

Questions from Mexico

2b. *At street level, does Self-remembering take place when (through an ardent desire, an important idea or a critical situation), Manas is momentarily stilled and a Good Impulse is projected, like light from the Antahkaran, simultaneously to the discriminating mind (Buddhi), feeling of ego (Ahankar) sensory awareness (Chitta), and physical functions of the body (part of Manas) and these are united together, momentarily experiencing Unity and influencing recurrence?*

Is it this, in a man at street level, which enables these various elements to become purified and make connection with people connected with the Inner Circle?

3. *There seems to be a relationship between the phenomenal world (illusion-time) and the idea expressed in the Gospels: "Agree with thine adversary quickly whilst thou art in the way with him". Would His Holiness enlighten us further on this point?*

5. *Would it be a practical idea, for Self-realisation, to use the idea of recurrence on the scale of the individual as a constant stimulus, in that once we know this law a desire awakens for our present life not to be empty but to be made use of to establish contact with the eternal, once and for all.*

To make this law clearer, can we associate it with the idea of Kshetra and Kshetrajna? Kshetra being susceptible to change of form, while the Knower, Kshetrajna, is eternal?

27 June 1971

London

Dear Mr. Dixit,

What is most important is that you get this message to H.H. if this letter arrives in time for his visit:

"While this doctor has been sending questions to you by the coarse physical route, I have evidently been receiving guidance direct.

Consequently, for more than a week, I have been experiencing the bliss of union (yoga) for several hours each night and day; and there is nothing else that I want in all the world.

Perhaps this was partly caused by giving more than 20 initiations each week, so that we have your photograph and the portrait of Guru Deva constantly before our eyes, and the names of the great leaders of the Holy Tradition constantly in our minds.

It has taken years to get even this preview of union and maybe it will take years before the union is complete but at least (in your own words) 'a good thing has now become known!' The Atman has evidently to go through seven gates to become one with the Param-Atman—'Two birds of identical plumage living on the same tree'—two dear friends like Father and Son.

With loving thanks and confidence in your continuing help from all of us and Dr. Roles".

And we are also very grateful to you Mr. Dixit, for your trouble in sending us these talks he gives to people at the Ashram which we are using here all the time and in New York, Mexico etc.

F.C.R.

P.S. Would it be of any use to us to know anything about the practice of Kumbhaka mentioned in his last talk? Not that I want to live in this physical life any longer than I have to!

27 August 1971

London

Dear Jaiswal,

This is the gist of the questions which the S.E.S. have asked me to put to H.H., but please express it just how you like:

Everywhere children are growing up much faster and are consequently getting into more mischief at an earlier age. The question constantly arises from parents in the School and by their children that I should give them the meditation and I have already done so to a few from 9 years and upwards. Further the followers of Maharishi Mahesh are introducing the meditation into schools for teenagers with different mantras.

When I first learned the meditation from Maharishi, he told me that for children under 10, I should give another mantra (Citta) and tell them never to sit with their eyes shut for a set period but to say the mantra on the way to school or at any time when they wanted to be happy—to connect the word with happiness; but never to say it out loud or tell anybody what their mantra is. At that time I only gave it to two or three children who were going abroad but when they came back to England eight years later, the first thing they did was to come to me and ask for the grown up initiation. So although they had not continued with the mantra, it had left a deep impression.

In connection with the children belonging to Mr. MacLaren's School whom I have initiated, I have adopted the same policy but this is causing difficulty over checking, because the less experienced checkers are always wanting to find out what the mantra is and wanting the children to do it in the grown up way. The School wanted me to ask you what your policy is about children and how this should be done, if at all. In my own branch of the work, the problem doesn't arise because we encourage our children to find their own way in the world independent of their parents and come only when they develop their own need for meditation.

So we never give the meditation before the age of 15 and only a few before 20.

These questions obviously must be put to you in a private conversation and Shri Jaiswal hopes to call in on you on his arrival in about five weeks' time. My wife and I will be back on September 15th so will probably telephone to you to wish you both a happy journey. We had dinner with the Allans the other night and I told him that you might be calling him at the weekend on the telephone. They send their greetings.

