

Friday 13 January

N.G.H. *The audiences with His Holiness during this visit have made much clearer my understanding of Self-realisation.*

In New Zealand the common understanding of Self-realisation is that the man thinks he has got to develop himself in some way to change into something different that is bigger, finer, full of wisdom.

His Holiness has helped me to understand that the Atman is already there, perfect, all knowing, all blissful and that it is due to ignorance, Tamas and Rajas in the three bodies and Antahkarana, that he believes he is other than the Atman. The Dhyana, as I understand it, cleans and enlightens the Antahkarana so that the light of the Atman dawns. Could His Holiness please tell me if my understanding is correct; if it is not, could he point out the errors?

H.H. There is no difficulty, difficulty only comes when you have to go out and collect something; but if you want to sit inside your house, there's not much difficulty. The only difficulty is that of ignorance, which has to be removed. You understood about Atman very correctly. As you have said—'the meditation, as I understand it, cleans and enlightens the Antahkarana so that the light of the Atman 'dawns'—the light is already there, but it is only with the meditation that you can experience it; otherwise the light is already there. If a small particle of dust gets into your eye, you feel there is a mountain there, but when it dissolves or is cleaned out of the eye, you are able to see better.

N.G.H. *We have been told that the nature of the Param-Atman is Sat-Chit-Ananda. Does this fundamental three-fold nature have a manifest and unmanifest aspect? If so, could His Holiness say something about it?*

H.H. It is correct to say that the threefold nature manifests sometimes and is unmanifest at other times. Sat-Chit-Ananda are the qualities of Param-Atman, which means that these qualities pertain to the nature of Param-Atman. Param-Atman himself is not Sat-Chit-Ananda, but it is the Nature (Prakriti) of Param-Atman which is Sat-Chit-Ananda. Param-Atman is always pure, there is no change in him; all changes come in the Nature.

It is just like a play where there is rest before the play and rest after; the play is not for the sake of playing. There is rest before and after the play, the play is in the middle. The Param-Atman has a desire to play, not for the sake of playing but for the sake of rest; one plays because one wants to take rest; rest is before and rest is afterwards and the activity is in between. Dhyana is able to understand that this is only a play, one does not feel that this is reality. It is all Maya. So in Sushupti, when one is resting, the Prakriti, Sat-Chit-Ananda, is unmanifest, and when there is activity, then it is manifest. So these three qualities manifest and remain unmanifest but Dhyana clarifies. Even when it is being manifested, even then it is all the doing of the Maya, otherwise Param-Atman is pure, there is no change in him, he is Absolute, no manifestation or unmanifestation, nothing of that sort, he is Absolute.

N.G.H. *How is Sat-Chit-Ananda related to the three letters of the Mantra 'RAM'?*

H.H. As was explained yesterday, the Mantra 'RAM' consists of three letters—'Ra', 'Aa', 'Ma'; now 'Ra' represents Agni (fire), which means Sat. So that represents Sat; 'Aa' is pervading the atmosphere, that's Chit, Chetan—life. In an electric wire the current is running all through, but you don't see it; you can see the result of it when the light is put on, but you won't see the electricity; electricity is pervading the wire but you can't see it. Similarly, with 'Aa', no word can be pronounced without the 'Aa'. In Indian orthography the 'Aa' is necessary for pronouncing any letter. Without it the letter is half and cannot be pronounced—that's why, in the Gita, the Lord Krishna has said, when he is describing this to his devotees, "in the alphabet I am 'Aa'"; finally Ananda represents peace, 'Ma' in the Mantra.

N.G.H. Do each of the four functions of Antahkarana—Chitta, Manas, Buddhi, Ahankar, have a special resonance with either Sat, Chit or Ananda?

H.H. But for Sat-Chit-Ananda, the Antahkarana—that means all the four elements—would not be able to function, so that the Antahkarana is able to function only because of the pervasion of Sat-Chit-Ananda. Let us look at the difference between Ananda and Suk. Suk is another word that is a particle of Ananda, you feel pleasure when something that you like comes before you. Ananda is a bigger thing, bigger than this pleasure, whether there is anything before you or not you are subdued in happiness, blissful feeling, it is unaffected by anything else, it is your nature; it is Ananda and as such is a sort of bigger thing.

