

## *Correspondence*

*19 February 1971*

*London*

Dear Mr. Dixit,

I am taking the opportunity of a friend travelling to Switzerland to post this letter to you, as the English postal strike shows no signs of finishing.

I am very grateful for all you did and send affectionate greetings to your family. Would you please store up anything—news of H.H., or sayings, or addresses by him—until our strike here is over and I write to you to say so.

If, in the meantime, you see him, please say that his patience and wisdom have been of the utmost value and I am trying to practise it all before preaching!

Sincerely yours,

F.C.R.

*7 March 1971*

*Ashram Talk*

His Holiness said that teaching a thing without knowing it fully does more harm than good. In Allahabad, there is a mushroom growth of Sanskrit schools, but there are not enough good teachers to man them. As such, they only de-popularise Sanskrit instead of popularising it. Thus people stop going to them, resulting in more teachers than pupils. Such schools harm the very cause for which they exist.

A whole lot of rubbish is contained in our very behaviour. One whose behaviour is like that, how could his destiny be otherwise? We should improve our behaviour first. We should contemplate on the Param-Atman. This would make us clean internally and externally. People would think of you as they see you. If they see you clean, they would think that you are clean, and they might try to learn cleanliness from you. The qualities of a Self-realised man are given in Chapter XIV, v. 19-27 of Bhagavad Gita. But before reaching that stage practice is required. A new recruit in the army cannot march in step with others, but after practice, he can march in step with a large contingent of soldiers without any difficulty at all. We need not worry too much if we go wrong, but what is important is that we should not form a habit of going wrong. Once we decide not to go wrong again we are well on the right path. Once we apply ourselves to the Param-Atman with a single-minded devotion, we reach the stage of a Mahatma in no time and attain permanent peace—as stated in Chapter IX, verse 29-31 of Bhagavad Gita:

(29) I am the same to all beings; to Me there is none either hateful or dear. But those who worship Me are in Me and I too, am in them.\*

(30) Even a bad man, if he begins to worship Me with single-pointed devotion, is seen to be good; for he has formed a holy resolution.

(31) Soon does he attain virtue and eternal peace. O Arjuna, know for certain that no devotee of Mine is ever destroyed.

If once during our life-time an unshakable faith in Param-Atman is established, that is, that we belong to the Param-Atman and Param-Atman belongs to us—then we are out of reach of all harm. At that stage things

change their properties for us, a harmful drug becoming harmless. This is how a cup of deadly poison given to Mira, a perfect devotee, lost all its poisonous properties in her hands. We know that substances change their properties during a chemical reaction, i.e., on a chemical plane. Then, why can this not happen on a more subtle plane, where much more powerful forces come into play? Bhakti can do all that. It cleanses you, purifies you, decorates you, and presents you before the Param-Atman at your best.

*\*Compare St. John, Chapter XV: "Now ye are clean through the word which I have spoken unto you. Abide in Me and I in you .... If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."*

16 March 1971

London

Dear Jaiswal,

I am following up the letter I posted to you yesterday containing some material from here with another one; and posts being what they are, we don't know which will arrive first! This one contains a request to you for the root meanings of the names of the 8 fold stages of Patanjali's Yoga which you so kindly wrote out for me at Barnett's. We are particularly interested in the one name, Pratyahara and anything more you can tell us about the methods used in that discipline for the control of the expanding mind would be most gratefully received this end. All this, of course, when you can manage to find the time.

The other reason for this second letter is in case you happen to get an audience with H.H. It would be a chance to put Mr Rabeneck's third question which we didn't have time for during our visit. The answer would be valuable in several different countries just now.

*Mr R's 3rd question: "About 20 years ago a teacher he knew explained the lack of interest among people for spiritual enlightenment by the fact that 'the human seed had become exhausted'.*

*At that time Mr. R. took this to be on the physical level, now he understands that the Causal level was meant.*

*Could it be that the Creator had begun then to re-vitalize the human seed on Causal level? It has become evident that a different quality has appeared in the new generation. Many young people of about 20 years old or younger are searching for the Truth and are now very receptive."*

*(Same with us in London also).*

Mr. Allan has your last letter to me containing some political questions which he is much more fitted to answer than I am and he promises to write to you himself.

