

AUDIENCES

ALLAHABAD

September 1974

Mr. & Mrs. Howitt

Translator Mr. R Lal Dixit

Friday 20 September

Nolan Howitt's Introduction

With the temperature already in the hundreds, we visited the markets to buy some fruit for His Holiness. We also had to wait while a garland was threaded from tiny white flowers, and we did not reach the Ashram until 10 past 10.

The outside of the Ashram is not very imposing, it is covered in bars, to keep unwanted people out. The entrance to the Ashram is an archway where a dark chap, bare from the waist up, stood guard. We were admitted because he knew Mr. Dixit.

As you go through the archway gate you come straight into a covered way. On each side was a raised platform with a door at the back. You could see into these rooms and they were like the small cells that are usually associated with monks. I became familiar with the occupant of the 'cell' on the left, a very happy, friendly man of about 60. He gave one the impression that he had discovered that Happiness was the secret of life. He was surrounded by incense, portraits of deities and of course Guru-Deva.

This covered way extended about 30 feet to open into a large open garden area surrounded entirely by the Ashram itself. Straight ahead is another slightly raised walkway at the end of which was a small room. In this room were two life-size stone statues. One was of Guru-Deva and the other of the original Shankara.

Just at the end of the covered way on the same side as our Blissful friend was a flight of stairs leading to the first floor. Along a verandah and you arrive at the Audience room.

We were signalled to enter the room. There was His Holiness sitting cross-legged on his throne. What an impressive looking man—far more so than his photographs. He signalled for us to wait at the back of the room. It only took a second to understand what the delay was, for from the right hand window one of his disciples was producing two chairs—how thoughtful.

Before going into meditation, His Holiness spoke to Mr. Dixit at some length, then started chanting. When the meditation finished, Mr. Dixit explained what he had said:

H.H. "There are three points I would like to make: First of all, I know about your background, that you belonged to the group of Mr. MacLaren and then came over to the group of Dr. Roles. Mr. MacLaren and Dr. Roles are receiving equal guidance from me and I am equally pleased to see both of them. They are equally competent to guide the people of their groups.

Once you start a change, the seed of change is sown into the mind, and then there is a habit of making and breaking connections; this stands in the way of your real progress.

Secondly, I am sure of this, that whatever group you join, you must stick to it, for as far as I am concerned I am giving equal guidance to both of them.

Thirdly, about Dr. Roles; he has been in contact with me for many years and during this period I have given him enough material to benefit anybody and everybody who wants to take to meditation and answers to all questions are available in the material given."

At this stage it was still not at all certain that His Holiness would answer questions. He had indicated in his cable to us sent by Mr. Dixit, that, though we were welcome to visit him by the end of September his programme was such that he would only be able to answer our questions by letter. So Mr Dixit suggested by way of approach, that we ask if we could come again to meditate with him.

Mr. Dixit. May I ask His Holiness whether you could come here to meditate with him?

N.G.H. We would be pleased to visit whenever we may, but that is up to His Holiness.

Afterwards Mr. Dixit confided that at this point he was certain there would be no questions, so in his kindly, considerate way, he said:

“There are evening meetings also held here every day. Just a few people come. There is no invitation but there is some chanting of hymns and at the end His Holiness gives a brief talk which is in Hindi of course, so you won’t be able to follow it.”

It seemed obvious at this point that His Holiness was prepared to stay, so Mr. Dixit said:

“Shall I ask His Holiness about the guidance of your group in New Zealand?” and I said, “Of course.”

Mr. Dixit then asked His Holiness something on the guiding of the group in New Zealand.

H.H. I have already given some guidance on this point. It was probably when the question was raised as to how to deal with a person who had joined your group. This was some general guidance. If there is any particular point on which you wish further guidance I will try to help your difficulties.

N.G.H. At this point I spoke to Mr. Dixit about how I was with Mr. MacLaren for about 15 years and how when I moved away, Dr Roles clearly understood my reason for doing so. I said I was very happy to work under Dr. Roles’ guidance. I said that I had certainly not journeyed to Allahabad to cease being under Dr. Roles and to come under His Holiness. I didn’t feel I was wandering around looking for a Guru at all. At this point Mr. Dixit spoke to His Holiness again.

H.H. What I want to impress on you is this; once you give up one thing and adopt another the mind has a tendency to give up the other thing also. For example, you have given up the group of Mr. MacLaren to come to the group of Dr. Roles. What happened in the case of the group of Mr. MacLaren because it has happened once, it can happen again, this time with Dr. Roles. The same kind of thing happens again—this is because the tendency of the mind to do such a thing is open—and if it does happen again and again, you lose your way.

