. But he was held up till midnight, when the wife had gone to bed and the dinner had got cold. On hearing the horn of his car the wife woke up and started nagging the doctor. He put the dinner on her head.

"What do you mean?" she asked with double anger. "I am heating my dinner. It has got cold", answered the doctor.

Someone asked a Mahatma the way to get to the Param-Atman. The Mahatma told him to run. Is running the way to Param-Atman? May be, but not the only way. Similarly remembering Param-Atman can be one way but not the only way. Service also can be one way but not the only way. No one way can be universal.

16 February 1973

Allahabad

Alopi Bagh Ashram

This talk continues the same theme as His Holiness's discourse on 9th February, and shows that only after becoming acquainted could one become devoted:

Normally, it should be the incomplete who would seek the complete. Therefore, one who is already complete should have no necessity to seek the complete. But strangely, it is only the completed Being that would seek the complete Param-Atman. It is so because it can only be the completed Self which would automatically go into the thought of Param Atman as soon as it sits down quietly. As long as anything else can attract you, be sure that Param-Atman is far away. After all, you cannot ride two horses at the same time.

As Param-Atman is all-powerful and limitless, it is obvious that no bondage could tie Him. But it is strange, again, that strings of love and Bhakti can do so. We know that only acquaintance can create love. Param-Atman is so beautiful that the more we get acquainted with Him, the more we get filled with joy—this creates Bhakti automatically and necessarily. Then, acts of worship become redundant. They, however, constitute a preliminary necessity.

It should be understood here that that so-called 'devotion' (which we can attempt before acquaintance), is a forced phenomenon and unreal, while that which sets in inevitably after acquaintance is real. Then our body, mind and all the possessions become dedicated to Param-Atman and this dedication itself becomes the worship of Param-Atman. Then, we eat, drink, act, etc. for the sake of Param-Atman, and do nothing for ourselves. Everywhere and in everything we see nothing but Param-Atman. This is a stage of absolute intimacy with Param-Atman, and Bhakti is just another word for this stage.

Now, let us revert to the question of acquaintance once again. Without being acquainted with a thing, any love or worship offered to it would be insincere. The question therefore is, how to acquire this acquaintance. Worldly acquaintances can be got by trying. But Param-Atman is outside the worldly sphere. So human attempts to catch Him all fail, unless and until he brings Himself within our grasp. This He does as soon as he sees that we deserve it. So, what we should do is to deserve it.

Holy company provides us a training ground for all this. One of the things we learn from it is that the deepest possible relationship that can exist between two things is that which exists between our Self and Param-Atman. All other relationships are less. A realization of this fact can give a lot of Bhakti and we reach our goal.

22 February 1973

Allahabad

Ashram Talk

As compared with the lower animals, the development of power is more marked in the human being. This power resides in the Antahkarana.

Now take the case of an electric bulb. We generally see that a bigger bulb is more powerful in respect of giving light. Therefore a question arises: what is it that should matter—the size of the bulb or the light it gives? If the bulb is blue, the light appears to be blue; if it is red, the light appears red; if it is clear, the light appears clear; if it is dirty, the light appears dirty. In spite of all this, the light itself was the same in each case. It was neither intrinsically blue nor red nor dirty.

Just as the differences were created by the bulb while light remained the same, similarly the differences in power displayed by men are created by the Antahkarana, while Param-Atman, the source of power remains the same always. From poets the same power expresses itself as poetry, from scientists as science, from lawyers as law, from soldiers as soldiery, from athletes as athletics etc. Some manifest the power more and some less but the power itself is neither more nor less from case to case.

Certain things are considered pure and others impure; but Param-Atman, the basis of all, is One and the same. Then how does purity and impurity come in? The reason lies in the two phases of power— ‘Vidya’ and ‘Avidya’ (knowledge and ignorance). This, in turn, gives rise to two kinds of Nature in creation—pure and impure. And, all the time, there is a process going on tending to set right the things that have gone wrong owing to Avidya.

If a pot goes out of shape, the potter would undo it and make it again. If a part of a machine does not come up to the correct specifications, the factory re-casts it as required. The material does not become useless but is used again to produce the correct thing. Wrong things are being constantly turned into right things.