All good wishes once more.

Yours,

F.C.R.

1 April 1971

Varanasi

Dear Dr. Roles,

Thank you for your letters and the group material. Your appeal to the leading members of the Society seems to outpour your intense desire for purity of heart. I only wish that God may bless you with all that you so

intensely desire. It would, of course, be impossible for me to believe that there is anything wrong in your heart but even if due to other factors, you like to conclude, as Mahatma Gandhi did, that something must be done to purify the heart, my prayers are with you.

You have mentioned the word 'Pratyahara'. The root is Hr. and two prefixes have been added to it. Hr. means to take away, withdraw. Thus the word simply means to withdraw a lot into the little. The process is to make subtle of coarse. Coarse is manifest and large, subtle is fundamental to manifest and minute. This is what consciousness does. It reduces a large thing into small, small into smaller and smaller until it comes to a single point. When the whole universe is, by this activity of consciousness reduced to a point, it becomes full realisation. Just as our practice of meditation is to start with a mantra and allow the sound and rhythm to become subtler and subtler until it comes to a single point where mantra, meditator and act of meditation become one. That alone is the end of meditation and is said to be the causal level of our being. Causal in the sense that, here alone, something is materialised to bring about change in the individual. This is the advanced stage of the Yoga system. The early stage is Pratyahara where the activity is only limited to senses and mind. The senses have much too much connections with the worldly objects. One should observe and counter them and with one's own deliberate decision minimise the connection and stand by the decision even when senses are trying hard to lure one to the objects. This would apply to all ten senses, i.e. five senses of knowledge (seeing, hearing, etc.) and five senses of action (Hands, feet etc.) The idea is to derive full satisfaction with least action (if two sentences are enough, the third need not be used; if two pieces of bread are enough, the third need not be taken; if £20 is enough the 21st need not be earned and so on. The process is to reduce them to the limit one can't live without). This does not mean at all to become a Sanyasi (recluse). It simply means to learn measure of things and one's own measure, to establish the measures of advancement (coarse to subtle). All master artists and master craftsmen have this practice in their respective field of art. No good musician loads his music even with one single note and no good artist would put another stroke of his brush on the canvas. This is because of Pratyahara. This is related to sense world. I will have to write another about the mental Prayahara. But you will agree that this comes first.

The mind is the realm of words and direct experience of sensory impressions. Either one knows in one's mind the quality of taste, or chrome of the colour or one knows appropriate words in their place. Experiences can never be shared (except in case of great Yogis or realised men) by ordinary men but they can do so through the interpretation of experiences of sensory world into words, and vice versa.

All sensory experiences are particular and there is never an exception. No two experiences could ever be the same. All words are common for they are never sensory experiences. What we know as proper nouns are our own convention. We agree to call a number of particular phenomena by one common word. For example, man is that common creature who usually has two hands, two feet, head, eyes, nose etc. All men are particular men but we have learned to use a common word Man for all men of all time, all places, all ages and all characters, colours, etc. What is important here is to understand, that all sensory experiences are particular and all words are common. This interpretation of experiences into words is the activity of Pratyahara. Since people do not have knowledge and understanding of the philosophy of language, this Pratyahara is not properly done. For instance, when I hear RED, I may connect all my sensory experiences to this word as Rose, Blood, Communist, violence, revolution, Russia, Stalin, Execution Siberia, camp, prisoner, Guard, Gun, shooting, blood, rose. Now one single word now has the capacity to put up these pictures one by one and if you are lucky you might stop for a moment if the first picture is repeated soon but there would never be any relation to the two roses. We all are subject to such mental activity. To come back to the point, one needs to undo this habit by going back exactly the same route. This is a horrible exercise and that is why it is useful. The ascending part of this activity is in a way very interesting and it has a flavour of creativity in which people keep on engaging themselves. More one does, deeper and longer becomes the journey. It is like a dark eternal corridor. The descending is difficult,

for here light of conscious activity comes into play. One has to note all those steps which one has gone through by whimsical associations. It is hard, painful and frustrating. But this is antidote to useless habit and full of positive results. In due course, the associative journey gets smaller and smaller until one comes back to the single word which one had heard. That word alone needs consideration and once considered it must be left alone. Most of the mental sickness of today is caused by this. I must say that it is a bit difficult to explain to you fully for we do not have the common ground of philosophy of language. All the same, perhaps it does throw some light on the subject.