What I know about both groups is this: Mr. MacLaren is very strict on procedures and rules while Dr. Roles is not so strict on procedures and rules, he simplifies things. His method is mainly based on love.

I have been guiding and giving clarification to both of them, showing how love and very strict following of the rules are both equally good and essential. If procedures and rules are followed without love, then the whole thing becomes dry. If it is followed with love then in that case, it acquires sweetness. I have been emphasising to both the groups that there should be strictness about rules but that there should also be love.

This change has not only happened with you, it is happening here in the Ashram in the case of so many people. The really difficult thing with this sort of happening is that one is likely to lose one’s way. This is the whole of the trouble.

N.G.H. At this point I impressed on Mr. Dixit that I did not change from Mr. MacLaren due to the strictness of the rules. I re-stated how I was prepared to follow the guidance of Dr. Roles.

H.H. The noise of this clash should not reach my ears, that is, the noise of the clash between the two groups.

There are two things: One is what the Manas (mind) wants to do and the other thing is what your Buddhi (intellect) dictates. If you follow the dictates of the mind and do not listen to what your reason says, that is not good. At every step you have the conflict where your mind wants one thing while your intellect tells you another thing, so one should learn to suppress the voice of the mind which is not guided by intellect.

N.G.H. Is there some way that one can begin to recognise for sure the voice of the intellect (Buddhi) as distinct from mind? (Manas).

H.H. The dictates of mind are based on personal likes and dislikes. By personal likes and dislikes you can always know them. I give a simple example:

There is a particular disease of the digestive system; the stomach gets upset and the peculiarity of the disease is that you want to eat sweet things and sweet things increase your illness. Your mind tells you you have a craving for them while your intellect will tell you to avoid them. That is how you have to judge whether it is your mind guided by personal likes and dislikes or whether it is your intellect speaking.

At this point His Holiness interrupted Mr. Dixit. He had heard him using the word 'mind' and he wished to elaborate on the word used.

H.H. What is commonly called 'mind' is all contained in Antahkaran (Inner Organ) which on the causal level is all one, but on the subtle level is divided into four different functions: Manas is that part of mind which thinks of this thing, that thing—I will do this, I will do that. That is Manas. Buddhi is something like wisdom which tell us what is right and wrong, and Chitta is that which thinks, 'Yes, I will do this, I will do that.' Ahankar is that which is something like Ego—"This is my mind, this is my intellect"—my this, to everything, that is Ahankar.

So mind is divided into four parts according to different functions that form the basis of knowledge. When we deal with mind we deal with it in accordance with four classifications of its functions.

N.G.H. Would it be possible for my wife to ask a question on meditation?

H.H. That will be all right.

B.R.H. I find great difficulty in meditation. There is constriction in the mind and tension. The efforts I make to attend to the Mantra do not meet with success—giving only further tension. Could His holiness give some suggestion as to the approach to meditation—or something that could be practised during the day that would help the meditation?

H.H. What is the tension?

B.R.H. It appears to be discomfort and tight pain in the head. It is not, evidently, related to a thought or particular thought pattern that I am aware of; it is there most of the time; I have had medical advice and there seems to be nothing physical.

H.H. How do you meditate? Sitting on a chair just as you are sitting?

B.R.H. Yes.

H.H. The first thing is this—that you sit with back perfectly straight, and second thing is that during meditation of course you recite the mantra. While reciting the mantra there should be absolutely no stressing any part of the mind—it should be perfectly smooth—and the feeling should be like that when you go to meet someone whom you love dearly. For such a meeting, when you are going to meet someone whom you love, there can be no question of tension—there is no tension at all. Simply—during meditation what you do—you are going to meet your Atman which is the object of your greatest love—when it is seen to be your greatest love there is absolutely no question of tension—so in this way you will descend into the depths of Atman—you reach the region where everything is perfectly quiet and perfectly still. All tensions and things like that are left very far behind, for during meditation when you recite the mantra, the effort should be to go deep into your own Atman—for Atman is the subject which everybody loves dearly and going to meet someone whom you love—there is no question of that, of tension. Going into meditation with the same spirit as you are going to meet your dearest.

Saturday 21 September

Second Audience

N.G.H. During the first audience His Holiness invited me to ask any particular question concerning difficulties arising with the group here in Wellington.

