

Correspondence

30 January 1976

Allahabad

My dear Dr. Roles,

Mr. Pickering, Howitt and Pearce all arrived together on 17th evening and had audiences with H.H. from 18th to 23rd and again from 28th to 30th with a gap of four days in between when H.H. was out of Allahabad. One by one, they all left by last night.

I have been silent in the meantime firstly because a good part of the day had to be given to the whole business consisting of interviews, checking of transcripts, and at times re-playing the tapes for filling the gaps. Secondly, there were no specific points for reply. All this sometimes needed even two visits to the Yatrik from the point of view of my own satisfaction. Of course I enjoyed all this very much as the nature of the work is so interesting.

I also found H.H. very kind and generous in giving detailed answers and in making quite sure that no signs of doubt lingered on their faces. I therefore hope that their visit has proved successful.

Mr. Pickering would be passing on to you a copy of translation of a talk from H.H. at the Ashram on 29th which he attended with me and taped.

Yours ever,

Rlal Dixit.

9 April 1976

London

My dear Dixit,

Having got a very full programme ahead of us in New York with two large lectures and many meetings of the group, my wife and I have been using the month's holiday around Easter in increasing meditation and reading of your marvellous translations of the latest set of audiences etc. In the course of this I have suddenly realized that I had a totally wrong conception of the Atman as knowing everything and being very sophisticated. I had neglected H.H's description which he gave us privately at one point where he pointed out that encased in the individual ignorance and neglect, the Atman remained with the simple uneducated attitude of a child. And that this is the reason why we have to give up all our learning and knowledge and approach Him with the same simplicity. It also explains why it is necessary for the Buddhi to cultivate the thought of the Param-Atman in all His magnificence until the two birds on the tree sing the same song! If you can convey something of this discovery to His Holiness, for correction if necessary, I should be most grateful.

Yours affectionately,

F.C.R.

15 April 1976

Allahabad

Some Additional Notes

Based on the discourses of the present Shankaracharya and his predecessor Swami Brahmananda Saraswati

It is sometimes felt that meditation no longer gives the joy it did before. This waxing and waning of joy in initial stages need cause no undue worry as it is more likely than not in our ordinary conditions of life. H.H. attributed it to the drying up of the source of love. In other words, the practice is becoming more or less mechanical, with hardly any mind behind it. This can be remedied by methods indicated by H.H. On earlier occasions he has emphasised the importance of maintaining constant holy contacts whether through meeting the right people or reading the right books (Satsanga).

All we have to do is to persist even if we find it dry, as given persistence, the joy is sure to return. Even dry meditation is doing some hidden good. Because this is a kind of business which always earns profits and never runs into loss. We may find our work in the office dry, but if we do it we get our wages at the end of the month all right.

(This highly optimistic view was expressed by Guru Deva, the previous Shankaracharya, Swami Brahmananda Saraswati.)

Rlal Dixit.

15 April 1976

Allahabad

My dear Dr. Roles,

As you say, the subject of Antahkarana, its constituents and Atman and Param-Atman have repeatedly figured in our correspondence and although you have records of many conversations about them, yet questions relating to them still arise from time to time. H.H. has also noticed this. Therefore during the last audience he especially asked me to prepare comprehensive notes on these items which could be supplied in writing for ready reference to everybody asking questions about them. Accordingly, I drafted them, got them approved by H.H. and then translated and passed them on to Mr. Pickering, Mr. Howitt and Mr. Pearce.

I am enclosing a copy in case you have not received a copy of them already. I also wrote out what I thought it meant to me from the point of view of my own use. I gave them a copy of this also and warned them that this interpretation was strictly personal and not authoritative. Others could take it if it suited and reject if it did not. I am sending a copy of that also.

Yours ever,

Rlal Dixit.

1 May 1976

Allahabad

My dear Dr. Roles,

I scribbled a letter to you a few days ago regarding answers to your questions and I hope you have received

it. H.H. gave me an audience last evening and here are the answers. As I said in my last letter, I am posting a copy of this to New York, c/o Mr. Rabeneck, so that you may get it there if not at London.

Letter dated 18th February

Q: Should like to understand the use of the word Karana for Causal.

H.H. Everything due to Samashti and Samskaras lives in our Causal body in a latent form, just as a tree is latent in its seed. The Causal body is also called 'Agyanamaya Body', i.e. the body of ignorance or unawareness. Just as while we sleep we become unaware of everything but everything is still present in its latent form like a tree in its seed. Therefore all memories spring to life again when we wake up.

