

Correspondence

7 February 1974

Allahabad

Magh Mela Talk

The Magh Mela, which is held here annually at this time of the year on the sands of the Ganga is such an old custom that none can say when it began. Records say that it has always been there. People come and camp on these sands for 30 days under conditions of strict discipline, shunning worldly pursuits, leading a holy life and spending all their time reading holy books and listening to holy talks. This institution did not die down with the passage of time but lasted through the ages, as it has been fulfilling a real necessity all along.

Since the dawn of civilisation, man has been striving to know the relationship between himself and his Creator. But a jungle of conflicting ideas makes his line of thought terribly confused, so that he begins to take right course for the wrong one and the wrong one for the right one. He is also unable to find his way even with the help of the multitude of holy books available. The Mela brings him into direct contact with clear-headed and enlightened people, and thus helps him to find his way again.

Everyone wants light, except the thief and the owl. These two possess a perverse mentality. Yet even if hundreds of owls combine to decry the sun, their view would not count for anything.

In the midst of worldly involvements and frustrations, such a perverse attitude can develop all too easily. It makes us consider righteousness as unrighteous and unrighteousness as righteous. When we begin to think, “I am this”, “you are that”, we begin falling prey to delusions and ignorance; and to act under blind propulsions, instead of hard reasoning. These propulsions are neutralised by Satsangha (i.e. gatherings around some Enlightened teacher).

Some people consider thought to be a useless exercise of the intellect. But Reason is the only way to determine or forestall gain or loss. It can tell us the difference between entanglement and freedom. Entanglement is to think, “this is mine”, and freedom is to think, “nothing is mine”.

Good-natured people use the gifts of Nature without spoiling them, so that not only they but also others may benefit from them. Evil-natured people misuse them and render them harmful to themselves and to others.

A good railway passenger would use the fittings of his carriage carefully though he does not consider them to be his own and would leave them intact for others to use; while a bad one may damage them or even steal them.

The same should be our attitude towards worldly objects during our journey through life—to use them carefully without considering them our own and giving them up cheerfully while leaving.

A foreign visitor raised a question this morning as to the usefulness of the ancient rituals of worship like the ‘Yagya’ in the world of today. Yes, let the rituals continue even today, but in a changed form. Today’s worship is holy action. Not cheating anybody is worship. In no age and in no country was sinning considered holy. This is also the case today and in all countries. In every country, observing the law is prescribed, and breaking the law is prohibited.

Satsang, ‘good company’, is of three kinds viz. holy persons, holy books and the Param-Atman. We should prefer holy persons in the first instance, and if they are not available, holy books. If those too are not available

then, of course, the Param-Atman is always at hand.

The Saint-poet Kabir has said, “I became sad when I saw the mill-stones turning round and round. Because, caught between the two, no grain of corn could escape being reduced to powder.” Similarly, caught between the two wheels of earth and heaven, hardly anyone escapes. But it is noteworthy that the grains at the axle remain intact.

In this case the axle is Param-Atman. Those who stay near Param-Atman escape.

12 February 1974

Allahabad

My dear Dr. Roles,

I attended quite a number of H.H.’s discourses at his Mela Camp and tried to note down points for you as usual. But there was always a previous speaker who went into the details of the Ramayana story each day. As a result of this, H.H. also mostly took up the same theme day after day. The discourses that followed were therefore meaningful only to people in India with whom the Ramayan is popular.

I feel, however, that I must send you something as in the past—at least to maintain some continuity. So, I am sending you the concluding address which is of a more general nature.

Yours sincerely,

Rlal Dixit.

20 February 1974

London

My dear Dixit,

This is to acknowledge most gratefully your letter (12th February) received yesterday with the most valuable synopsis of H.H.’s concluding address at Magh Mela (7th February). This is just what we need for general introductory talks around the world and also for use here in London. When you will be writing back to me sometime, perhaps you would briefly explain to me what the ‘Yagya’ ritual of worship is?