Sincerely yours,  
Jaiswal.

22 April 1971  
Allahabad

Dear Dr. Roles,

The letter you got posted from Switzerland reached me quite soon and soon after H.H. was also here for a few days. I attended his evening discourse on Sunday 7 March, giving him your message that you were trying to practise his teachings yourself before preaching. He was happy to know this and made it the starting point of that day's discussion.

He said that teaching a thing without knowing it fully does more harm than good. As such, they make their subject repulsive instead of popular. Such schools harm the very cause for which they exist.

The rubbish in our minds is shown in our very behaviour; one whose behaviour is like that, how could his influence and destiny be otherwise? We should improve our behaviour first. We should meditate on the Param Atman for this would make us clean internally and externally. People think of you as they see you; if they see you clean, they would think of you as clean and then they might try to learn cleanliness from you.

The qualities of a Self-realised man are given in Chapter 14, verses 19-27 of Shrimad Bhagavad Gita. (Note: The gist of these last 9 verses of Ch. XIV is contained in the first of them (19). This says in effect: 'When the Observer sees no other agent than the revolution and knows That (the Param Atman) which does not revolve with them, he attains to My Being!' But before reaching that stage, practice is required. A new recruit in the army cannot march in step with others but after practice, he can march in step with a large contingent of soldiers without any difficulty at all. We need not worry too much if we go wrong but what is important is that we should not form a habit of going wrong. Once we decide not to go wrong again, we are well on the right path. Once we apply ourselves to the Param Atman with a single-minded devotion, we reach the stage of a Mahatma in no time and attain permanent peace—as stated in Ch IX v.31 of Shrimad Bhagavad Gita—"Soon does he become righteous and attain eternal peace; boldly canst thou proclaim that My devotee is never destroyed."

If once during our lifetime an unshakeable faith in Param Atman is established, that is that we belong to the Param Atman and Param Atman belongs to us—then we are out of reach of all harm. At that stage things change their properties for us, a harmful thing becoming harmless. This is how a cup of deadly poison given to Mira, a perfect devotee, lost all of its poisonousness in her hands. We know that substances change their properties during a chemical reaction, i.e. on a chemical plane. Then, why can this not happen on a more subtle plane, where much more powerful forces come into play? Bhakti can do all that. It cleanses you, purifies you, decorates you and presents you before the Param Atman at your best.

R. L. Dixit.

May 1971

Translation of talk by H.H. sent to D.B.C.

Gokarna says in the Shrimad Bhagavatam: “This body is only flesh and bones; cease to be attached to it.” Transfer your attachment to the Atman. Because Atman is part of the Param-Atman, there is no difference between the two. Both are able to cut worldly bondages.

This body is the vehicle and the Atman is the rider. Treat the rider separately from the vehicle. It is not easy to do so. It requires years of practice. We practise by thinking this body is God’s property, not ours. This mind is God’s property, not ours; everything is God’s, and nothing is ours. In this way we free ourselves from all attachments, all constraints. Again, this concept is difficult for those who think that ‘I’ is the physical body.

A Mahatma wished to live in complete solitude, in order that he could meditate undisturbed at all times. He recounted his wish to a rich man. The rich man had an isolated rest-house deep in the forest, rarely visited by mankind. He offered the rest-house to the Mahatma, and in addition provided a young servant to look after his comforts.

The young servant looked after his master so well that his heart was moved. He asked the young servant if he was content with his life, and if he could do anything to bring him happiness. The young man replied that he himself was content and happy, but he was afraid that his dead father had not achieved Self-realisation as he was frequently appearing in his dreams. He asked the Mahatma for a remedy.

During the ensuing nights, the Mahatma was haunted by the problem of the young man’s father. One evening, the boy went to a neighbouring village to attend a marriage feast, telling the Mahatma that he would not return until the following morning. So the Mahatma locked up the house and went to bed. Now, the young servant’s bed was beside that of the Mahatma and lay empty. The Mahatma’s mind was filled with thoughts about the young man’s father, and the failure to achieve Self-realisation. He was quite unable to sleep in peace.