Letter dated 23rd February

Q: What word did H.H. use for "curiosity in a good sense, i.e. desire to know?"

A: A Sattvic question. Good desire. Holy intentions etc.

Q: Sankalpa—Vikalpa: Variously translated as "Want this," "Don't want that".....a sort of see-saw on which we waste energy.

A: This see-saw, or vibrations in the Manas as H.H. called them, make the world you experience.

Q: If (as in 3rd audience) the pure Buddhi itself is knowledge what is Viveka?

A: Viveka is the manifested form of knowledge.

Q: I have always thought pure Buddhi as discriminating mind or intellect which makes decisions on suggestions put up to it by Manas.

A: Please see above.

Q: If "Chit" is the synonym of Buddhi, why use the two words?

A: There are so many synonyms, as well as occasions to use them.

Q: "That thing which does Chintan is Chitta...Chitta can only think of what Buddhi tells it—nothing else...like a store room which goes on storing facts it receives". Heavens! I have been teaching that Chitta is the memory store which furnishes Buddhi with all that it needs in order to decide and Chitta is the mirror of Chit.

A: No contradictions seen in above. But Chitta receives material from Manas as well as from Buddhi. It is right that Chitta is the mirror of Chit.

Letter dated 1st March

Q: About English word 'Conscience'.

A: H.H. settles the question by observing that the faculty you call 'Conscience' in English functions according to your Samskaras in giving you guidance. The voice of your 'Conscience' can be right or wrong to the extent your Samskaras are pure or impure. With pure Samskaras, it becomes the voice of Truth or Param-Atman.

Q: One feels Buddhi in the head and what I mean by 'Conscience' is felt in the heart.

A: All the four attitudes of the Antahkarana, viz. Manas, Chitta, Buddhi, Ahankara, generate in the heart. But out of these, Buddhi and Ahankara reveal themselves through the head, i.e. they originate in the heart and subsequently rise to the head. The qualities of the head, as such, cannot be separated out as something independent of Chitta.

Letter dated 9th April

H.H. approves your thought that we have to give up all our learning and knowledge and approach Him (Atman) with the simplicity of a child. As you say, it is necessary for the Buddhi to cultivate the thought of Param-Atman in all His Magnificence until the two birds on the tree sing the same song. Let the Jiv-atman, who is Jiv-atman only due to thinking that it is the doer of things and the reaper of the consequences, think that it is neither—and thus tune itself up with the Atman.

Yours affectionately,
Rlal Dixit.

1 July 1976

London

Cable to Jaiswal

Please convey grateful love for Guru Purnima from London people.
Roles.

9 July 1976

Allahabad

My dear Dr. Roles,

From the Guru-Purnima on 11th July till 8th September H.H. will keep his monsoon fast (Chatur-mass) at Delhi and then come to Alla-habad for some 10 or 15 days. His address at Delhi will be: Sanatana Dharma Mandir, Model Town, Delhi-9.

But I have conveyed your Guru-Purnima greetings to him here and he has asked me to convey his blessings and good wishes to you and to your group for your continued progress.

Yours ever,
Rlal Dixit.

16 July 1976

London

Dear Jaiswal,

Just to acknowledge your letter of 8th July and thank you for conveying the message to H.H. Also it is nice to know that you may be on your way back to London before long as I should love to see you.

We go to the Mediterranean for the first fortnight in September so do telephone me here if you get back before that,

Yours ever,
F.C.R.

25 August 1976
Allahabad

My dear Dr. Roles,

I got your letter of 19th just now and write back at once so that you get this before leaving London for your holiday—telling you that I was charmed by the use of the words ‘godlike’ and ‘godless’ for Daivic and Asuric. They are better than what I could think of and products of better minds than mine. And the fact that they are so well understood in the West adds to their suitability.

Yours ever,
Rlal Dixit.

31 August 1976
London

My dear Dixit,

Message to His Holiness.

At the 3rd Audience on our visit last September, Sri Jaiswal asked my permission to put this question about me: ‘In the Vedanta there is a saying that Atman is Brahman. This means that at least this human structure has the capacity to receive all the forces of Brahma, and find full realisation. If that is true, Why cannot the doctor inherit them?’