Yours ever,

F.C.R.

20 September 1971

London

Dear Jaiswal,

Would you please thank H.H. very much for his answer to my question about holding the Param-Atman in mind, which gives me encouragement to intensify my efforts to do that.

Now comes a realisation of the necessity of carrying this about with one during the day's work so that one regards nothing as one's own. One begins to understand the Isa Upanishad "Whatever lives is full of the Lord. Crave nothing; enjoy; do not covet his property." (By the way, is this a correct translation? Is this what was meant?)

Please tell H.H. that I feel a great love and gratitude to him and continual awareness of his presence. Though I would gladly come and pay my respects to him in person next January, it seems that interpreter Jaiswal has to come back to England in December. So I shall have to ask to come later on.

Yours sincerely,

F.C.R.

26 October 1971

Varanasi

Dear Dr. Roles,

Some time ago I went to Allahabad but H.H. was out of the city. When he came down to Allahabad I was informed that he is about to visit Varanasi very soon. He arrived here on 24 October in the evening. I was given a private audience just now. Apart from the answers, he sends his blessings to all and you. He also noted your message and said the following about 'Isa-Upanishad'. Renunciation and covetousness should not be treated as rejection or denial of whatever is naturally needful or good. One must desire and also learn to desire the good. If a devotee desires more intensity in love it would not be covetousness. Renouncing what is just would also not be renunciation. Sometimes people ignore duty in the disguise of renunciation.

The following is regarding young people:

1. Young people above 10 years of age may be given meditation if they ask for it. They will, in most cases do so if parents do it with their own choice, love and sincerity. Under no circumstances they should be asked or compelled to do so. One must trust that the goodness will show itself and that every human being will respond to goodness and will be ready to work for it. Children are no exception.
2. The mantra will remain the same for everyone, for it works on Causal level and at that level the bodily age has no validity. They need not sit for half an hour like adults, but they must learn to sit and do it in the same way. They may do it for only 5 minutes.
3. Since children have the growth process by nature, they would not need extra energy for the present. The growing process also shuts the search for spiritual aspect as known to adults. For them, the play, study and knowledge of the universe itself is the spiritual realm. So, when checking one need not talk as with adults. One may in two months ask if they are more happy more attentive and healthy.
4. Meditation, thus may not seem to do much to children but it works for later period. A child when in school does not really understand much but his preparatory work in the school matures later when he faces the problems of life or society. In fact, this meditation for children would do away a lot of troubles which they would have to face as adults of today.
5. They may keep recollecting Mantra during the day. Only pronounce in one's mind once or twice at certain intervals, but not as a rule, rather spontaneously.
6. They should be treated adult, when they resume responsibility. As long as they are in school, they are not to be given half hour meditation.
7. Within the (Study) society and the school, they must be shown to respect the female as sisters and not as an object of enjoyment. Too much familiarity between girls and boys is of not much use.
8. They should not meditate with adults.
9. All their questions be treated with more sympathy than otherwise.

Jaiswal.

P.S. As for your next visit, H.H. said that whenever you wish to visit if you could let him know in advance, then he would confirm the date for your arrival and meeting.

29 October 1971

New York

Questions to His Holiness from Nikolai Rabeneck

1. *Through working with and for the group and giving initiations, a degree of inner unity is being achieved. Would remembering and doing all this for the Glory of God be prayer to Param-Atman?*
2. *In the last year or more the realization grew that I somehow have to find a way of relinquishing the hold that time and space have over my life. And this going beyond only intellectual understanding and experiences in the stillness of meditation. How is this to be approached?*
3. *In Gaudapada's Karika (IV, 55 & 56) and in other scriptures it is said that man's ignorance—mainly his belief in causality—is the cause of his bondage.*

The Real Self is not subject to cause and effect because not involved in action, being separate from and a witness to the causal manifestations in the mind, the senses etc. When I can stand back and refrain from action, I do get a taste of how this state without the faith in causality could and should be. Would H.H. please explain how this is.