The marriage feast was over by midnight so the boy returned to the house immediately instead of waiting until the morning. When he got back, he climbed over the wall and through the window and fell asleep on his own bed.

At 3.30 in the morning, the Mahatma awoke and saw the bed was occupied. In the darkness, he thought that the occupant must be the boy’s father (who had been haunting his son’s dreams because he had not achieved Self-realisation). He recited holy Mantras and sprinkled blessed water over the body but the boy did not wake up as he was in so deep a sleep. Now the Mahatma became frightened out of his wits. He opened the window and jumped out in order to get away. In his haste, he fell over with a heavy thud. The noise awakened the young servant. He chased after the Mahatma with a heavy staff thinking that he was a burglar escaping. Eventually they recognised each other before many blows were sustained, and the misunderstanding was cleared up.

In such a way, just a momentary thought, stealing unconscious into the mind, will make its home there; then it appears later at some inopportune moment to cause much mischief. Reels and reels of such thoughts from thousands of years (in many life-times) are lying printed on our minds. They will not let us have peace, unless we develop the same attachment towards God as we now have towards the world.

Our desires (wishes) are like so many strings that pull us toward the world. [*Mr. Ouspensky: ‘Man is a marionette pulled by invisible strings’.*] Let this pull be toward God, instead of toward the world. The method is to establish the attitude that everything, including one’s physical body and mind, belongs to God. Whatever actions we do, including eating, drinking, reading, writing and looking after our duties, should all be dedicated to God.



(cf. *Gita*, ch.9, v, 26: “He who offers to me with devotion only a leaf or a flower, or a fruit, or even a little water, this I accept from that yearning soul, because with a pure heart it was offered with love.”)

This is the meaning of Bhakti (Yoga of Devotion). Done in this way, each and every action of yours becomes an act of devotion and so becomes an act of worship to God, instead of being a worldly engagement. The worldly ties then are broken, and the presence of God supervenes.

In the absence of such a mode of thought, there is the world, and with the world comes all our trouble!

7 May 1971

Allahabad

Address given by H.H.—translator R. L. Dixit

Vyasa says, “I have made a critical study of the Vedas and the Shastras several times. The gist of all that, as I found, is that we should think of the Param-Atman all the time”. As soon as any other thought enters the mind, we are in the grip of Maya or ‘illusion’, which catches hold of us and takes us very, very far away. The Jiva or our ‘self’ is a part of the Param-Atman and it has come into the world for the sake of discovering joy. But instead of that, it has fallen into the trap of ignorance. Ignorance is forgetting the Reality. It is the root cause of all the troubles associated with the world. Therefore the biggest of all the troubles is to forget the Reality. And, by forgetting the Reality, we mean forgetting that only Param-Atman is real and the sensory world is unreal.

A schoolboy was given a new pen knife one day by his parents and he went to the school with it. He usually carried his pen knife in his bag daily, but that day he carried it in his belt. When he needed it, he forgot that it was in the belt and searched for it again and again in the bag. Not finding it, he thought that his classmates had stolen it and reported the theft to his class teacher. The whole class was punished. This is how a most ordinary instance of forgetting causes a big trouble.

All worldly objects are like children’s toys—a toy elephant, a toy motor car, a toy locomotive etc. They must be treated as nothing more than toys. Disappointment and trouble would be our lot if we treat them as real. Therefore, all troubles which we encounter in our life are due to treating the unreal as the real.

A village landlord was counting some rupee coins which he had earned that day. His little children happened to come and asked for the coins to play with. He asked them to wait till the next day, when he promised to give them better and brighter rupees. The children agreed and he went to a potter and asked him to prepare 500 earthen rupee coins, painting them bright. The potter promised to deliver them the next day.

The next day, the landlord went again to the potter and asked, “Now, would you give me my 500 rupees?” The potter replied, “Not today, if you do not mind. Please collect them tomorrow.”

Other customers standing there had heard this conversation between the potter and the landlord. The landlord called them to his house and said, “You have heard our conversation. I asked the potter to let me have my 500 rupees and he said that he would do so the next day. I am going to file a suit for recovery of this amount and you stand witness”. The suit was filed and the potter lost it. Thus unreal rupees caused some real trouble. Similarly, unreal worldly objects cause real troubles, but these end as soon as we know the Reality.