We feel pleasure in various things because we take a particle of that Ananda which is our nature and throw it into that particular thing. Otherwise that thing itself is not an object which will give any pleasure or displeasure. It's because we transfer some of that Ananda which is our basic nature—of the Param-Atman—that we feel pleasure or displeasure.

N.G.H. Why I asked that is, that often Chit is translated as 'knowledge' and the Buddhi is often spoken of as that part where knowledge is reflected. So, in the case of Chit, does that reflect particularly in Buddhi?

H.H. All these three—Sat-Chit-Ananda—pervade all the four elements of the Antahkarana. It is not that any one of them is confined to any one of the elements of the Antahkarana. Chit is Life-force—Bhakti—force, power, so that with the power of Sat-Chit-Ananda (the Chit part of it) the Buddhi is capable of functioning and taking decisions; and the same power, Chit, with this Manas, is capable of functioning and doing Sankalpa, Vikalpa—with the same power Ahankar is able to function and do its part. So that Chit is pervading in all the four. Similarly Ananda is pervading in all the four, and also Sat pervades all four.

N.G.H. Yesterday His Holiness said how, during initiation, he recites the Mantra himself, then has the disciple recite the Mantra. He then said that while it is taking place he is sending his force into that disciple according to what he considers to be best for the disciple.

Could his Holiness say more of this? For example, could he please say something of the different natures of those who come to him, what sort of needs he finds, and what kind of help is given?

H.H. The force is not poured into the disciple, it automatically goes there. Just as it is the nature of water to go downwards, you don't have to push water, for by its nature it goes downwards; so when anyone gives a Mantra he doesn't have to pour it into the disciple for there is vacuum in the disciple and the size of that vacuum determines how much of that power can go there. The Guru does not need to pour anything, the force will automatically fill the vacuum in the disciple according to his faith Shradda. If his Shradda is more, more power will go in; if the Shradda is less, less power will go in. So this grace pours forth and forth.

N.G.H. From what His Holiness said yesterday, it seems important that the one who initiates should be the one who remains responsible for that person. Is it possible for one man to initiate a person to Meditation and then pass him on to another man who is to become his teacher and Guru?

H.H. If the initiator passes him on to another teacher or another initiator, then that would mean that it would be covered by the lineal descent. Just as it was with God Almighty and then it came down to the original Shankaracharya and from him it comes down to the present Guru, so this is a lineal affair and always takes place. There is no difficulty about it. But the Guru will retain the responsibility, it will also be handled in that line.

But in the case where the disciple chooses to change the teacher, then the responsibility of the teacher and the first initiator will end. So that if the change is motivated or caused by the Guru, then the responsibility will

continue through that line, but if the disciple has decided to take the initiation from someone else, then that responsibility will cease.

N.G.H. I am sure that His Holiness must be aware by now of the make-up of my particular nature, and the obstacles that stand in the way of my progress on the path of Self-realisation.

Can His Holiness give me some particular Sadhanas that I can put into practice, to aid and strengthen the wonderful knowledge he has given us over the last days?

H.H. The desire of yours that you will be able to do better will itself give you the strength and will attract more force from myself. So you don't have to do any other Sadhana. Only increase your desire and that alone will do the trick.

N.G.H. That has increased a thousandfold during this visit.

H.H. The results will be in the same proportion.

N.G.H. In Dhyana, when the Mantra, the meditator and the object of Meditation become unified, what is this state? Is it Self-consciousness?

H.H. When Mantra, meditator and object of Meditation become unified, this leads to the stillness. Self-consciousness is slightly different from this stillness. Self-consciousness is experienced in this state of stillness.

You might have seen that in the sea high waves rise; when that wave has arisen it then disappears. But these waves are only on the surface of the sea, down below the sea is always quiet, there are no waves. So that when the waves come then we say that these waves belong to the sea—we don't say that the sea is of the waves. So this Self-consciousness which is experienced is there all the time, even when these three, mantra, meditator and object of meditation have not unified. Even then Self-consciousness is there but it has not been experienced because of the non alignment of the three. When the three align, then it is experienced, but when they do not align that is equivalent to the waves which are only on the surface. Down below it is all quiet.