1 November 1971

London

Dear Jaiswal,

You have been very clever about the timing of your letters. The first one saying that you had not yet had an audience arrived the day before I left for New York and I would have liked to reply to it but was not sure I had the right address in Varanasi. On the other hand, if I had replied before this second letter which arrived an hour ago (26th October) what I said would have been superfluous. Now I just thank you for the detailed instructions about young people which arrived just in time for we are soon to begin initiating members of the S.E.S. among which are 10 children! I will, of course, send a copy of the instructions to those in charge.

When you next see H.H. (no urgency) there is a message and a question:

“Before setting off for New York, my wife and I both tried to prepare and set ourselves one chief task to remember the Param-Atman and not let other thoughts and problems intervene. Even the little we are capable of doing in this respect made everything quite different for us and I believe for the people we saw there. We saved so much energy that we returned refreshed instead of tired. The lectures were said to be very successful in that the lecture hall was full and there was so much response in the way of demands for meditation and knowledge that it is difficult for them to find how to deal with everybody. 35 people have already had the meditation as a result of the lectures and the numbers are increasing. Among all the university students the great question is ‘how to know oneself?’—i.e. both the pleasure ground of body on 3 levels and the Owner—and we tried to remember H.H.’s instructions to deliver the message simply and without any fuss.

A question arose as follows: Believing that spiritual things are not for sale in all our groups, money has never been demanded but we are supported by voluntary contributions given later in gratitude for what has been received. In regard to initiations for meditation however, we were originally instructed by Maharishi Maresh that it was part of his tradition to ask people to bring money in an envelope as well as fruit and flowers. In London this works well because we can see the people privately and explain matters; but in New York where it was, so to speak, a public invitation to many people, where everything is in terms of dollars and where some of

the young students are very poor with the high cost of living there, things seemed to be different and they were surprised when they were asked for money right away. So I instructed those arranging initiations to waive the question and later invite them to contribute when they have been successfully meditating for a month. If I don't hear to the contrary from H.H. we will go on doing this when necessary; but I don't want to do anything contrary to his Tradition. I enclose some questions from Mr Rabeneck, the leader of the New York group.

This is all for the present and I can only wish you a happy and productive time with your Sanskrit studies in Varanasi.

With love from all your friends here.

Yours ever,

F.C.R.

13 January 1972

Allahabad

Translated by R.L.Dixit

The Mela

The previous speaker spoke about the fear of death, which haunts the mind of even the bravest of people. H.H. picked up the same theme. He said that everybody fears death—whether great or small, learned or ignorant. But there is no such thing as death. The so-called 'death' is nothing but a natural corollary of the phenomenon of birth. The only way to avoid death is to avoid being born. It is not possible to be born and not to die.

Actually the individual Self, living in the body, is immortal. It gives up an old body in order to put on a new body, just as we give up our old clothes and put on new ones. If we are happy to discard an old garment and put on a new one, there is no reason to be unhappy when the Self discards an old body and adopts a new one.

An Indian went to Africa. When his money was finished there, he went to a money lender to ask for a loan. Just then there was a death in an Indian family living in that neighbourhood and the people of that family were weeping. The money lender asked the Indian why his countrymen living in that house were weeping. He replied that it was a custom in his country to weep when there is a death in the family. The money-lender asked again, "And what do you do when there is a birth in the family?"

The Indian said, "Then we rejoice."

The money lender said, "Then, if you are the sort of person who rejoices when receiving a thing but weeps when you have to return it, I certainly won't lend you any money!"

A person who dies has never written back to say what happened to him after death. Therefore, the only course open to us is to take authority from our holy scriptures on subjects relating to death and thereafter. We can find a lot of information there on these subjects. The following teachings from Shrimad Bhagavad Gita tells us how to deal with death:

1. Forget the past. Do not fear the future too. Devote the present to the Bhakti of the Param-Atman. A devotee of the Param-Atman never perishes.

2. For two half-hours a day, give up all duties and obligations and surrender yourself completely to the single care and protection of the Param-Atman. He will save you from all evil consequences, and therein would lie the end of all your worries.

3. One who sees Param-Atman in everybody and everything and sees everybody and everything in Param-Atman, Param-Atman never becomes obscure to him and he never becomes obscure to Param-Atman.