During a juggler’s show, a juggler strews the ground with currency notes, while he himself was on contract at Rs. 50/- per day only. People were amused to see such a profusion of currency notes but none took them seriously as they knew that they were of no real use. All worldly objects around us are like that.

The Upanishads say, “Live for 100 years. Do your duty these 100 years”. They do not ask us to live a hundred years of misery. However, our life does become a life of misery because of our feeling of attachment to worldly objects and this feeling of attachment to worthless things is the root of all miseries. The world as such has no miseries at all. It is we who manufacture miseries by harbouring an attachment to worldly objects.

Attachment means, to consider as ‘ours’ what really belongs to God. Our body, our house, our wealth, our son etc. Give up this feeling and you get rid of all troubles.

Do not think that the world around you i.e. your house, your money, your body etc. are unsubstantial. Rather, it is your feeling of attachment to them that is unsubstantial. Whatever is happening around you is right but what is wrong about it is the *view* you are taking of it. If you could correct your viewpoint, you would be happy.

The world is a great show, which God is staging around you in the shape of this universe. But it is a mere show. Your birth is a show, your death is a show. Actually there is neither birth nor death. Know that, and you would be happy.

The common out-look is that the world is everything and that Param-Atman is nothing. It is a guilt to hold this view and the punishment for this is to be imprisoned in this physical body. You cannot be happy while undergoing an imprisonment.

Our mind has the property of thinking something or the other all the time. It cannot remain idle. If it does not think of the Param Atman, it would think of the world.

Thinking of Param-Atman leads to happiness and thinking of the world leads to unhappiness.

It is true that people do not find it easy to think of Param-Atman. The reason is lack of habit. As long a the habit is not there, there would be difficulty. But the habit can certainly be formed. A baby cannot eat solid food in the beginning because the habit is not there. But this habit comes quite easily later when he tries. Forming the habit of thinking of the Param-Atman is that easy.

Someone went to a Mahatma and said that he would like to serve him, but he added that he must have something to do all the time as he could not remain idle. The Mahatma asked him to go and cut a long piece of bamboo. When he did so, he asked him to fix it on the ground. This done, he asked him to climb it to the top, then come down, climb again, come down again and so on. Thus he had constant work to do. Similarly, keep the mind always busy. Otherwise you would go mad.

You have a mind, you have a body and you have intelligence. Let the mind think of the Param-Atman let the body do service to Him and let the intelligence judge everything.

7 May 1971

London

Dear Mr. Dixit,

I am afraid that the posts are still very irregular so that Dr David Connell has not had your translation yet and I have only had your letter just a few days. So I am afraid it is probably too late for you to be able to put these questions to His Holiness before he goes on his travels. I hope, however, that like last year, he might allow you to forward our questions to him in Joshimath, though we should not expect him to interrupt his peace and other duties in order to reply to them. It is just a comforting feeling to be able to communicate thoughts and questions sometimes by letter.

One question to which there seemed to be many answers is about a statement of his in the original talk that you sent Dr. Connell last August about the Param Atman including, you remember, the story of the two birds

whose eggs were washed away by the sea. The statement was something like this: To one who devotes his attention to the Param Atman, the Param Atman sometimes appears in visible form in the outer world or takes special forms. This might refer to divine incarnations like those of Shri Krishna or the Christ of the Christian Gospels; or it might refer to sages like Narada or poets like Vyasa; or the original Shri Shankara who changed the face of India and those leaders of the tradition that have followed him; or it might refer to those beings, such as angels (to which he has referred) which manifest themselves transiently in this world for a special purpose. Anything that H.H. would feel like saying on this subject would be refreshing to us.

I would like him to know that suddenly our group in New York (whose questions he has so often answered) has begun to enlarge rapidly and many useful people are coming to learn the meditation or hear the knowledge. Mrs. Allan is today going for three weeks there as a link; and this doctor has been asked to give two lectures about the meditation and its relation to the 8-fold system of Yoga and its place in the life of the modern world at the Steinway Hall in New York which was where our first Russian teacher held his meetings just after World War II. These lectures are supposed to be around the end of October. We have recently had much valuable material on this subject and something ought to be said in New York to clarify the situation which has become very mixed up. Only those known to be genuinely anxious to be given the meditation and the knowledge will be invited and the hall holds only 200 people.