On the evening before I left for India, I had a number of people to Ponsonby Road; I asked them if there were any particular questions they wished me to ask the Shankaracharya. Nearly all their problems seemed to be centred around the idea that here, in Wellington, conditions were such that it brought up the conflict of the draw to environment as opposed to the desire to meditate etc. Bearing this in mind, I worded the following question to His Holiness:

N.G.H. New Zealand is a relatively self-sufficient country economically. Its wealth is based mainly on agricultural products. It is a country the size of England but with only 3 million inhabitants. We know no real poverty or slums.

This easy life makes it easy to immerse the mind in the pleasures of the senses. Those who have been meditating for some time find a strengthening of a desire for the True Self, but it also produces a powerful conflict between desire for the spiritual world and the enjoyment of sense objects. There is this strong polarity.

What can strengthen the spiritual pole?

H.H. Because the people in New Zealand are well off, they are therefore more entangled in worldly affairs than others—this line of reasoning is not correct. Even the man who is in trouble and difficulties can be even more entangled in sensual pleasures and things like that. This is all due to Samskar, the tendencies of the mind which are acquired from past actions in this and past lives. It is due to this, but not due to affluent living.

People of all sorts come here to the Ashram, some are exceedingly rich. The Rajahs, the princely orders here in India, have been abolished by the Government, but they are very rich. They come as well as the absolutely poor people. So involvement in sensual pleasures is found in both classes of people, the rich as well as the poor.

Apart from Samskar, these things are also acquired from the environment, the society in which one moves—company. So apart from Samskar, the other thing is the sort of company in which people live for this is also influencing one's line of thinking.

N.G.H. This is what we are trying to do in New Zealand—produce a group of people to be good company in the spiritual field.

H.H. I support your line of thinking. Good company is like medicine for a disease, just as when someone is ill, a remedy is prescribed for him. Satsang, this is a remedy for social ills. The medicine is always prescribed in a particular dose in order to do maximum good.

Similarly, the sensual pleasures are not to be given up altogether, for they have been created for a definite purpose and so they should be utilised in proper doses. Total giving up is not prescribed. We should make use of them in proper doses. To a certain extent, we are also able to judge in what dosage we take that which we get in good company.

We need to acquire a certain degree of control and this control is acquired through observance of rules. When rules are observed that gives you the power to keep yourself under control.

N.G.H. Dr. Roles guides his people and sends us material, is this where we would get these rules from? Would these rules be our relation with Dr. Roles?

H.H. This is right. What you receive from Dr. Roles, is especially for acquiring the power of making self control effective and the establishing of rules. These rules have been laid down after a lot of trial and it has been found useful, so that anybody who follows them acquires the power to keep himself under control.

N.G.H. *Does one get these rules from Dr. Roles? Can I check if this is why His Holiness said 'that is right'?*

Dixit. *Yes, that is right, So this question, I think, has been answered— "What can strengthen the spiritual pole"?*

N.G.H. *After returning from His Holiness yesterday, a number of times I became aware of different likes, dislikes, doubts and uncertainties in the mind. The words of His Holiness came in and there was that that knew the whole situation even to the memory that man is not anything he sees, feels or thinks. He is eternal; this knowledge brought ease to the mind, and detachment. The whole situation was accepted as it existed at that moment. Is this what His Holiness was referring to yesterday.*

H.H. Yes, this is right, this is what I meant. But remember that though the man possesses the Manas, the Buddhi, the Chitta, what possesses these things is called Manu. This is what I was referring to yesterday.

During the first audience, His Holiness described the four different functions of mind. When reading it through, I discovered that the descriptions for Manas and Chitta sounded almost identical so I put the following question:

N.G.H. *His Holiness said yesterday that 'Manas is the part of the mind which thinks of this thing, that thing—I will do this, I will do that,' Of Chitta he said 'It is that which thinks—Yes, I will do this, I will do that.' The descriptions of the two parts sound very similar; could His Holiness clarify these a little more?*

H.H. I will explain the subject clearly.

Now the one individual performs different duties—for example he is a judge; when he goes and sits in his court he functions like a judge, decides cases. When he comes home he is no longer a judge. To his wife he is a husband, he behaves like a husband; to his children he is a father and behaves like a father.

Similarly, the Antahkaran performs four functions and this Antahkaran is the same but on different occasions performs different functions. So when we perform the function, 'I want this, I want that', it is Manas; when it performs the function 'this is wrong, this is right', it becomes Buddhi; so according to the function, the same thing is performing, only it has got a different name.

