

## *Correspondence*

28 October 1975

London

My dear Dixit,

What I would like you to get across, if you see H.H, who surely would now be back in Allahabad for some time, is:

1. That all we brought back from our recent audiences with him has been of the greatest possible help to the four of us and to very many other people as well when used gradually and with discretion, and:

2. That the four of us who saw in the newspaper the day after we said goodbye to him that this nuisance of a lawyer had set up a Shankaracharya and given press conferences are very glad that he has been dealt with. We know that H.H. himself has no wishes one way or the other, but accepts whatever Param-Atman arranges. For the people of northern India and for all of us here under his guidance, it would be a great comfort to know that the succession will pass to the right person and that H.H. himself will be to some extent accessible. We were deeply impressed by the way that he kept sitting patiently with us and answering our questions when he knew that all this was going on in Joshimath. This message brings our respectful love and the appreciation of everyone for the two stories, in particular, *The Man Who Held the Hand of the Absolute* and *The Merry Mahatma under the Tamarind Tree!*

Yours with love,

F.C.R.

4 November 1975

Allahabad

My dear Dr. Roles,

I conveyed your two messages to H.H. In reply to the first one about the outcome of the audiences he sends his good wishes and blessings.

In reply to the second message regarding the lawyer's nuisance, he said that the battle between the divine wealth and the worldly wealth is nothing new. It is eternal—having been always there in the past and will be continuing all the time in future as well. It should not therefore upset us.

Yours ever,

Rlal Dixit.

12 December 1975

London

My dear Dixit,

No letter from me has been written because I have been trying to frame a question which Messrs. Pickering and Howitt could put to H.H. on our behalf. Enclosed is the one I suggest and we would be most grateful if you yourself could do a little thinking from your own memory of what Guru Deva and H.H. have said about this innate emotional sense of right and wrong and what is the best Sanskrit or Hindi word in use for it. I am afraid that dictionaries are not much use here.

Howitt may bring with him the head of the Auckland group who works under him and I would like His Holiness to know, when you see him, that this is my suggestion because I feel that it will be very good for the Shankaracharya's work in the world since these three people are influential, have the same point of view and degree of experience, and have known each other in the past.

Affectionately yours,  
F.C.R.

12 December 1975

London

Dear Mr. Dixit,

When Messrs. Pickering and Howitt arrive (possibly with another New Zealand friend), I want them to find a little time to ask some questions on a rather important subject that remains obscure because we don't know the right Sanskrit or Hindi words—it seems there is in India an altogether different approach to the subject.

Some people have a strong emotional sense of right and wrong as a guide to their own actions. An inner voice says to one: "You shouldn't have spoken like that", or, "You should have gone to see so-and-so", or "You should have written that letter". You don't go on thinking about it, but you make yourself remember to do it as soon as possible, or not to make the same mistake again. What Hindi word would you use for this faculty of emotional judgment of right and wrong in particular situations. Buddhi is usually translated 'Intellectual discrimination'.

Years ago, Sri Jaiswal put this question to H.H. for me: I used the word 'conscience'; later it turned out that he had used the word 'Antahkarana'—these were the two words used in a little dictionary we had. But it soon became clear that those words mean different things and we have never yet found what word H.H. would use. The feeling is always like waking up—the 3rd state as here: 1. Deep Sleep; 2. Dream or Daytime state; 3. Spiritual Awakening; 4. Turiya.

This 'conscience', when awake, can tell the individual all about himself and any person or situation within his own immediate experience. Maybe it is the Jiva-Atman?

Another word 'Consciousness' is used for knowing about the world and things not directly concerning oneself. Maybe that would be the Param-Atman when in full manifestation? But there is also the word 'Vi-jnana' which is thought to mean 'consciousness' in the sense of 'fullness of Knowledge'.

If you and I can get this subject clear, then Pickering can take out one or two questions about it.  
F.C.R.

23 December 1975

Allahabad

Dear Dr. Roles,

So far I have had no information about Mr. Howitt joining Mr. Pickering during his visit to H.H., nor have I heard from Mr. Howitt for a long time. As such, I was able to convey to H.H. only Mr. Pickering's request for audiences before he left for his all-India tour. Now it is difficult to tell him about Mr. Howitt as there are so many places on his itinerary and I do not know where to get him. I hope he would be here about 10th January as he said while leaving, and then I shall tell him that Mr. Howitt and his friend from Auckland also wish to be present with Mr. Pickering. The chances are that he would agree, though the preparations for the usual Magh Mela Camp would also take his attention when he returns.

Now about some Hindi or Sanskrit word for the emotional sense of right and wrong which some people have to guide their actions. Superficially, the wording used in your letter to describe the faculty would seem to amount to the English word 'intuition', which can be expressed in Hindi as 'Antargnana' or 'Antar-Bodha', or some other similar or related word. But, considering the context, I fear that I am misunderstanding you because if you had meant 'intuition' you would yourself use the word more readily than I could. In order therefore to know from H.H. what you want, I think you let the question stand as it is without worrying about any Hindi equivalent which may confuse matters. H.H. would, no doubt, understand what you mean and would answer accordingly.

Regarding the English word 'conscience' and the Hindi word 'Antahkarana', one is frequently used for the other while interpreting in ordinary conversation, of course rather loosely, as there is no other way. Perhaps this is what Jaiswal did. But in Vedantic language, as you know, Antahkarana is the entity comprising Manas, Chitta, Buddhi and Ahankara. So the meaning changes according to the context.

You have further said that this 'conscience', when awake, can tell the individual all about himself and any person or situation...

I can recollect that H.H. said something on this point in an answer some years ago, although I do not exactly remember in what context and when. But I remember he attributed it to the Atman, and not to Jiva-Atman.

'Jnana' is the science of liberation, as detailed in holy scriptures. 'Vignana' is the practical use of the science in our daily life. I am quoting this from a commentary on the Gita, verse 8, chapter VI.

Ever yours,  
Rlal Dixit.

*6 January 1976  
London*

My dear Dixit,

Glad to get yours of 23 December.....

I have just this minute been seeing Pickering, who will be arriving a day or two before Howitt but is not yet sure which hotel in Allahabad he will be staying at. Last time I felt that Howitt was using my name too much, and have asked Pickering to see that the interest should be in the Holy Tradition and the Shankaracharya's wishes rather than the various personalities who are mere transmitters! I have, however, sent 1 or 2 questions to show that the three of them have my full blessing in asking for audiences with H.H. as this way it should save him trouble and promote the unity of his work outside of India. The Allans, my wife and I send love and gratitude to him.

I agree with you that we shouldn't worry about Hindi words but try to convey the question about the emotional realisation of truth (intuition is the word), which is so valuable if once it can be aroused in the individual. I agree with all you have said about it in your letter.

Yours ever,  
F.C.R.

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