We fear death because, under the influence of Maya, we have forgotten ourselves. And it is this forgetting of the Divine Self which makes for us all the troubles we get. It is not a God who is the maker of our troubles.

During the Christmas holidays (1971) R. had put together a number of recent sayings of the Shankaracharya in a form which he could learn by heart so as “to hold the Universal Self (Param-Atman) in memory all the time”.

Having found great benefit from this practice, he issued these sayings to senior people in London and New York in the form of a ‘New Year Programme 1972’. At the same time a copy was sent to our interpreter (R.L.D.) at the Ashram, who translated it into Hindi and read it to the Shankaracharya, who listened very attentively and sent his comments.

New Year Programme 1972

In desperation at my own inability to practise what I preach, I recently found a short-cut which, so far, works well and is surprisingly simple. It could help anybody who desperately wants to take Step 2 of the Ladder—Resolution—both those who have temporarily given up meditation or those who seem to be meditating happily, but deeply feel the need to take it further.

This programme can help the two half-hours, but does not take their place. It is meant for only a few people; if there is anyone you feel would benefit from its use, let me know.

We are given so many transient ideas that they pass us by; and we need just one idea to carry with us all the time. This ‘short-cut’ consists in committing to memory certain sentences from the Shankaracharya’s recent talks designed to make us remember Param-Atman all the time—and particularly last thing at night and first thing in the morning.

We consist of an outer nervous system (Cerebrospinal) through which we carry on our daily life, and a quite separate inner nervous system (Autonomic). To achieve unity, we have to bring both together under the supervision of the causal level in the forebrain (Soul)—and this is a good way to sow a seed there which can grow into a flowering shrub.

The method is to learn by heart a couplet (say) every week. This is most easily done by repeating with full attention the first sentence eight times, then the second sentence eight times, and then both together eight times, so that the two are ‘running in one’s head’ to the exclusion of all other thoughts and desires before one goes to sleep; then one will wake up with them still in mind. There is no special order; choose whichever couplet appeals to you, continuing with it for some time until a change is needed.

Definition.

Param-Atman is the Atman of the whole Universe—living and non-living, conceivable and inconceivable.

Summary. Vyasa (who wrote the Bhagavad Gita) says:

“I have made a critical study of all the Scriptures (available to me) several times. The gist of all that, as I found is that we should hold the Param-Atman (Universal Self) in memory all the time.”

Similarly, this single idea can include for us all other books and Scriptures.

The first four couplets refer to the inner life.

1. In the Soul (Antahkarana) of each person, there lives the Universal (Param-Atman) along with the individual Self (Jiva-Atman) for the purpose of guidance.
2. Therefore we get a guiding Voice from time to time when we are in difficulties.
3. In order to hear that inner Voice, we should pray to the All-Knowing Param-Atman in solitude with a settled mind.
4. Then an answer, to bring us face to face with success, is sure to come forth.
5. Therefore what we have to do is to take guidance in our Soul from that immense source of energy, the Param-Atman, with fullest concentration of mind and in all humility.
6. This body (physical, subtle and causal) is the vehicle and Param-Atman is the rider; regard the rider as distinct from the vehicle.
7. Our mind has the property of thinking of something or other all the time; it cannot remain idle.
8. Remembering Param-Atman leads to happiness, but thinking of worldly things leads only to unhappiness in the end.

The following four couplets can bring this same idea into one's daily activities in the outside world.

1. The states of consciousness which we experience are governed by the influx of Sattva, Rajas and Tamas—in people, places, situations and events.
2. These all undergo change, but the Observer who sees them all as a passing show, always remains the same.
3. What to ordinary people are different shapes and forms, are to a Realised person, all manifestations of one and the same Param-Atman.
4. What he sees then, around and within himself, is Param-Atman, and not the transient mirage which we call 'the world'.
5. Once you win over the Param-Atman by love, only then do you get all you need for a happy and profitable life.
6. But love is unconditional, and there is no place in the kingdom of Love for demands and rewards.
7. A strong and deep affection lives in our own heart for wife or son or parents; yet we go about our normal business without reciting their names all the time.
8. Each of us should try to serve the Param-Atman with that attribute chiefly in which we excel.