N.G.H. *And the function of Chit?*

H.H. That which thinks of past, present and future.

N.G.H. *Is it like a memory bank of previous actions?*

H.H. Yes, it holds the memory.

N.G.H. *So, in a way it can have a lot to do with keeping the direction of a man's life, particularly if he went with externals—without discrimination. It is Chit that keeps memory and produces his actions?*

H.H. Action takes place through our organs of action and Manas. Buddhi decides what to do and what not to do. Manas supports the dictates of Buddhi. It is Manas that commands the organs of action to do a certain thing. Manas keeps control of everything, and out of that the Buddhi decides what to do and not to do. Buddhi commands and the final order to perform a certain action comes from the Manas. When this order comes, the organs of action then complete it.

The direct order to the organs of action comes from Manas, it doesn't come from the Buddhi.

Buddhi decides and then Manas supports that decision and when a decision is supported, then it passes on to the organs of action. Only then is it actually performed. There is no direct connection between Buddhi and the organs of action.

Buddhi takes orders from Atman and Manas takes orders from Buddhi, while the organs of action take orders from Manas.

N.G.H. We were once told that when an object is seen, the image is taken back and the man only goes into action when the ego links with that image. That the ego must connect with any desire for the man to go into action. Would the desires that move a man arise, but not move him physically until the ego comes in?

H.H. Now the Ahankar (Ego) is of two kinds: pure and impure. The pure Ahankar is related to Atman and impure is related to worldly objects, this is my wife, my life, my house, this is my wealth, and so on. This ego does nothing. It doesn't command actions.

The pure Ahankar is that which only considers itself to be the Atman and that is all. It is bad Ahankar that makes us think that this is my body, my mind, my Chitta, my Manas, and things like that. It is the root of all our entanglement in worldly affairs. It is this thing which eventually gets liberated.

The pure Ahankar is already liberated. It is this impure Ahankar we are trying to liberate. So good society, reading holy scriptures, coming into contact with Mahatmas, helps, for it is this Ahankar which is subject to bondage and freedom.

N.G.H. (To Mr. Dixit) Please thank His Holiness and tell him it has clarified this subject very much for me. His Holiness then turned to Mrs. Howitt and spoke to her about her meditation.

B.R.H. I have found, when sitting down to meditate, it takes a long time for the mind to begin to give up its activity. On first sitting down, if I attempt to hold in my mind the idea given by His Holiness, of going to meet the loved one, and repeat the mantra at the same time, then the energies appear to conflict with the mantra. However, when I do not try to repeat the mantra immediately but only hold in mind the idea of going to meet the loved one—the object of one's greatest love, then the energies running in the mind lessen and it is easier to repeat the mantra. I find the words of His Holiness bring comfort also when remembered at other times, and lessen the habitual concern in the mind. This sense of comfort to the mind strengthens my faith, and I don't feel the need to strive so painfully.

H.H. You are quite right and you continue like that. Next time you come here, just tell what improvement you feel by adopting this method. By keeping this within the mind while reciting the mantra as though you are going to meet something that you love most dearly. If you do your meditation with that spirit it is going to benefit you continually. Next time when you come here on Tuesday, His Holiness would like to know what progress you have made by following this method.

You talk of darkness, but there can be no darkness without light. Do not be afraid of the darkness, there is light beyond it now, without the light, for example if there is complete darkness, then even a small light—that will shine out. But when the place is completely illuminated, the small light appears very insignificant, almost negligible. So just as is happening in your case—inside is full of darkness—it does create fear, but do not be afraid of that, there is light shining beyond it. Have full faith in it—that there is light and that will remove your fear completely.

There was a man standing at his door on a completely dark night. He wanted to go to a place ten miles away—the road full of darkness. He had a small light in his hand, and with this tiny light in his hand, he was thinking,—“I have to go ten miles and this lamp throws light only for a few yards; with this how can I cover a distance of ten miles?” So he stood thinking about this. Then a man who knew better, passed that way, and asked, “What are you thinking about?” He expressed his difficulty. He said, “When you go ahead, this light is going to move with you and as you go ahead, all the darkness will be left behind and you will greet your dearest.”

Similarly, the little light you possess, that is fully capable of taking you to reach your ultimate goal. Don't be afraid that your own power is so little, so negligible, it is little, no doubt, it is not illuminating the whole of your path, but whenever you move forward it is going to illuminate that distance which you are covering at the moment and as you go ahead it will provide light further ahead—so no need to lose heart.