B.R.H. (to N.S.) Could I ask here, what is the Hindi word for Self-consciousness?

N.S. I put it as 'Atma-sat-katcha'. You are unified with yourself. Consciousness is Satkatcha and the Self is Atman.

H.H. It could also mean realisation of one's Self.

N.G.H. Is 'Moksha' the same as Self-consciousness?

H.H. Moksha means liberation—liberation from ignorance. For example, if one says that the darkness will disappear when light comes or light will come when darkness disappears—it is one and the same thing. It is only the method of expression. One is a negative expression, while the other is a positive expression. Similarly, Moksha and Atmahut (?) or Atma-sat-katcha, the meaning is the same, the words are different. It is only a different method of saying it.

B.R.H. I have to come to understand clearly during this visit the importance of faith in the life of the householder; that a man's life is governed by that in which he puts his faith. Just as, when speaking of the Vijnanamaya Kosha, His Holiness said that there are levels of relative knowledge, are there also levels of faith? If so, could he please explain these levels?

H.H. Yes, there are three levels—Sattvic, Rajasic and Tamasic faith. Tamasic faith is very transitory, it comes and goes. Rajasic faith is not able to make a final decision, it is sort of wavering. Sattvic faith is immovable, like a mountain.

N.G.H. So, if in the Rajasic one, where you said it was not quite able to take a decision, it has the quality of Buddhi there. Is faith related to Buddhi?

H.H. Buddhi is also of three types—Sattvic, Rajasic and Tamasic. Tamasic Buddhi considers this world to be real and God to be unreal. Rajasic Buddhi is in doubt whether this world is real or not—whether God is there or not. Sattvic Buddhi catches the reality. So the relationship between Buddhi and your Shraddha is in accordance with the quality of Sattva, Rajas or Tamas. Sattvic Buddhi will be related to Sattvic Shraddha; Rajasic Buddhi will be related to Rajasic Shraddha, Tamasic Buddhi will be related to Tamasic Shraddha.

B.R.H. As we ordinarily are, mostly governed by desires, it is said we have no will of our own. But in the Bhagavad Gita, when Arjuna lost the will to fight, this was restored to him by Krishna. What is this will, where does it arise, and how does it manifest through the Antahkarana?

N.S. How do you distinguish between desire and will?

B.R.H. It usually seems to carry the idea of ‘I—I am doing this—with ‘my’ power—the sense of some force.

H.H. Arjuna did not lose his will to fight. Actually, he wanted to fight. That is why he asked the Lord Krishna to take his chariot into the midst of the battlefield, but when he arrived he got into false love with his kith and kin—a sense of false love came to him, that it is not proper to kill one’s own people, and what Krishna did was to remove that ignorance, that false, affected love as it were. And when that was removed, it means that when the Tamasic Buddhi of Arjuna was removed, then he himself said in the end that my Buddhi has been clarified and I now will do my duty. The desire to fight was there all the time but it was only the action of this Maya—this (Moha)—the result of this ‘Moha’ was affinity which overpowered him for a little while and that was clarified by Lord Krishna.

B.R.H. I would so like to feel my actions are appropriate and simply responsive to the matter in hand all the time—not just sometimes! Is this only possible in Sattva? How can one bring some of this ‘appropriateness’ into actions done when either Rajas or Tamas are present?

H.H. The work which is done under the influence of Rajas or Tamas—in Rajas there is a certain amount of desire to do it in a hurry—under Tamas there is lethargy, so that the work is not done well. But in Sattva one is able to do it perfectly well. It is not that there is Sattva at one time, Tamas at another, Rajas at another; there is a mixture of all the three Gunas all the time. The only difference is that Sattva is predominant at one time, Rajas at another, while Tamas is predominant at a third time. It is only the predominance, or the proportion, which is the domination. The domination of one Guna—but there is a mixture of the three all the time.