Perhaps you will not have a chance to relay all this but it would be nice if you could get answers to the above question. With many thanks for your very great help and care in sending us translations of the talks and with warm regards to your family.

Yours sincerely,

F.C.R.

P.S. Shri Jaiswal telephoned to me in London, having come back unexpectedly last week from Benares.

*22 May 1971*

*Allahabad*

Dear Dr. Roles,

Your letter of 7th May was here in a week's time, like other letters from England. H.H., however, left for Joshimath on 8th May. Now, perhaps, he might have gone to open the gates of the Badrinath Shrine. I am sending your question and message to await his return.

H. H. will return to Allahabad in the end of June. Therefore I can have personal talks with him on his return about your lectures in New York on meditation and its relation with 8-fold system of Yogas. As these lectures are due in the end of October, there would be time to tell you if he has anything further to say.

Meanwhile, I am sending you a translation of his last address at Allahabad before leaving for Joshimath on 8th May.

With warm regards to all of you,

Yours sincerely,

R. L. Dixit.

P.S. I have sent to Dr. Connell a fresh copy of the translation which did not reach him.



3 June 1971

London

Dear Mr. Dixit,

Many thanks for the most interesting talk which, like the one you sent Dr Connell, (and which he gave me two days ago) sheds a great light on many things we are discussing at present.

There will be time enough to get some guidance from H.H. after he returns to Allahabad at the end of June about the New York lectures. For now, it is good to know that you can send questions to him at Joshimath.

I would like him to know that I have been studying again and again all that he said about purifying one's own nature (Prakriti) during our last visit.

I would like to ask him further about how to see the Purush in relation to oneself? One's deeper nature is very much buried and seems to reveal itself in the quiet of the night or during the deeper stages of meditation when one is trying to leave it all behind. But during the day's activities, what we call the personality (which I take to be the combination between the ego, the intellect and the bodily desires) seems to be very dominant and to occupy the position of Purush which should rightly belong to the Atman. Of course I know there are several answers but would be glad of guidance in the constant struggle between the true and the false.

Please congratulate your son on the birth of his daughter and accept for yourself and your wife our good wishes on becoming proud grandparents. I am enclosing a cheque for £10 to help cover the postage of all the letters you write for us.

Yours sincerely,

F.C.R.

P.S. Someone has sent me a copy of *Vakyavritti and Atmajnanopadeshavidhi of Shri Shankaracharya* translated by Swami Jagadananda. Can you tell me anything about it and was it the original Shri Shankara?

11 June 1971

Allahabad

Dear Dr. Roles,

This time your letter of 3rd June was here in 4 days against the usual time of 7 days so far. Many thanks for your kind thoughts on the birth of our grandchild. Your cheque has also arrived safely.

I am still awaiting answers from H.H. to your questions which I relayed to H.H. at Joshimath on 25 May. It might be that he intends to answer them when he returns to Allahabad in a fortnight from now. Because of this, I am keeping your present questions also with me till then. Meanwhile, I send you one more talk from his routine evening sittings before he left.

There is something or other in all of us, which is special or outstanding. For example, some are intelligent, some unintelligent, some are strong and some are weak; some are learned and some are ignorant; some are rich and some are poor.

Each should try to please God (or serve God, or worship God as the case may be) with that attribute only in which he outstands. This is the path of the least resistance. It is sure to work, as it has always done in the past. Sudama was the poorest of the poor. He worshipped Krishna with rotten rice only and that too was borrowed, because he was so poor. But this worship worked and Sudama got huge wealth in return.

Little things are no longer little when consequences become great. In fact all great things begin from a little.

A tiny seed of Babul (a thorny tree in India) will produce a large thorny tree at first and these will produce innumerable others till the whole place gets full of them and nobody can move through without getting hurt. Similarly a little wrong action can cause much harm and a little good action just the opposite.

Kubja a hump back woman who lived in the time of Krishna, worshipped Krishna with sandalwood paste only but with total sincerity. All her troubles disappeared and the hump was also gone. She became a beautiful woman. Her action was small but her sincerity was great. Therefore, this miracle happened. Similarly many stories in the Puranas illustrate the fact that even the lowest can reach the greatest heights.