When we sit down for meditation, we experience some sort of darkness. We know that it is darkness. What is darkness? It is absence of light—acknowledging the existence of darkness is also acknowledging the existence of light.

N.G.H. I was wondering if it would be possible to finish by asking that first question about the work of Dr. Roles and the work of His Holiness?

I am not sure what question Mr. Dixit asked His Holiness at this point for I was referring to a question I had prepared beforehand and written down. Mr. Dixit did not remember the written question so I suppose he simply said my above question to His Holiness. Anyway, here is His Holiness's answer.

H.H. Did Dr. Roles give any special direction about the methodology of meditation?

N.G.H. Dr. Roles has given me help with what happens to the mantra and the stages of meditation. To sit down for half an hour twice a day with back straight; to start the mantra in the mind as a thought. Then the mantra goes down, becoming finer and slower. There comes a point where the heart becomes involved. At this stage the mantra takes over and works by itself and is full of strength, power and sweetness. If one follows one is drawn into a state that is very still. One is no longer caught up with external movements, having lost all desires, and all that happens is that one sits, resting in the mantra. That is what I understand to be meant by meditation.

H.H. I will give you some very important hints about meditation. There are a few fundamental principles which need to be observed in order to derive benefit.

Posture is most important; I was invited to the Ashram of Maharishi Mahesh Yogi, to have a look at a number of people who had come from various countries and were training there. I saw that they were lying there in different postures. All were in wrong postures one way or another. There was not a single person who was sitting correctly.

The important thing is that you sit in your chair with the spine absolutely correct; you should not sit on an easy chair in a reclining position. If you keep the body in any position other than with the spine straight for a length of time it may create disease and make the person lose faith in this technique of meditation. Losing faith, he will be disillusioned and go away. These are the two very serious points: the risk of disease and of losing faith.

The method is corrected like this; you should sit for half an hour in the morning but be sure it is in the correct posture on a chair, one that will keep your spine vertical. Then begin to pronounce the mantra with the lips shut as lightly [*or 'tightly'?* see p.686] as you can. Sound the mantra as loudly as you can inside with the maximum effort. Then decreasing the effort gradually, till the mantra finally merges into the heart. This process should not take you more than five minutes. Then complete the rest of the meditation, but if the mind gets disturbed again, repeat the above process once more.

Repeat the mantra and decrease the effort gradually. This in the end becomes almost effortless. The pronouncing of the mantra becomes almost completely effortless. It should settle down into a condition where no effort is being made.

N.G.H. I will certainly practise the method of meditation His Holiness has given and let him know what happens next time we see him. (to Dixit)—Please thank His Holiness for all the time he has kindly given us.

H.H. I sincerely desire the benefit of everybody in your group and all who come into contact with me. It is the Will of Param-Atman that I have been able to give you time and tell you the things I have.

This is the purpose of the whole object in giving directions to people who come to me from England and America. These things are meant for everyone's good and benefit.

Tuesday 24 September

Third Audience

N.G.H. I made the mistake of going through the day's proposed questions to His Holiness at Barnett's Hotel before we left for the Ashram. Mr. Dixit is so keen and meticulous that in working to get the best comprehension of our questions we lost track of the time. Suddenly it was five minutes to ten, the audience was due at ten, and we had still to purchase offerings. We got the offerings on the way, but we were already well on the way to the Ashram when we discovered the tape recorder was missing. Returning for this made us nearly half an hour late.

N.G.H. Would you please thank His Holiness for this opportunity of being with him. I have practised the method he has given me yesterday, so firstly I would like to explain what happened in meditation since following this guidance.

In starting the mantra this way it has more power, is more vibrant. It seems to vibrate all over the body, especially up and down the spine. By decreasing the effort slowly the mind's movement comes to rest. Other thoughts intruded very little. It was like shutting the door to them. There seemed more light in the mind. I seemed very alert, alive and awake inside; the body was passive and still, like in sleep. The mantra was fine and drawn out, active in relation to passive mind and body. Several times attention wandered but the mere memory of the mantra brought joy and happiness. There was no effort other than to follow. Tensions fell away. After meditation the heart was lighter and there was an inner happiness.

H.H. Before practising meditation, one should know what meditation is. You expressed some inertness, some sleepiness—that is not meditation. *Meditation is a deep state of rest.*

You get rest during sleep also, but in that rest Tamas predominates. Meditation is the rest of Sattva. Full rest is that when vibrations stop; that is real meditation.