All these corrective processes are going on in Nature, not in Param-Atman. Again, it is the behaviour of things that is subject to correction. After all, nature is just another word for behaviour.

Nature is not free to act independently. The power puts up various shows to please its Master. Nature, owing to its subordinate relationship with Param-Atman, wants to win His favour. This can only be done by producing things which He can like, and only the rightly produced things would be liked.

Our hands, feet, eyes, ears etc. are intended by Nature to act correctly, so that Param-Atman may be pleased; but, owing to ignorance, we believe that they are meant to please the world!

Though Param-Atman is limitless, yet we have to see Him in the limited things first. Seeing Him in the limited things would eventually lead us to the unlimited Param-Atman. The inertness of the Chitta stands in the way of realizing Him. Love has the power to remove this inertness and give us a glimpse of Param-Atman.

9 March 1973

Allahabad

Dear Dr. Roles,

I got your letters of 21st and 25th February, the former one containing some questions raised by the general public during your lectures. As I waited for an opportunity to convey them to H.H. your second letter came asking me not to worry him with them. So I kept them back.

I am glad to know that the discourses I sent with my letters of 3rd, 7th and 15th February reached you safely and that you were pleased with the photographs. Subsequently I wrote to you on 17th February sending Mela discourses Nos. 10 & 11 and Dandi Swami’s reply to your question, and again on 26th February sending a post-Mela discourse dated 22nd February. I hope they have also reached.

I was present on only one occasion when Shri Jaiswal and Mr. MacLaren were meeting H.H. That day’s talk mainly related to the powers residing in the various Chakras of our body, Muladhara etc. The Dandi Swami was not present, and in fact I am not sure whether he was at Allahabad at all. I went to the Ashram once more during their visit, but came back on finding the door of the room closed. I guess it might have been the last day of their interview.

I would have liked to send you some more thoughts from H.H. with this letter, but he is out and is expected to return on 17th March.

Yes, we are quite well and happy and send our warm regards to you, your wife and to the Allans.
Yours sincerely,
Rlal Dixit.

12 April 1973
Allahabad

Dear Dr. Roles,

Your letters of 15th, 19th and 27th March remained pending with me rather too long, because after his return to Allahabad His Holiness got busy with the 'Navaratra' programmes in his Ashram which concluded yesterday. He heard your letters this morning and replied as follows:

Antahkarana

You are right in saying that it is an 'inner organ' or a cell, that is not physical in the sense that it can be seen. From this Antahkarana, light is felt in the shape of Ahankara, Buddhi and Manas. It is dealt with at length in books on the Indian philosophy. Its influence is particularly seen in the waking and dreaming states. During the dreamless sleep, it is quiet. In the Turiya state, it is extremely lacking.

Thinkers want nothing, not even God

This means that they realise that everything belongs to Param-Atman and is inseparably related to Him. Therefore there is no dearth of anything for them. When there is no dearth, the question of needing or wanting would not arise. Those who are surrounded with needs and wants, they in reality do not want Param-Atman but the fulfilment of their wants and needs through Him. Such a person has neither love nor knowledge.

Making a friend of Buddhi

Buddhi always tries to follow the Atman. Manas is its child. But when Manas begins to draw it, then it deviates from its Master and bends towards the Manas. And the Manas follows external pleasures. Therefore, when the Buddhi is free to love the Atman, and Manas follows Buddhi, deficiency vanishes and sufficiency reigns supreme in which nothing can be lacking.

Trouble with the Mantra

There are many Mantras—Rama, Krishna, Shiva etc. Any one could be used. I feel that in this particular case there is some old impediment in the life of the person concerned which prevents him from pronouncing the Mantra and creates contrary feelings. For example, the sound of a particular musical instrument can make some dogs howl. To change the feelings you can try 'SHIVA' in this case. (N.B. 'Shiva' is pronounced with short 'a'.)

H.H. is going to the mountains after some 10 days. He did not give any discourses in the Ashram recently as reading from the 'Ramayana' was going on. I hope he would give some now that function finished yesterday. I shall send you some translations.

With best regards,
Yours sincerely,
Rlal Dixit.