The method is, do what each of you is meant for and do it in a spirit of service to God. Let eating, drinking, sleeping, bathing etc. all be dedicated to God. This is the correct worship and the correct Bhakti.

Shabari (an uneducated woman of the Ramayana time) did it for 100 years with full faith that Personified God would visit her hut in the jungle one day—and it actually happened. Rama did go to her hut during his exile. Though illiterate, her dedication was of a higher order than that of even Mahatmas. Therefore, he visited her hut, and not their's.

In the epic Mahabharata, we read that Krishna declined the invitation of Duryodhana though he was a king and had arranged a royal dinner for him and went instead to Vidura who was only a low born person and could only entertain Krishna as a poor man.

A strong and deep affection lives in our heart for our son or father or wife. Yet we go on about our normal business and do not recite their names all the time. This is exactly how we should keep God in our mind and go on doing our duties at the same time.

Doing your normal duty is service to God and worship of God. You can reach God through it. But if you think that your own duties are no good and take up other people's duties because they appeal to you better, you would lose your way and ruin yourself. Thus doing your own duty and dedicating it to God is the golden rule to peace and happiness.

When we read about Mahatmas and Yogis who lived for a thousand years, we dismiss such ideas as untrue. But it is possible through the practice of Kumbhaka during which the process of ageing stands still, and the physical body is in some respects in a state similar to that of 'suspended animation'.

Yours sincerely,  
R. Dixit.

P.S. I have not heard about the book *Vakyavritti Atmajnanapadeshavidhi* of Sri Shankaracharya. Jaiswal may know of it. But I shall enquire from H.H. when he returns and let you know.

21 June 1971  
London

Dear Mr. Dixit,

We can't thank you enough for the three further addresses of H.H. to his people (one to Dr. Connell and two to myself) which you have so excellently translated.

If this letter is in time for you to give the contained message to him during his next short visit to Allahabad, I should like him to know this:

“Since we began last August to receive translations from Mr. Dixit of addresses you have given on the Param-Atman, a great improvement is gradually pervading the point of view of our people not only in London but in New York and other countries. They make a wonderful sequence which is being separately bound together.

But in particular by devoting much of my spare time to ‘holding the idea of the Param-Atman in mind,’ I have myself found wonderful proofs that this habit can be formed and that it is capable of solving all problems. As he said in answer to Dr. Connell: “In order to hear that inner voice, we should pray to the All-knowing Param-Atman in solitude with a settled mind; then an answer, to bring us face to face with success, is sure to come forth”. Only last week three problems concerning certain practical situations facing our Society were considered by everyone including myself as insoluble. But on carrying out his instruction, all three were solved together in 5 minutes to the profit and pleasure of all concerned. Of course none of this would be possible unless one remembers the Shankaracharya and constantly reads his discourses.

There are no problems about the two talks that are to be given in New York in October. We have all the material from him that could possibly be needed to tell all serious enquirers, after Meditation, in answer to questions in Western society today.\* But all that is needed is to prepare oneself by seeking the All knowing Param-Atman and no one else but oneself can do this work.

All love and gratitude (and hoping to see him again next January, if he approves), from his friends in the West including his pupil, Dr. Roles.”

F.C.R.

*\* Later I will send him a short synopsis of what has to be said.*

P.S. There are some questions from our Mexico group which did not arrive here in time for me to take to India, due to the postal strike. We could probably answer them—but not nearly so well as His Holiness and we will be sending them on in a day or two.

22 June 1971  
London

Dear Mr. Dixit,

These are three of the questions from Mexico which are easiest to translate for His Holiness. The others we can either deal with or send later in simplified form.

I am enclosing a paper which is in circulation among our people here because I think it would interest you in connecting recent scientific discoveries with the teaching we are getting from the Shankaracharya. It won't be much good, I am afraid as yet, trying to interest your scientific friends in it because they won't understand! But something will have to be said on this subject when I go to New York and we have the help of an expert neurologist and psychiatrist who also is very keen on the meditation.

Yours sincerely,

F.C.R.

*Enclosures. 71/22*