If H.H. comes in and you happen to see him (no urgency) I would like him to get the following private message:

“Lord Allan allows me to tell H.H. in confidence that he is helping our Prime Minister in this election campaign, the result of which will be apparent next week. It is felt that this election may decide between a stable government and the triumph of Law and Order against the rowdy and violent elements that would throw our country into confusion and make the work of spreading the Meditation and True Knowledge much more difficult here.

He travels around with the P.M. in his private car, for the Prime Minister says, “I like to have you with me for you make me feel calm and peaceful!” At one big public meeting, a man in the audience got up and said, “I always like to see Robert Allan with you, for then I know that everything will be calm and in good order”. Allan regards this as entirely due to the Guru’s influence in his own heart.

Mr. Howitt is grateful for the answers to his questions which he has just read to me. He is now gaining in confidence and is quite content to put the New Zealand questions through me instead of troubling H.H. with yet another separate group.”

F.C.R.

8 March 1974

Allahabad

My dear Dr. Roles,

A few days ago, I got the opportunity to convey to H.H. the private message you sent for him in your letter of 20th February. He said in reply that while it is our duty to put our mind and body to holy efforts, yet we should accept all outcomes cheerfully as decisions of the Supreme Wisdom. He knows better where our ultimate good lies.

Now H.H. is going away for about a month on 11th March, and he will again be here for a few days in April before going to Badrikashram.

As regards the meaning of the word 'Yagya' I think it would be best to see verses 24–32, Chapter IV of Shrimad Bhagavad Gita. There is a practice of making ceremonial offerings to a sacred fire, accompanied with repetition of a Mantra, which is also called a Yagya. In the past, this term has also been used for some large-scale religious, social and political functions. This Universe is also a Yagya performed by the Param-Atman.

Today, we are having our springtime colour festival, called 'Holi'. Of course, you know what it is like here!

Yours sincerely,

Rlal Dixit.

23 March 1974

London

My dear Dixit,

Since April is approaching and we don't know exactly when H.H. will be in Allahabad, I had better send a message and a question:

"He has made everything so happy for us that we all wish him joy and peace in the high and sacred Ashram at Badrinath.

We have played to a few lovers of meditation the recording of his voice and his pronunciation of a Mantra in a special way. This had a very special effect. People ask, "does this way of pronouncing supersede the way we were originally given, or does it come at a special stage in the course of a 'deep dive'? My answer so far is, "It seems to come naturally sometimes. Why don't you try to get internal guidance yourselves—just as I am trying?"

F.C.R.

25 March 1974

London

My dear Dixit,

Following up my letter of yesterday on the subject of the way of pronouncing a Mantra recommended last January: when I was initiating somebody last week, I asked them at the end of the second minute whether there was any change in the rhythm of the Mantra—"Was she pronouncing it more slowly?" Her reply was, "not more slowly, but more long-drawn out". So it is evident that this can happen naturally at a very early stage.

I would like H.H. to know that we have been taking people very gradually through the answers to our questions at our last visit trying to go deeply into the meaning of the answers and we have now only got to the

beginning of the third audience, so next term we shall look forward to all that is contained in his answers during the following four audiences—a real feast!

For myself, I have felt it necessary to return to the thought of the Param-Atman at all moments of remembrance and at the present a summary you, Dixit, sent from the 1972 Mela of the teachings of the Gita is being a tremendous help—particularly this (as a summary of everything to do with meditation) “for two half hours a day, give up worldly duties and obligations and surrender yourself completely to the single care and protection of Param-Atman. He will save you from all evil concerns and therein would lie the end of all your worries”. This works so well with me that I can’t think there is anything more to say!

Yours ever,

F.C.R.

Encl. 74/9

17 April 1974

Allahabad

My dear Dr. Roles,

The benefit you get from two half-hours of meditation and the thought of “Brahma-satyam Jaganmithya...” are a great inspiration to the people here also.

With all best wishes,

yours ever,

Rlal Dixit.

26 April 1974

London

My dear Dixit,

H.H. might possibly be interested in this extract from a letter from Mrs Sundaraj of Malaysia who came to our audiences one year under her maiden name of Patwardan:

“The other day the thought stuck me that Self-realisation is just to ‘be’. One cannot change anything in the world but one just watches and goes on being, every moment. Nothing spectacular happens like sprouting wings but one just comes to rest in oneself. I wonder if this is on the right lines?”