That has been much on my mind ever since, as well as his reply “that my habitual approach of ‘not being able to do’ is not very helpful. The more you keep on doing, the more power will be available, so we should not worry that we ‘cannot do’, but should be concerned about what glory we can manifest and be happy with it.”

After a cycle of unusual activity both in New York and in London, this doctor has had nearly 2 months of comparative peace at home by the river and his aim has changed. As H.H. knows only too well, he always had an insatiable thirst for knowledge; but now has realized that to love absolute stillness and stability brings the only kind of knowledge worth having. We have been devoting ourselves to the idea of Sthitaprajna in the Gita, explained by him as “one who is steady and still in both his Knowledge and his Being.” Coupled with the realization that ‘I have nothing of my own’, for everything is achieved through the Grace of the Leader and the Grace of Atman; this gives wonderful peace of mind.

Has H.H. anything further he would like to add by the verbal and postal route? For we are receiving constant help on the subtle level. With all gratitude and good wishes.

F.C.R.

22 September 1976
Allahabad

My dear Dr. Roles,

I believe you enjoyed your holiday and have come back thoroughly refreshed. H.H. was here as expected and had asked me what was the news from London. We just had a brief talk and H.H. said that as he was staying here for only a few days at present, he would look into your questions in October when he comes back for a longer stay. For one thing rain poured down in buckets for 3 days during his visit filling many streets with knee

deep water. My own bedroom leaked, drip, drip, drip, all the time and though it was a nuisance walking on water inside it, yet the bed itself remained dry.

H.H. said one evening during his recent discourses that Manas is like a fly which will sit on filth as readily as on our food. It is therefore capable of a lot of mischief and we should never show any mercy to it.

Yours ever.

Rlal Dixit.

9 November 1976

London

Dear Jaiswal,

Expecting you back in early October, I've made many enquiries for news of you ... At last I got a clue from Mr. Whiting that maybe you weren't coming back at all! ... But he went on to say he'd been told a remark you are said to have made: "That nobody wants to hear the truth". That's not true—there's always somebody who wants the truth at all costs; and just now there are more and more of those people in all countries.

And there's so much lying going on everywhere. I enclose a sample sent me by one of our New York group; it was easy to tell them to put it out of their minds altogether. How could anyone in line for the office of Shankaracharya emigrate permanently to the U.S.A.? These descriptions are useful only to enable us to see similar egotistical trends in ourselves and be warned about them. But they wanted me to ask if it were perhaps the same man about whom you told us on your last visit—the man who was dressing up as Shankaracharya and giving press conferences at Joshimath and Varanasi; that H.H. went and dealt with after he'd finished our audiences? It doesn't really matter of course; there are always men like that

As you have been the man through whom hundreds of people have learnt the only Truth they know because of your clear and very faithful translations and interpretations, Bobby Allan and I are both writing to you to know if you've seen H.H. lately? In particular I ask whether he gave any answer to the question in my last letter to you? Just to remind you, it concerned what you said at our third audience: "This human frame has the capacity to receive all the forces of Brahman and find full realization. If that is true, why cannot Dr. R. inherit them? And what can we do in that direction?" One sees by now so many limits one has imposed on the Buddhi—besides the purely physical limits of old age (75 next week!). So any hint would be welcome.

Maureen and my wife join me in sending love to Bharati and yourself.

F.C.R.

13 November 1976

Varanasi

Dear Dr. Roles,

Thank you for your letter and the enclosed news cutting. Your letter was presented to H.H. and he did say something which I presume I must have conveyed in some way. The gist can be repeated. Physical body is certainly the most limiting factor and the old age claims away much of whatever is good and energetic. The physical body is a matter of past and the present and future could change much on the subtle level of Mind. The real change is in possible there alone. The causal level of being accounts for no difference between realised or not yet realised apart from the part effected by Mind. Only if one could trust that "Thou Art That" there would be

no problem for there is no problem at all. I now realise the short-sightedness of my question because it was based on the ignorance that “thou Art That” saying of Vedanta. Nevertheless, the saying hasn’t really got into my blood and being. For H.H. the question is non-material. His emphasis on old age was not properly understood by me. I haven’t seen him since then. He came to Varanasi but I was out of station.