16 April 1973

London

Extract

...R. wrote chiefly to wish His Holiness the utmost refreshment on his impending visit to the Himalayas—last year he had not been able to go and had had to endure exceptionally hot weather owing to the failure of the monsoon.

R. also mentioned the large group in Wellington under Mr. Howitt who have recently joined us in order to get the Shankaracharya's words and influence direct. The group had written to ask for some first-hand token of authority to go ahead. Could His Holiness find time to give our interpreter a verbal message conveying that authority?

25 April 1973

Allahabad

Extract from Dixit's letter

Your letter of 16th April arrived yesterday, i.e., well in time. His Holiness is glad to know that so many people connected with him round the world through you and Mr. Allan are sending love and good wishes to him for a refreshing stay in the mountains during the hot weather. He has asked me to convey his thanks to all of them.

His Holiness's verbal blessings to Mr. Howitt, as best as I can render it into English, is as follows:

"I send my good wishes and blessings to you, Mr. Howitt, and to all the members of your circle for your continued progress and success in stage after stage of your path in the Holy Tradition".

Now, His Holiness is going away on 30th April and hopes to return to Allahabad about 8th July.

3 May 1973

New Zealand

The sequel, part of a letter, from a New Zealand student to a friend in our School in London:

"To-night was the next-to-last big lecture for this term, and what a wonderful experience it was. Mr. Howitt was inspired by the personal message of love which he had been sent by His Holiness, and this love passed through him and permeated every being in the room. One felt that a firm foundation is now permanently laid here in the hearts of all, and the real work may now begin in the manner in which it is received from His Holiness and the doctor ...

Mr. Howitt abounds with gentleness and understanding, though with a confidence, sincerity and enthusiasm that he has never been able to show before. His own belief has been an inspiration to many ..."

M.L.

29 April 1973

Allahabad

Ashram Talk

H.H. Love is the motive force behind all the processes at work in the world to sustain it. It could never be sustained unless some feeling of love existed. In the case of the human life, its examples are the love of parents, the love of brothers, the love of friends and colleagues, etc. Even the behaviour of insects and moths seems to be based on some form of love. So much so, that the ultimate cause of hostility is also love. Because hostility springs up when love is hindered. Thus a duality of love and hostility prevails everywhere. We want a thing that we love; if we do not get it, we turn hostile.

A love free from the above duality is true Love. (Love for a thing which is not there is deception.) The whole drama enacted by Param-Atman depicts this one thing only. But there is none to understand it.

As it were, a perennial game of hide-and-seek seems to be going on. We are all seeking something. Some seek it in annihilation, some in creation, some in light, some in darkness, some in intellect, etc. Actually it is Param-Atman that all are seeking, and Param-Atman is hidden in all these and in everything else. But, while seeking, people have forgotten what actually they are seeking.

A man wanted to go to his father-in-law's place to meet his wife. He went to the railway station where the train was standing at the platform, and he shouted at the booking clerk, "A ticket to my father-in-law's place, please!"

"Name of place, please!" insisted the booking clerk. "Oh, my father-in-law's place! Please! Please! Quick!"

"But just tell me the name!"

"I'm telling you, my father-in-law's place. For God's sake, quick! the train is about to start!"

And the train started, leaving the man behind.

Something like that is happening to all of us.

Maharshi Ramana went on meditating for fourteen years over the question: "Who am I?" As soon as he was on the right path, it took him only a minute to realize that he was everything.

When Rama was searching for Sita in the forests, he was so much lost in his thoughts that he forgot everything about himself. He asked such questions from Lakshman: "Who am I? What is this? What is that? Where am I? How did I get here?"

When Lakshman reminded him, he picked up his senses, but lapsed into senselessness soon again. Over and over these questions were asked and answered, but forgotten again and again.

This is what is happening with all of us. In a state of perpetual senselessness, we have been searching for something without finding it. We want to know what we are. We want to be happy. That is, we are seeking Param-Atman. But Param-Atman is sitting in everything, though there is a curtain of ignorance between Him and us.

We should see Param-Atman in everything. If we do that, we receive special favours from Him. Then this curtain of ignorance lifts up and the Maya—which has been cheating us all the time—no longer does so and begins to help us instead.