Yours gratefully,

F.C.R.

19 May 1974

Allahabad

My dear Dr. Roles,

H.H. however, managed to reach Allahabad somehow on 16th May and looked into your letters on 18th May. Here are the answers:

The reliable personal servant

Your sentiments are beautiful and you seem to be going through life with deep imagination. The reliable servant is your own purified Manas. The purified Manas brings happiness both in practical and spiritual fields, while the polluted one is the source of the various troubles. Dedication to the service of the Param-Atman and to other people in thoughts and actions at all times and in all circumstances is the way to stabilise you in your own Great Self.

Way of pronouncing the mantra

No answer. The better the pronunciation, the more capable it would be to propel the mind into the core of the Atman.

Mrs Sundaraj's question

Self-realisation is not just to 'be' and it is not correct to say that nothing spectacular happens when it comes. On the contrary, it is the greatest thing on earth to come to rest in oneself. It means riddance from poverty, of Knowledge above sub-human instincts etc. and dealing with the affairs of the practical world from the high level of your own Real Self. As such, no achievement in the world could be greater. This is absolutely true.

For example: it is quite normal to get worried when something is lost. Then we are extremely delighted to find it again, although we have not got anything new. Therefore forgetting the Self is to sink into difficulties, and realizing the Self is to emerge into a state of plenty.

H.H. also sends the following message to you: "I came here to dispose of some pending work, and shall be leaving for Badrikashram in a few days. While replying to your questions, I also send my good wishes and blessings to you all. I shall be back here in the first week of July."

Yours sincerely,
Rlal Dixit.

5 June 1974

London

Dear Mr. Dixit,

If you have a chance to convey another message to H.H. would you say:

"All difficulties are resolved since I have returned to putting his instructions into practise for myself, instead of thinking of what I would say to other people! There is no need, therefore, for him to reply to the translation of the London talk which you sent to him."

Yours sincerely,
E.L. (Secretary)

21 June 1974

London

My dear Dixit,

Just to make sure that we don't miss H.H. when he comes to Allahabad "In the first week of July", here is a message:

“We hope His Holiness is getting some peace at Badrinath for he seems to have had to make a journey back to Allahabad earlier than usual amid all the difficulties of transport with which we so much sympathize. We are most grateful for the answers received to our questions and have forwarded Mrs Sundaraj’s answer to Malaysia.

The Allans and myself have been trying to apply his advice about the personal servant which is Manas. My trouble at 72 is that my personal servant has also got old and bound up with old habits which he refuses to get rid of! He is all the time wanting me to disapprove of people and events from the point of view of 30 years ago! So while the Allans are trying to soften the heart of my old servant, I am trying to help them restrain their young and active personal servants who want to be top of the class and advising Prime Ministers etc. May we have His Holiness’s blessing on these efforts and any advice he can give?”

Ever yours,
F.C.R.

25 June 1974
Allahabad

Dear Dr. Roles,

We should handle our faithful servant, the Manas, very gently and encourage it daily to make progress, using methods of love and Sattvic ideas. In spite of being a mere servant its powers are great, though it is very small as compared to the Atman. If we use force or fear to reform it, we cannot attain that degree of success as we would by love and holy thoughts. We should all the time keep on reminding this servant of the fact that the Atman is eternal whereas sensual pleasures are only momentary. Difficulties do arise in changing the addiction of the Manas from unholy company to a holy one, but ultimately we can win. We should never allow ourself to lapse into a state of helplessness and should always be the master of our own selves. In Chapter II Verse 3 of Shrimad Bhagavad Gita, Krishna asks Arjuna to shed petty weaknesses of the heart and to get ready for the awaiting battle.

Thus we should always see ourselves in our full stature which is very great. The old servant can really give up its old habits just as a good man would not put deteriorated articles of food into his mouth.

You remember the story of the fight between the mongoose and the snake. As the snake bites the mongoose, the latter runs away to smell a herb which neutralises the poison and then comes back to fight, and finally it is always the snake that is killed. In the present context sensory pleasures are the poison and holy thoughts are the medicine; and it is the Atman that wins the battle. I send you my good wishes to win your battle. And this is in itself a medicine!