I can’t give up my bond with London, poor or rich makes no difference. I will surely come back soon. As for my remark about Truth, it is not without foundation but experiences of Truth can vary. I didn’t really mean that nobody wants the Truth. All I meant was most people don’t want Truth. When Holy men of East and West both can have duel with each other, who can blame the common man. I find secular men more spiritual within and downfall of all religions in the world is just another proof. Some places one finds good songs with bad singers while other places good singers with bad songs. I am only watching for a good song from a good singer. What an impossible proposition. Please give my regards to Lord and Lady Allan and Mrs. Roles and yourself.

Jaiswal.

25 November 1976

Varanasi

Dear Dr. Roles,

All of a sudden H.H. came down to Varanasi for a night and I managed to put your question once again.

He said that there is never any difficulty in Self-Realization because Atman always remains the same and all Truth, Consciousness and Bliss remain with it all the time. Self-Realization means doing away with Mal, Vikshepa and Kashaya. Mal is not so much the problem for it is obvious that the search for Truth is in action and there is no denial that it is not being done with Faith in the Tradition. Kashaya is also not too difficult but Vikshepa is really terrible and very subtle. Only if mind is still and all ambitions and desires are discarded, will Vikshepa lose its hold, otherwise it keeps company in very subtle way without being noticed. This is the field to work on.

There has been some development I must write. Shri Maharshi Mahesh has provided some funds up to £15,000 to provide good transport facilities to H.H. and much more for construction of school and hostel in the Allahabad Ashram. I feel that we failed to respond to the need we did recognize long ago.

With regards,
Sincerely yours,
Jaiswal.

26 March 1977

Allahabad

My dear Dr. Roles,

Owing to frequent spells of ill health and also various other handicaps, I lost contact with you as well as with the Shankaracharya for the last several months...

I may mention that whenever I met H.H., he frequently enquired about you. Last time when I told him that you were getting answers to your questions at the subtle level as you say, he said that he also gets thoughts about you and shares your experience of the subtle channel between you and him.

I hope all has been well with you during this period of silence. With warm regards from all of us to your good self and to Mrs. Roles.

Rlal Dixit.

6 April 1977

Allahabad

My dear Dr. Roles,

This is in continuation of my letter of 26th March, which I hope you have received by now. Although you had asked me not to mention your questions to H.H. because of some new developments, yet I happened to talk to him indirectly about the case of the gentleman of Mr. Maclaren's group who seemed to be having some difficulty with the Mantras he was using. You will recall that in this connection, owing to the absence of H.H. from Allahabad at that time, I had sent you some provisional remarks based on the views of my Guru Deva the previous Shankaracharya. The opinion of H.H. is that the objective of all the Mantras is the same. As such, one can use any Mantra which suits and with which one is happy. I thought I should let you know.

With all the best,

Yours ever,

Rlal Dixit.

27 April 1977

London

My dear Dixit,

Both your letters have been very welcome, particularly the one of 26.3.77, for they have shown us that you have now fully recovered your energy and good health and have indeed helped us a lot by seeing H.H. and delivering the message about my connection with him on the subtle level. His reply you relayed to me has cheered me up a lot; Also the news you put in about Shri Mahesh Yogi.

We have been in touch with an old friend of whom we saw a great deal during our visit to Lucknow in 1964—namely Sri Narayan Agrawal, with whom H.H. stays when he is in Lucknow and wishes to be private. Sri Narayan also has had quite a long stay at the Ashram in Allahabad where he met your friend Howitt, with whom he has been corresponding. Being like yourself a pupil of Guru Deva there is no difficulty or difference of opinion there.

Looking forward to any news you may get from time to time, although I realise that H.H. is probably on his travels in the direction of Joshimath—the Allans and I wish you good health and happiness meanwhile.

Yours ever,

F.C.R.

14 May 1977

Allahabad

My dear Dr. Roles,

I am happy to hear from you. H.H. is also here and owing to local engagements his going to Joshimath is uncertain yet. Such a situation is of course welcome to me as it means more of evening discourses at the Ashram here which I can attend, though I cannot do so daily as the Ashram is one hour's walk from my house...

I met Sri Agrawal at the Ashram though on one evening only. Perhaps he might have gone back to Lucknow. It is now hot here, though the peak days are still to come. It is delightful to think of your visits to Allahabad and

I send my regards to your good self, Mrs. Roles, and to all.

Yours ever,
Rlal Dixit.

*18 May 1977
London*

My dear Dixit,

Thank you so much for your letter of 14th May in which we hear this morning unexpectedly that the Shankaracharya was still in Allahabad then and may still be available. The four of us—the 2 Allans, my wife and myself—very much want to be again in the physical presence of the Guru and any time in October would suit us and Sri Jaiswal. May we know whether His Holiness would be prepared to see us once again, as we will come in all humility to have the delight of his company and his spiritual help even though there doesn't seem to be any complicated question remaining to be asked...