When Sattva is predominant, then one does things in the best possible manner, one is able to do it well, as well as quickly. For example, if a driver knows his job well, then he will be able to talk and yet drive, his attention being fixed all the while on the road, although he is talking to his fellow passenger, but his attention will be on the road. Similarly, a person when Sattva is predominant will be able to do it well.

N.S. Then I asked His Holiness, does this come by experience?

H.H. Yes (Abbas?), experience, plays a part but then his ability to do things also contributes towards doing things properly so that the ability to perform the job, plus his experience of doing it, will determine which particular Guna is predominant.

One thing has been left out from the previous explanation: Sattva can influence Rajas and Tamas, but Rajas and Tamas cannot influence Sattva. Just as the water of the river can flow downwards but it cannot go upwards

so Sattva is above while Rajas and Tamas are down below. So Sattva can influence Rajas and Tamas but Rajas and Tamas either individually or combined, together, cannot influence Sattva.

N.S. I asked His Holiness how one could have Sattva all the time because that was the sense of your question. to (B.R.H.)

H.H. It cannot happen that there will be Sattva all the time but what can happen is that even when you are not wholly governed by Sattva, even then the predominance of Sattva can be there. For example, the person who is sleeping—if he is predominantly a Tamasic man, then he will be just like a stone, you can do anything to him—he will not know; but if the Sattvic guna is predominant, at the least noise he will take up. He will be able to shake off, as it were, his sleep—which is the function of Tamas—quickly. So that in the case where one is Sattvic by nature, what will happen is that even when he is doing Rajas work, he will feel happy, the happiness will be there. So that the element of Sattva will cover him even when he is doing Rajasic work. Just as light will influence darkness but darkness will not influence light.

N.S. I raised a question of my own here. I said, in the case where there is greater darkness, the light will be dim.

H.H. No! If the darkness is greater, then the light will shine more so that in pitch darkness, if you throw in a small light, it will give better illumination than where there is some light and some darkness.

B.R.H. In a previous conversation with Dr. Roles, His Holiness said there is some talent which everyone has—something he can do which nobody else can do in quite the same way, and that it is in doing this that the energy gained in Dhyana can be most wisely used. Could His Holiness please say a little on how this 'talent' can be recognised and how one can learn to bring it into one's everyday life?

H.H. In the street wires electric current is running but when you want to take a connection to the house you have to install a meter; and that has to be in proportion. The illumination inside will be in proportion to the meter. Supposing you have a 5 ampere meter, then the illumination inside will be limited to 5 amperes. You might be able to overload that meter by one or two amperes but if you increase it to ten amperes or perhaps fifteen amperes, then the meter will burn. Similarly, the Antahkarana is a meter which is getting power all the while but the power is limited or restricted to the size of the Antahkarana.

This Antahkarana is present in every creature, even in a small creature but it is also in the elephant. It varies according to the various types in the creation but if you start thinking that the meter which is installed in an ant will take the load of the elephant's Antahkarana then the poor ant will be no more.

So by practice you can increase the power of the Antahkarana to a degree, to an extent, but you can't increase it several fold. That increase will have to also be proportionate. It cannot be out of proportion. So the talent can be improved to a proportionate extent by practice but if you want to increase the load then you have to change the meter. Instead of getting from the supply company a 5 ampere meter, you have to ask them to give you a 10 ampere meter. So that if you want your talent to increase more than you are able to increase by your practice, then you will have to change the meter, which means you have to ask your Guru to help you change your meter.

B.R.H. Can it be understood that as His Holiness said earlier—something that everybody has that he can do and only he can do well in that particular way—does that relate to this word in Sanskrit which is called Adhikarivada?

H.H. Talent depends on samskar. Some people have done that job before in their previous life also, so that they have the knack of doing things. They are getting that from their previous lives; they will be able to do it well and they can progress further. Some people will have to be taught for the first time in this very life to do a particular job so they will be creating samskar in this life which will be helpful to them in their next life.

N.S. I asked His Holiness what was the relationship between this talent and Adhikarivada.