Questions from New Zealand

Relation of the Antahkarana (causal level) to Atman?

Antahkarana is the cause. A cause is that which leads to something. All the visible and invisible perceptions of ours are from the Antahkarana. As an example the Antahkarana is like a mirror, a dust of ignorance is covering it, on account of which it has stopped showing things clearly. Thus the Antahkarana is unable to show up the Atman in its pure form. Holy intentions, holy thoughts and holy actions remove the dirt of ignorance. Then the difference between Atman and Param-Atman etc. vanishes.

Is Antahkarana a combination of the subtle elements in man—namely Ahankara, Chitta, Buddhi and Manas?

Antahkarana is the root, the source of these. The Manas, the Chitta etc. arise from it.

If the Antahkarana was absolutely clear...would a man be such as Jesus..?

Not only would a man be such as Jesus, but he is already so. But in spite of this being the case, the dramatisation of the world is responsible for showing differences in behaviours. Any form that has gone into record once is never repeated again. This is noteworthy characteristic of it.

(Regarding your remarks about the Divine Body. H.H. observed, “Divine qualities are still within our reach, if not the Divine Body”).

Rlal Dixit.

2 July 1974

Allahabad

My dear Dr. Roles,

H.H. laughed approvingly to hear about your ‘personal servant’ feeling old at 72 and behaving as you say, and also about the younger ones of the Allans’. He said that what you are doing in the circumstances is right, and sends you his blessings and good wishes for your success.

Yours sincerely,

Rlal Dixit.

4 July 1974

London

Extract from FCR’s letter

It seems that the ‘personal servant’, Manas, can be purified and to some extent controlled, by attending to one’s own small routine actions—how one sits in meditation, how one moves and walks and talks as well as what actions one permits. Even a little of this practice, combined with keeping Param-Atman (who witnesses everything) in the memory as often as possible, gives most repaying results which make one long for complete union more than anything else.

Would His Holiness say that I can get this union by continuing this way I am going, or is something more required?

In other words (like Prajapiti’s son Kach near the end of the story) I am at last asking the question: ‘Well, if I cannot renounce this way, what else should I do? Am I also holding on to something very tightly instead of renouncing it?’

4 July 1974

Allahabad

Dear Dr. Roles,

“Giving up” is nothing but to understand the real meaning of giving up. Ordinarily if we give up a certain thing, we immediately develop attachment to something else.

As Kach's giving up was originally a giving up of external things, therefore he did not get peace even when he gave up all of them. But when he understood the real significance of giving up, he found that by giving up the very Ahankara of giving up, the giving up of all the things connected with the Ahankara followed as a natural consequence. This is true giving up. Subsequently Kach's life was that of an ideal man, carrying out all the duties and obligations of a practical life without any feeling of Ahankara in his mind.

H.H. further commented (i.e. that 'giving up' leads to Enlightenment):

When a trained man goes on duty for the first time, he finds difficulties in the beginning. But with further practice he is able to act naturally and smoothly and his experience ripens. Ultimately he achieves mastery and purity in his art.

By continuing practice of this type we are able to discover our own powers. This is the advantage of real giving up in practical life.

(Interpreters name not shown.)

9 July 1974
Allahabad

Dear Dr. Roles,

H.H. felt that this letter conveyed your feelings, and not any specific questions. You are right. If Buddhi could work in the light of the Atman, then there is nothing more to desire. So, you got a taste of liberation. But it should come on naturally and effortlessly.

(Interpreter's name not shown.)

12 July 1974
Allahabad

My dear Dr. Roles,

Regarding your questions, H.H. is still surrounded by too many devotees from out-stations who came for the 'Guru-Purnima' and are staying at the Ashram. I hope they would go away in a few days, and I shall get an opportunity to put them up to H.H. As I have said in my previous letter, H.H. will now stay here for quite some time.

Shall write soon again with your answers.

Yours sincerely,

Rlal Dixit.