20 October 1973

New York

Questions from Nicolai Rabeneck

Translated by R.L.Dixit

Remembering or thinking about Param Atman as the tremendous source of the Universe remains for me a cold, intellectual pursuit. It is easier to remember Param Atman and oneSelf (Atman) together; then a warmth and a sense of unity comes in. To hold on to this good state, I have tried to repeat, “Tat tvam asi” or ‘Aham Brahmasmi’; this helps but I am afraid to go on for long lest the repetition becomes mechanical. Is there a method of using the Mahavakyas as a help to find the unity with the Universal Param Atman?

H.H. It is possible that remembering or thinking about the Param Atman as the tremendous source of the Universe may appear to be somewhat of a cold, intellectual pursuit. It would not be so, if it were the other way round. Instead of trying to make your thoughts dwell in Param Atman, let Param Atman dwell in your thoughts. Then coldness will disappear and warmth will come. You need not fear that your repetitions may become mechanical in course of time. It is Self-potent and therefore continues to shed energy at all times instead of taking energy from any other source as a machine does. The method to find unity with the Universal Param-Atman is to be after the Truth in your thoughts.

The study of H.H.’s answers to Dr. Roles (Jan—Feb 1971) on Prakriti and on ways to remove the shortcomings of Prakriti lead me to conclude that in my case Prakriti is mainly composed of Tamas and Sattva: there is little Rajas. Activity has to start with effort. The obstacles are procrastination, indecision and plain physical laziness. Negative thoughts exist but optimism and positive desires generally prevail. Only resentment of long standing it is difficult to uproot. I have started to work against the defects I can see. Would H.H. give me his encouragement and advice? H.H.’s recent explanation on ‘giving up’ helps much.

H.H. We should cultivate the habit of never thinking of the defects of others nor of our own. Our attitude should be to overlook and ignore them. Let good thoughts prevail. Let there be purity in our practical life.

Message to H.H. The group has much appreciated H.H.’s recent instruction passed on by Dr. Roles. There is now felt a need to go deeper in silent contemplation. Lately great interest is shown by many in Indian culture. Some learn to play the sitar, others engage in Indian dancing. The study of Sanskrit continues with more intensity. Some of our students are very young, joining us when only 17 or 18. I let them study on their own Indian music or dancing if they are serious about it. We are careful not to let them join unworthy classes advertised under fanciful Indian names. Would H.H. give us his blessing for the start of the new term!

H.H. Regarding the method of training your younger group, H.H. sees nothing wrong in what you are doing. But he adds that external means are not so helpful in holding on to the state of permanent happiness as internal stability. We add certain things to our meals in small quantities so that we may relish what we eat. Yet they are not our chief food. In the same way, music and dancing prove helpful in clearing the mind of evil tendencies.

Questions and Answers of 29 November 1973

A transition state comes at the end of a meditation when Consciousness passes from the silent Spiritual World to the outer world, both worlds being present for a short time. Repeating “Aham Brahmasmi” prolongs that transition state and its feeling persists for a time even when I become active.

H.H. When we go into meditation, we reach a Spiritual World where quietness prevails like that of a deep undisturbed ocean. No movement, no waves, no currents —everything absolutely stationary. This is the medi-

tational world. When we look out of such a spiritual world, then our own Self becomes everything and nothing else remains except that. Even matter and Atman become a mere creature of that.

How can I become more direct and 'give up' this analytical approach? Experience gets me to observation, and that to formulation: words but not realisation. Is observing a bad habit?

H.H. As a toy horse made of sugar, its rider, the reins, etc. are all sugar and taste sweet though taking different forms, so everything is Atman and nothing else. The straight and simple idea is that everything is a manifestation of Param Atman. 'I' and 'you' are two different departments of one and the same company, while the company is one. Similarly the Param-Atman is one, though it is called differently by such names as 'God,' 'Khuda,' 'Brahman,' 'Sat-Chit-Ananda,' etc.

We should always keep such a feeling alive in our heart. But this is not possible till a stability in the meditative state is reached and this becomes natural.

शान्ति