H.H. Adhikara means your right to do a thing. That will depend on your ability to do it. Supposing you are given more rights than you can possibly shoulder then you will not be able to do it, so Adhikara means that you get rights according to your capability—your ability.

R.M. During this visit to His Holiness I have learnt that the power and energy to strengthen Dhyana flows through the grace of the Guru. When I return to New Zealand may I have His Holiness' permission to remember him and ask for his blessing before each period of Dhyana?

H.H. His Holiness has gladly given you permission and he has assured you that you will definitely get power and be able to do Dhyana better and better.

R.M. On the path of Jnana it is said that one should first hear the knowledge from the Scriptures and the Guru, and then reason on this knowledge. Could His Holiness please explain how to go about the practice of Manana (reasoning).

H.H. Manana means that whatever you have heard you think of it and remember it again and again. That will clarify your memory. Manana clarifies what you have heard; just what you do with this cassette.

N.S. You have heard what I have put to His Holiness and his replies but when you go home to the Yatrik Hotel you listen to the tape, to the cassette, and you think about it further. That thinking is Manana.

N.G.H. There are a few questions left from students in New Zealand and I was wondering, at this stage, if His Holiness would just give very brief answers—just a few brief words.

Note. The following are questions from Mr. and Mrs. Harris, New Zealanders who have spent the last five years with Dr. Roles' group in London and have now returned to New Zealand.

Mr. Harris. On occasions I have a strong yearning to leave the familiar and go deep within. At such times there are no distractions in Dhyana. Could His Holiness say how to strengthen this Bhawana which aids Dhyana and how I can have it more constantly.

H.H. Practice.

Mrs. Harris. In the Christian gospels it says: "I have an advocate with the Father, who is Jesus Christ the righteous. He is the propitiation for our sins." Could His Holiness please tell me, how in the life of a householder, I can go to the 'advocate' for help and guidance? Could His Holiness tell me more about the 'advocate'.

H.H. Whomsoever she thinks best suited for the purpose. It is for her to choose her advocate.

Mr. McGahy. What part of the Antahkarana is it where questions arise? What causes them to arise? What part does the formulating and who observes the formulation of questions?

H.H. The entire answer to the question is—'Manas' raises the question, formulates the question and observes the question. So 'Manas' is the reply.

Mr. Small. His Holiness has said that we should look at everything in the creation from the viewpoint of the observer. It appears to me that only the Self can glimpse the Self (there cannot be two selves). When this happens it seems like being conscious of consciousness. What prevents this from being continuous?

N.S. Now Mr. Howitt, do you get what he wants to know?

N.G.H. I would particularly like this one to be put as I have a little difficulty in understanding it and I think possibly His Holiness may be able to sort it out in a few words.

H.H. There is not one observer but thousands of observers—unlimited observers. In every Antahkarana there is an observer, so that in the eyes of one Antahkarana the other is what is being observed—it is a matter of observation. Each Antahkarana is observing the other, so that in the eyes of that one observer the other person is the object being observed. In the eyes of the other person who is being observed by the observer, the first observer is the object being observed. So for him there is only one like that for whom everything else is the object of observation.

The Ahankar part of the Antahkarana is responsible for this distinction between the observer and the object being observed. When there is no Ahankar—there is only one—and there is no distinction between observer and the observed.

A person asked a realised person—a sage—that when one Atman which is pure and Absolute is pervading everywhere, then where is the need for any practice of Sadhana because Atman is pure and is pervading everywhere. Why this Sadhana? What for? The sage replied that only by Sadhana you will be able to realise that this is pure and is pervading everywhere.

N.G.H. I think we have taken up enough of His Holiness' time. I wish to thank His Holiness for all he has given us. For my part my hope is that the knowledge received will be put into practice in New Zealand so those people there connect with that source of all power.

H.H. You have my blessing to practise whatever you have learnt here but I have not given you anything new, for it is your own knowledge which you already have. I am only an instrument through which you have received it. It is your own knowledge which you have.

I wish you well and that you may be able to do good to those in your own country who desire it. Just as you have learnt things here, so you will be able to teach them.