12 July 1974
Allahabad

The following translation of a prayer by Tulsi Das, which Raghynath Singh (the 'Gun Man') sang before His

Holiness recently, was sent to R. by Dixit:

“My Lord, shall I ever be able to mould my life so that—

Through the Grace of the always merciful Rama, I shall acquire the behaviour of a holy man?

I shall be satisfied with whatever I get and shall not want anything from anybody?

I shall always be engaged in doing good to others, and shall observe mental and bodily discipline in all my thoughts, deeds and words?

When I hear a harsh and unbearable word from my ears, I shall refuse to burn myself in its fire?

I shall give up all worries and anxieties originating in the physical body, and shall take pleasure and pain alike?

Shall I, Tulsi Das, ever get an unshakable faith in devotion to Param-Atman by keeping to this path?”

(from a well-known collection of Hindi poems called *Vinaya Patrika*.)

16 July 1974

London

My dear Dixit,

Now that my term is ended and there is a good deal of spare time, I wonder if you would tell him, “that everything is of secondary importance beside trying to get rid of whatever thought processes and desires are coming between the Atman and the Param Atman. Any help or advice he could give about a practical way to do this would be gratefully received. It seems to me that what I lack chiefly is dedicating all the small movements one does during the course of the day so that one tries to permit nothing unworthy of the Great Observer who witnesses everything.”

I am glad that you and I are seeing things in the same light and trying to find a simple approach that would attract Westerners to looking inside themselves for the source of energy and guidance, instead of rushing round trying to change the external world!

Yours,

F.C.R.

24 July 1974

London

My dear Dixit,

I quite understand that with so many people at the Ashram we shall have to wait for answers to questions. Meanwhile all is going well—please tell H.H. when you get a chance—in that being on holiday from nearly all my duties, I can devote myself and my time to “not letting anything come between me as individual and love of the Universal Truth and Bliss”.

Yours ever,

F.C.R.

30 July 1974

London

(*R. to Jaiswal, forwarded from Ashram in Allahabad to his new address in Benares.*)

Considerable confusion exists because ‘Buddhi’ is invariably translated as ‘Intellect’—which in the West always means thinking. But one of my dictionaries points out that:

“The verbal root *budh* means “to wake up, to rise from sleep, to come to one’s senses or regain consciousness ... *Buddhi* (the gerund) means, ‘returning to consciousness, recovering from a swoon.’

This is just what I have been experiencing again lately at night or in the early morning where I have felt exactly like Lakshman after his dive into Maya, when he came out of the water and approached his brother Rama with tears in his eyes.

I should much appreciate your opinion as to whether some better English equivalent could be found so we can more easily distinguish between the two aspects of ‘mind’—*Buddhi* and *Manas*.

7 August 1974

Benares

J’s reply

When I go to see His Holiness again I will present your beautiful observation. For your new findings about *Buddhi* are much more illuminating, yet the word *intellect* doesn’t fall short in any way.

Intellect is derived from the Latin *inter* and *legere*, which means “that which can be read between the lines”. The idea of this compound word is to see or read or gather what lies hidden between the relation of two things, events or motives.

Since it has always been told us that it is only the Will of the Absolute which is the Law that can be observed by reading or seeing or gathering what lies behind these related things, so it all comes to waking up, does it not? By reason we are told to wake up to the ratio of the things, events or motives, all measured in the will of the Absolute or the Law.

12 August 1974

London

R.’s reply

Having had several more episodes of ‘waking up’ and seeing “that which lies hidden between the relation of ... things, events or motives”, I find that it is only when the heart is melted that the *Buddhi* can do this quite easily and naturally. The trouble about words like ‘discipline (being a true disciple)’ or ‘intellect’, is that everybody teaching others is not awake and uses them in the wrong sense which has devastating effects on all the people!

In the story of the Parrot it was said:

“There was an intellectual who liked to attend the discourses of a Holy man and never bothered to put the instructions into practice.” It was not the intellectual, but the parrot who could ‘read between the lines’ and get the true meaning of Liberation, when the Holy man pretended to be dead. But the intellect keeps this ‘parrot’ in a cage and forgets to put its questions. It’s like ‘Personality and Essence’ as described in our Western System.