Yours ever,
F.C.R.

*24 May 1977
Allahabad*

My dear Dr. Roles,

Received your letter of 18th May yesterday, and spoke to H.H. last night regarding your intention to see him in October next. But at the moment they are having the Shrimad Bhagavatum week at the Ashram which means a day-long recitation for seven days. As you know, it is a very fat book and cannot be finished sooner. H.H. also sits and listens. In order to fix any dates for engagements in October, he has first to look into the almanac for the current year. He can do so only after 31st May.

He has therefore asked me to speak to him again after that date. So, I shall be able to tell you about your visit early in June.

It has occurred to me that pleasures are more powerful distractions in thinking of Param-Atman, than pain. Do you agree?

In the meantime, our very best regards to all the four of you and I am looking forward to the pleasure of seeing you in October.

Yours ever,
Rlal Dixit.

*5 June 1977
Allahabad*

My dear Dr. Roles,

I hope you have received the letter I wrote before this one, whose date I forgot to note but it was some date about 25 May. I said in it that I shall write to you again early in June regarding your proposed visit.

I have now got the answer from H.H. Without fixing any particular dates right now, he has indicated that he shall be available to you here after 21st October. So you can now go ahead with planning your visit and tell him either through me or through Shri Jaiswal the actual dates that suit you. But I hope Shri Jaiswal would also write to him about this.

I met Shri Agrawal again at the Ashram, who said that he has already replied to your two letters he got at Lucknow and that you have also acknowledged them. In case you wrote to him subsequently, he did not receive the letters as he was out of Lucknow.

Meantime I have received your letter of 22nd May, and have also heard from Lord Allan about the visit. I am replying as above. I am giving below something from the talk at the Ashram by H.H. on 1st June. I never send this material either to Mr. Rabeneck or to Mr. Howitt direct, leaving it to you to decide what they should get. All I do send to them is answers to their questions if and when I get them.

Ashram Talk—1 June 1977

A man lives on belief. And wherever lies his interest, he finds a lot of belief. In the midst of all this confusion of interest and belief, there is a basic question—what for did the man come on the earth? What is the purpose?

If one sits down to write a book, it is necessary to have some kind of purpose behind it. Some scriptures say that the purpose of life is not to go into sensual enjoyments, as a common man feels. Then, is it that we are born only to carry on creation? This is also not true. Of course our life is governed by nature. What nature ordains must happen, and nature will forcibly get it done by us. This nature is capable of reform through practice. The purpose of this practice should be the attainment of the joy of liberation before the life ends. Remembering the Param-Atman is the only thing that can liberate us. Thus remembering Param-Atman becomes the purpose of life—neither the sensual pleasures nor carrying the creation forward, nor taking the world as real.

Seeing the Param-Atman in everything removes all the tensions and conflicts of good and evil, for in each and every will there lies some good. It entirely depends on our own attitude whether we notice the good or the evil in what we see.

Guru Gorakhnath was once going somewhere and the corpse of a dead dog lay on the path. While others complained of the foul smell given out by the corpse, the Guru said, “Look, how white the teeth are!”

Like the corpse, everything in the world, however nice it may seem now, has to rot and emit foul smells in course of time. But the Atman is ever fresh and beautiful. It will never die and never putrefy. While changes go on making and unmaking the world around us, they can do nothing to the Atman. Thinking of it should be the purpose of life.

Once Emperor Akbar and his courtier Birbal were going together and they passed by a field of brinjals. Akbar said, “the brinjals look very nice.” Birbal replied, “Your Majesty, they really are nice.” That night the brinjals were cooked for supper, and Akbar enjoyed the dish. But his stomach ached all night, and he said next morning that brinjals are very bad. “They are really bad, Your Majesty. Their very name indicates that.” “But did you not say last evening that they are nice?” Birbal, known for his ready wit, quipped, “My Lord, I am devoted to your Majesty, and not to the brinjal.”

Yours ever,
Rlal Dixit.