Usually, during meditation, something external comes into your world. For example—if you have a full night's sleep, say six hours, you get refreshed. Nothing from outside has come into your body; but if you get four hours, or even two hours, instead of a full night's sleep, then to some extent you feel refreshed, but not fully.

This rest which you get in meditation is Sattvic, due to release of Sattva. So even a half hour's meditation makes you entirely fresh.

I must remind you that during meditation no energy from outside comes into our body, the energy is already in the body.

How then do we get rest? Because those energies, vibrations and agitations subside and their subsidence makes you feel fresh.

The object of meditation is to give you energy for all your actions—worldly and non-worldly; for these you need energy; so, as you meditate, that energy goes on accumulating. We also expend energy during our daily work.

Here is an example. If you have a bank account, then you get a certain interest on it. The energy you

get from meditation is that remaining in the body, but out of this energy there is also interest, like with a bank account. You use that interest for carrying out your worldly jobs.

N.G.H. What is the main source of loss of energy during the day?

H.H. (laughing) In one word—excesses.

[At this point His Holiness reflected for a little and then continued].

Overwork, over-eating, and over-sleeping. Over activities like these three things.

For gathering energies there are ways and ways. Yoga, True Knowledge, meditation, and even medicine. But out of all these the one which is most easy is important to us.

There are two things which should be within our thoughts—to practise meditation, and secondly we should have time to devote to these two. But from these two considerations the method of meditation is easiest—within our reach—not requiring any effort and does not require extra time.

At this point His Holiness directed his words to Mrs. Howitt. He spoke of her meditation as he had dealt with it on the previous visit.

H.H. I would like to elaborate on my reply to your question. I wish to explain further that method of imagining you are going to meet the object of your greatest love. This idea is not meditation itself, but it has the aim to drive out other thoughts.

For example; you are sitting here and a number of people are seeking an interview with you, then someone who is most important comes to you, then you ask the others to wait and you attend to that important person.

Similarly, this idea of going to meet your most beloved person is only to keep out the other ideas.

The real thing is the mantra. When you have succeeded in driving out other ideas from the mind, then the stage comes when the mantra takes you in and real meditation begins. If, when you have gone into meditation, you are again disturbed, then during the second disturbance the idea is not necessary for the mantra will do it.

Then His Holiness turned again to N.G.H.

H.H. Start the mantra first of all with the lips shut with greater force and go on decreasing the force. *[Ref: p.684]* Ultimately the mantra also goes away; in a state of bliss you forget that this is mantra, that you are meditating. All these ideas have vanished. The meditator, the meditation and the object of meditation merge into one another and we no longer remain conscious of their separate existence.

B.R.H. What is it that repeats the mantra?

H.H. Mantra means the same as Atman, your own Atman; and Atman is the root of it. So when you are totally absorbed in meditation, then in that case it stands to reason that mantra and Atman become one.

Here is an example: take a pot of earth, it is made of earth. When the pot is destroyed it comes to an end, it mingles with earth. Like this with the mantra; as long as we pronounce it, it is a sound but when it merges into Atman it is Atman—the same thing taking a different form. Under one set of circumstances, earth became a pot; similarly under one set of circumstances mantra is a mantra and in different circumstances mantra becomes Atman.

I will explain this concept further: (*pointing to a bowl of fruit in front of him*)

This is an apple;—what is it? Apple is merely a word. You try to describe it. It is fruit. Fruit! All right—but what is the apple?—It is sweet! All right—but the question is not answered. What is it then? It is the fruit, the tree, everything, but still the question is not answered. Apple is apple.

Similarly, with this mantra. The mantra is a sound. Now when it pervades the heart, it becomes one with the Atman. When it is pronounced externally, it does other things, worldly things.

For example, with the mantra RAM, it has got energy, fire, love and things like that. Pronounced externally it produces these things. But taken inside the heart it gives peace, bliss, rest—things like that.

N.G.H. (to Mr. Dixit) What word does His Holiness use for heart?

Mr. Dixit. Actually, he did not use the word heart, he used a difficult concept—Antarmukti. It means something like a cutting off of our connections from the external world and centring our thoughts completely inside.

N.G.H. How would the mind work in meditation in a man whose Buddhi has been purified?

H.H. The four divisions of the mind do holy actions when Buddhi is still (pure) and according to your wishes. If you want them to do particular things, a particular action, they will do it. If you don't want them to do anything, they will take rest. (Laughing). They are your good servants when Buddhi is pure, they obey you and carry out your orders properly; but when Buddhi is not pure then they become like a bad servant. They even disturb you during meditation.