So one had better use other words, ‘discernment (Latin, cerno I sift)’ or ‘insight’ for the “Fifth Step of the Ladder (Asaushakti = loss of attachment) when a man starts looking at things as they are, or seeing what is there.”

I agree that ‘Reason’ can often be understood rightly, and taking always the reasonable line leads only to good and not to bad results. Also, this is what Einstein and other great scientists have also been able to do when, by a very simply equation, they could ‘put the whole thing in a nutshell’—but that demands giving up attachment to personal prejudice, as Einstein said in his memoirs.

20 August 1974

London

My dear Dixit,

The last answers you sent me from H.H. are gradually clearing up our difficulties. One finds that one has been wrongly suppressing and limiting the Buddhi and perpetually struggling against “The personal servant (Manas purified)”, whereas the right thing is to drop the Ahankar and the Attachment and so keeping the Observer unobscured. But though at times we see clearly what is needed, yet, as he says, ordinarily one emerges from one attachment only to fall a victim to the next. I find it more and more difficult to do as the day goes on! This in spite of an extra half hour after lunch instead of going to sleep! But something must be going better for often I get the bliss for long periods during night and early morning.

F.C.R.

26 August 1974

Allahabad

Dixit to R.

Mr. Howitt, while sending some questions, writes from New Zealand to say that he is most anxious to visit His Holiness in September. After obtaining His Holiness’s views in this connection I am replying to him today as follows:

“So I consulted H.H. last night. He said that he would be available here throughout September and would be away from October to December. But in case of visitors under direct guidance of Dr. Roles, H.H. feels that if they come with prior knowledge of Dr. Roles then this kind of co-ordination would facilitate the work of Dr. Roles as well as H.H., and would at the same time make the visits more fruitful to the visitors themselves. I therefore hope that you would get into touch with Dr. Roles in the first instance, and let us know what he advises.”

The other thing is that one—Marianna Rothen—of Mr. Rabeneck’s New York group has come out to India recently at 24 hours’ notice and is at Kanpur, also intending to visit Allahabad within a week. She writes to me from Kanpur saying that there was no time to write to me in advance but Mr. Rabeneck very much wanted her to contact me. The letter also says:

“Also, if it is permitted, may I visit the Ashram of His Holiness?”

I told H.H. about this and he has no objection. More again. I am enclosing a copy of the photograph of H.H. we took during the Guru-Purnima function.

Account of how Marianna Rothen's trip to India came about, and her visit with His Holiness.

My going to India came about very strangely. I had been planning to go to Greece after the summer session of our school was over, but because of the trouble there, I put off making a decision about it. August 16 was the last day of work, and that evening I received a 'phone call from a teacher in my program with whom I had worked on occasion. He is Indian, and I had once casually mentioned to him that someday I would like to visit India. He said that he had just decided to go home to take care of some family matters and to visit relatives in various cities in India, and would I like to come along. He would be leaving on a 10.00 flight the next evening.

I was astounded. But I did ask if Allahabad would be one of the places he would be going to. He said yes, and invited me over to discuss the matter further. I hesitated but then thought I would go over and find out more.

After talking, I found that his motives for inviting me were entirely good and that it just might be possible to make all the arrangements necessary for departure the next evening. But I left making the decision until the next morning when I called Mr. Rabeneck. He asked if I thought my acquaintance meant well, and when I answered yes, he quite unexpectedly said, "Well, why shouldn't you go? .. yes, go! And if you go you must try to meet His Holiness." He added that he would write to Mr. Dixit, our interpreter, and gave me his address.

The next few hours were spent in a flurry of activity. Douglas Halleck inadvertently happened upon the scene and helped out a great deal in getting ready. And I was off by 6.30 that evening.

We landed in New Delhi, visited Kanpur and Lucknow, and arrived in Allahabad on the morning of the 28th. I went over to see Mr. Dixit as soon as I could, and he told me that His Holiness was at the Ashram and telephoned to see if it was all right to go over at once. It was, so we took a rickshaw to the Ashram, buying flowers and fruit on the way.

We went into the Ashram and up to His Holiness' room. He was seated cross-legged upon the bed, while a secretary was sitting on the floor taking dictation. She was dismissed.