*17 June 1977**London*

My dear Dixit,

I have written to you acknowledging the letter you wrote before this one just received (5 June), but have left it to Lord Allan to answer your letter to him and tell you our plans for the visit. As you will have heard, we intend to fly out on 21st October and have to be in India for a fortnight to save money by doing a round trip. We don't expect His Holiness will have time to see us for much more than a week. I have also written to Sri Agrawal, at Sri Jaiswal's request, telling him of the plans in case he is seeing H.H. meanwhile. Your letter explains why I have had no answer to two letters I wrote to him in Lucknow while he was away.

Thank you very much for the extract of the talk at the Ashram on June 1st.

My longing to see H.H. is chiefly to have his example and direct influence to help the struggle with this Vikshepa and the other impediments in myself, rather than to convey messages to and from other people though there could be plenty of those!

With cordial good wishes and if you are writing to us, could you tell us what age your small granddaughter is now because we want to bring a little present for her.

Yours ever,

F.C.R.

*22 June 1977**Allahabad*

My dear Dr. Roles,

Your letter of 17th June reached yesterday and I went to the Ashram same night to contact H.H. I learnt that he had gone to Joshimath for a short period to look after the work there and that he will be back here on 30th June. Therefore I hope to see him on 1st July to get confirmation regarding the dates of your visit. In the circumstances perhaps Shri Agrawal would also not be able to convey H.H.'s confirmation earlier than me unless he received your letter before H.H. left Allahabad. Lord Allan's letter also reached me together with yours and I am sending him the same tentative reply.

The monsoon is delayed this year and temperature is running high. This caused a set-back in my improving health and I am also developing hernia this time. I am trying to postpone operation till Winter as the hernia is not interfering with my normal activities while the weather is so oppressive right now.

My granddaughter whose age you enquired is now six years. But the grandson is only one year and the things he likes best is tearing newspapers and books and pushing chairs and other light furniture around so that nothing remains in place.

Kindly convey my regards to Mrs. Roles, I shall write again as soon as I meet H.H.

Yours ever.

Rlal Dixit.

1 July 1977

Allahabad

My dear Dr. Roles,

I hope you have received my letter of 26th June, which was an interim reply regarding your proposed visit to the Shankaracharya in October next. I can now tell you that H.H. has since returned to Allahabad and I saw him this morning. He has confirmed that you, Mrs. Roles and Lord and Lady Allan would be welcome to see him daily for a week as usual commencing Monday the 24th October. In case you want more time, he would consider the matter when you arrive.

The monsoon rains have commenced, temperature dropped, and roads are full of water.

For the last few days I have been repeatedly thinking that, whereas my eye can see only one side of a coin at a time, the eye of Param-Atman can see both the sides at once and also what is inside the coin. My eye, though precious enough, is therefore really not worth much!

Yours ever,

Rlal Dixit.

8 July 1977

London

My dear Dixit,

I had your letter of July 1st this morning...

We were delighted to get the message that H.H. would see us for a week from Monday, 24th October, or as much time as he can spare. After that we plan to go to Katmandu so that my wife and I can see the King of Mountains—Everest—before we die! But that would leave plenty of time for H.H. to see us for a day or two after the week if he wishes to.

I am glad that your monsoon rains have commenced and that the weather isn't so hot.

I would like to say how grateful I am to have your remarks about "seeing both sides of the coin" which is extremely relevant and which I hope to use at one of the addresses I have to give next week to meditators.

All good wishes to you and your family and we look forward to seeing you again.

Yours ever,

F.C.R.

24 July 1977

Allahabad

Asbaram Talk 24 July

Param-Atman is sweet. All his acts taste sweet. He plays countless sweet games. He is the worshipped as well as the worshipper. Different holy people have described him differently. Some have said he is the Absolute, some have called him the ultimate truth, some have called him a complete void, some have identified him with love, and some have said there is no such thing at all.

But the reality is one which has manifested itself in all these different forms. Before countless seekers he has presented himself in countless forms, to each according to his own line of approach and has said to each. "You are right!"

This led them to call one another wrong. But in doing so, they themselves went wrong. An example illustrates the point.

A rumour went round a village that an elephant had come. People flocked to see it, and even blind men joined them. When asked how they would see the elephant, they said that they would feel it by touch. So some touched its tail, some the legs, some the ears, and so on. When asked to describe the animal, those who had touched the tail said that it was like a long rope. Those who had touched the legs said, "No, you are wrong. It is like the trunk of a tree." Thus they called one another wrong. And finally the keeper of the elephant was asked and he said that each was right in his own experience.