N.G.H. We will be seeing Dr Roles in a couple of days and we hope that some of the atmosphere of the Ashram will be clinging to us!

H.H. Please convey my manifold blessings to Dr Roles and I wish him a long, long life.

Just as the son in his own right inherits his father's wealth, so it is in the case of spiritual teachers, or Gurus; their spiritual disciples inherit in their own right what the Teacher has given them. It is their own property and they are most welcome to it.

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Correspondence

22 June 1978

Allahabad

My dear Dr. Roles,

I received your affectionate letter a few days ago, and what delighted me most was the news that you were fit enough to make a public appearance. I am still bed-ridden and need help to sit up or to stand up. The end of my illness is not yet in sight. After your letter, I got one from Mr. Pickering also. He also enclosed some money to help my medical expenses.

Mr. Pickering says that you had to be hospitalised twice. Anyway, your being well enough to attend a meditation meeting is very reassuring. May God grant you good health soon again.

Here in addition to discomfort of the disease, I had to live through a severe heat wave which killed many people. My room is hot like a furnace in the afternoons.

With much love,

Rlal Dixit.

P.S. At present I cannot read even the newspapers. So you need not send any literature.

14 August 1978

Allahabad

My dear Dr. Roles,

Sometime back we had received a cheque for £100 from the Bank of Scotland. There was also a covering letter which said that the cheque was from some Society. My father has asked me to thank you for these funds—all the more for they have come when needed most.

But, condition of my father is not improving. He is unable to move his limbs and needs assistance even to turn over in bed. His throat is also affected, I think, today. There is some gurgling sound although he can take food. I will give him some medicine in the night when the doctor comes.

16 August 1978

God has been kind to relieve my father of his world connections, worries and ailments yesterday at about 1.15 p.m. His suffering was becoming almost unbearable now. The restlessness, bedsores, numbness of the lower limbs etc. added to the discomfort he was already experiencing due to being bedridden for the last eight months. But, he passed away very peacefully. He was having fever and some gurgling sound (which we thought was due to sore throat) from the day before and at about 1.15 p.m. on 15th August this sound ceased. I immediately called Dr. Pandey and another doctor but they said that now all was over.

He was cremated on the banks of the river Ganges at about 7 p.m. the same day and now we are observing the sacred last rites till 27th August. Weather changed for the worst before he was taken out of the house—very heavy rains accompanied by gusty wind. But not a drop fell during the cremation. In fact, everything connected

with the rites has passed like some ritual pre-planned by someone very superior to us. I have given these details because I thought you might like to know them.

I would be happy if I could be of some use to you in any way for I am sure that is the way my father would have wanted the things to continue.

With regards,
Sincerely yours,
L.K.(Kant) Dixit.

30 August 1978

London

My dear Dixit,

Your letter announcing the death of your much esteemed father after being bedridden for 8 months and bravely enduring much physical suffering, will be received with relief by his many friends. This Society has branches all over the world and they use your father's translations of the Shankaracharya's teaching which is very important, both for India and for countries outside, at the present time. Your father is therefore a well-known man who played the part assigned to him in a splendid way. All ordinary men would demand a salary for such work but your father did it all free and for love. This of course has been a bit hard on you and the family, but we understand that your wife's family have been a good support, especially Dr. Panday. I am also in close touch with your father's advocate friend, Mr. A. R. Mansingh, to whom any papers of ours could be entrusted. We wouldn't like those or the Shankaracharya's writings to be lying around and get into wrong hands. Otherwise, burn everything.

You write that you would be happy to be of some use to us. That is one way. Another is to see that your mother and family including the children are provided for in the way your father would wish. That we are sure you will do but if there ever arose some difficulty, please let us know. We hope you have received money from New York and New Zealand. Lord and Lady Allan and my wife send love to you and your wife and your mother.

The only other thing I may ask you to do occasionally is to translate and take a message to the Ashram, if our other contacts fail us. It is very important for the Society to keep connection, so please let us know of any change in your own address. We don't suppose you will go on living in the close quarter of Shanti Villa forever.

So thank you for writing,
Sincerely,
F.C.R.

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