I made my offering of the fruit and flowers to His Holiness, he casting keen glances at me the while. Mr. Dixit made an obeisance to him, which I attempted to imitate, and we seated ourselves on the floor in front of him.

His Holiness is the most beautiful person I've ever seen. As Dr. Roles described in one of the papers his gestures and movements are different from the ordinary in a subtle way—they are perfect yet not 'controlled'. He began by asking how it was that I had come to India, and I told him. He asked how I knew he would be in Allahabad, and I said I hadn't known. Then he asked what I liked best in India, and I replied, "You!" He laughed and then asked what I liked next best. I answered that it was the people I had met—Ravi's relatives—who had all been so kind to me. He said that it was important to develop love for what is best and highest in the world. Then he asked what my aim was. I said, "To live a good life". He said that that would take a life time. I indicated that that was all right with me.

I think it was at that time that he said, "Atman is silence".

His Holiness then asked if I had any questions, and I asked about two things which had been very much on my mind since I have been working with new people. The first was what is the most essential thing to give to new people. His Holiness said he had discussed this with Dr. Roles, and that, in any case, the people who come to us are not 'new' their coming depended on their past.

I then asked how to help those who have trouble meditating. He said the trouble was probably in their method of application, and just as there are different remedies for people who are sick, there are different remedies for those who have trouble in their approach to meditation. They should have support from people who are very experienced. I persisted by saying that some people who have been with us for several years still can't seem to bring themselves to meditate. He asked if I had heard of the visual method of approach. I said no. He explained that people who have difficulty with the mantra could draw out a beautiful representation of the

sound 'RAM', which they then could concentrate upon until it be seen with the inner vision. That eventually it would become full of light internally.

He asked if I had any more questions, and I said no, feeling that I shouldn't occupy too much of his time. But I did have two questions from Mr. Rabeneck, which I now put. The first was, "Can Ahankar through constant 'giving up' be brought to become a devoted servant of the Self without any residue of ignorance?" His Holiness said he would answer this at length through Mr. Dixit.

The second question referred to the story of the Turtle and the Scorpion—what did the scorpion represent? His Holiness said he didn't remember the story. I told him that I did and asked if he would like me to tell it. He said yes and I did. He still didn't remember it, and asked what it had been told in connection with—I didn't remember that. Then he said that the only story he remembered about a scorpion was one in connection with a holy man.

One day a holy man who was bathing in a river saw a scorpion who was drowning. He wanted to rescue it and picked it up intending to throw it onto the shore, but the scorpion stung him, and he had to let it drop back into the water. He tried again and was stung again. This happened several times, until at last the holy man succeeded in casting the scorpion to safety.

His Holiness went on to say that the moral of the story is that the nature of a good man is always to do good, even in return for evil.

He asked if there were anything else. (Really I wished I could have asked to just be allowed to sit there all day and look at him).

I then expressed the gratitude of the whole group for his guidance and asked his blessing for everyone—which he gave and wished us all quick progress towards Self-realisation.

I was to have gone that evening to the talk he usually gives, but I became very ill as soon as I reached home and was sick all the next day as well. We had to leave Allahabad on Friday morning, so I never saw His Holiness again.

Marianna Rochen.

20 September 1974

Allahabad

My dear Dr. Roles,

Now Mr. Howitt is likely to stay here for a week and H.H. has agreed to grant him a few more interviews apart from today's which went off all right, myself doing the interpretation.

Mr. Howitt has taped the conversation. Mrs. Howitt has also come.

H.H. tried to impress that changing the group was not a healthy sign because if it is done once, it could be done again and again and in this way one might never be able to settle down to something definite in life.

He also observed that he had been asking both the groups to handle their respective followers with understanding and love, as this takes away much of the dryness of the subject and puts some sweetness into it. Clashes might have resulted from imperfect implementation of this rule. These clashes should not have existed at all, and in any case, it is better if their sound does not reach his ears.

We had a meditation session to begin with. At the end some questions from Mrs. Howitt about meditation were answered.

Yours ever,

Rlal Dixit.

शान्ति