The elephant was one, but it gave different impressions to different people through different lines of approach. The same thing holds in the case of Param-Atman.

The body of a man is the dirtiest of all creatures, as it begins to smell even if it is not washed for one day. Nevertheless, it is the only body through which Self-realisation is possible.

Hoping to hear from you once or twice before we meet in October, and with best regards to your good self, Mrs. Roles, Lord and Lady Allan.

Yours ever,
Rlal Dixit.

*25 July 1977
Allahabad*

My dear Dr. Roles,

I have received your and Lord Allan's letters of 8th July. Now H.H. is going to Delhi tomorrow and will be back here on 28th September. Thus the Guru-Poornima ceremony, which falls on 30th July, will be observed at Delhi this year.

His address there will be Sanatana Dharma Mandir, Model Town, Delhi-9.

As such I shall not be able to give you any news of H.H. during the next two months. In view of this, I had better send you some of his words from his recent discourses here.

Ashram Talk 20th July

This endless universe is like a big snake—a snake, however, which is a snake with all its terror in our imagination—and is only a piece of rope in reality. In it, we have the spiritualists, the materialists, and the followers of so many different cults. The Spiritualists also are of many kinds, such as the seekers after knowledge, the seekers of Bhakti etc. Same about the materialists. But all of them try for happiness, and such a happiness which would never end. But at times we welcome unhappiness also if we think that it would lead to happiness ultimately.

In the belief of a Bhakta, Param-Atman is the redeemer from all our adversities. There are, however, two worlds, the world of the unconscious and the world of the conscious. Believers in Ahankara live in the unconscious world, and believers in Atman live in the conscious world. Param-Atman teaches action, and not inaction. As far the result of an action, sometimes Samashti intervenes and leads to unwanted results. For example, when we run into an accident we did not want it. But Samashti and Vyashti both go on simultaneously.

22 August 1977

Allahabad

My dear Dr. Roles,

I have received your letter of 4th August, but I am replying after a gap so that this may not cross with any communication from you.

I agree that there is a lot of difficulty in interpreting the Sanskrit words “Daivic” and “Asuri” to the Western people, and to give them such a suitable English word as can convey the right sense of the Sanskrit text in all contexts. To avoid misunderstanding it seems better to use different words in different contexts to bring home what is meant. For example, while “Godly” and “Godless” may be all right at one place, the simple words “Good” and “Evil” may be better understood at another.

In connection with these two, Daivic and Asuri, H.H. once observed that there is an eternal conflict going on between them, and that neither can be eliminated for all time to come. In fact these are the two components that go to make the world and a complete elimination of one means elimination of the world itself. One and the same thing is good in one context, and an evil in another. And to begin with, it is the evil that wins today as we see in history and even in our daily life. For example, Jesus Christ had to face crucifixion and Mahatma Gandhi a bullet. Thus the Daivic may not always bring an immediate worldly gain. But when the balance is seriously disturbed, there is a direct intervention from Param-Atman to restore normality. This is the meaning of verses 7 & 8, Ch IV of the Gita.

I think it is unfortunate that spiritualism has come to mean merely communication with the spirits of the dead and use of mediums. This makes it difficult for us to give the right word for communication with the Supreme Spirit, or with one’s own spirit, or for the knowledge contained in the Upanishads.

I am amused to know that Maharishi Mahesh Yogi is organising expensive advanced courses for training in magical powers such as levitation. I have neither the desire, nor the time nor the money to join such courses or even to know how they work. My Gurudeva never spoke much about it. Here, the Maharishi recently gave a long interview to the ex-prime minister Indira Gandhi and explained his work to her.

Howitt and Rabeneck are no longer in touch with me.

Yours ever,

Rlal Dixit.

22 September 1977

Allahabad

My dear Dr. Roles,

I have received your letter of 30th August and hope you have now returned to London after enjoying the sunshine and the sea at the Mediterranean. Meanwhile I telephoned Yatrik and they confirmed that they have a booking for you from 22nd October. I hope you have also received their confirmation by now.

I do nothing to make Shri Jaiswal or anybody else jealous. But I cannot stop going to H.H. or replying to your letters. This only should not cause him any displeasure.

Recently Mr. Rabeneck has also written to me after a long time. I expect H.H. to return to Allahabad on 28th September and shall show him Mr. Rabeneck’s question if he can spare time to look into it.

Now I hope to see you very soon.

Yours affectionately,

Rlal Dixit.