

Correspondence

27 June 1961

London

Your Holiness,

All the time since I last saw you I have wanted to follow your kind instructions to write you further questions. Your answers were so clear and your presence so inspiring as the embodiment of your great tradition that my large group of people in London would greatly benefit if I could maintain a thread of connection with you, particularly as Maharishi will be travelling round the world and unreachable!

To 140 of my closest followers I have described your visit to us, and some of your stories and answers have had a profound effect on them; they have also seen photographs and a film in colour and their respect for your tradition is now very great. In addition, we have a number of Indian students and one of these, Mr. Jaiswal (whose parents live in Allahabad), is translating my questions to you and, I hope, your answers from Hindi.

Unfortunately I have not yet received your corrections of my paper and have only heard your own correct answer to the first question, which a friend sent me. That makes me want more! In particular No. 6, “How do you do away with the negative influences during meditation?” and No. 8, “Describe the specialities of this system of meditation.”

You would be pleased to see for yourself how many people here whom I have initiated during the past year are showing clearly the signs of successful meditation which you described. My problems of course lie with those not so successful. Nearly always this is caused by the busy life required to earn enough money to live on or to take care of a family of young children, like my own daughter. These people want to meditate but are continually interrupted and so they get depressed and frustrated. This is a great problem in Western countries. Is there anything you could advise except just to encourage them to do what they can until better times come?

Other questions which are being asked me are:

i) We should like to know more of the great teachers of your Holy Tradition. Maharishi has told us much of Narayana; of Vyasa who wrote the Bhagavad Gita; of Shankara who wrote the commentary and the Brahmasutra; and of course of Guru Deva; but if there is any more your Holiness could tell us about them or about the Vedanta in your clear and simple way, we would be very grateful—for did we not show our ignorance in our papers?

ii) What is the urgency that requires that people throughout the world should be given the meditation so hurriedly? What has to be accomplished before the five planets come close next February?

iii) Two days ago a young lady went straight into Samadhi within the first minute after initiation. I recalled her to consciousness and told her she must remain conscious of herself in future, and she has been able to do this with the help of repeating the Mantra when required. Is there any risk in this which should be guarded against?

These are only some of the questions. May we express our deep gratitude to you.

Jai Guru Dev.

F.C.R.

Sent to J. in London for translation.

10 July 1961

London

Your Holiness,

Since my last letter to you I have adjusted my life so as to have more time and freedom for meditation and so all the vagueness and doubting in that letter has been cleared up. As you told me during one of your evening talks, when “we begin to be what we are” our outward behaviour changes quite naturally. This I have been experiencing several times during last week and it comes always as a great surprise—everything is so different. Is there anything you could say about the meditation in relation to this?

When I asked your blessing on departure from the Academy, I understood you to say, “Write to me: this thread of connection is important and should be continued”. This is of the greatest importance to me.

The lady (Mrs. Milich) who will give you this letter will be known to you as you met her at the Academy. She also feels the importance of the connection with you and wants to ask you her own questions about the meditation. She will be coming back to London (where she has worked with me for some years) after having seen you, if you are good enough to grant her an interview and help her.

Jai Guru Dev.

F.C.R.

Translated by J and given to B.M.

21 July 1961

London

Your Holiness,

When I asked your blessing on leaving the Academy at Ram Nagar you said that I could write to you questions and that it was important to keep this thread of connection, which I and my Group here value very greatly. I had such faith in your presence and in your wise and simple answers to questions that I was most disappointed when we were not allowed to see the answers you gave to the paper. Furthermore, my friends here to whom I have quoted much of what you said and who have seen photographs and a coloured film share my reverence for you.

The brother of a student of mine in London, a Mr. Jaiswal, will be bringing a letter to you and a lady who works for me, Mrs. Milich, whom you met at the Academy, will be coming with questions of her own.

May I wish your Holiness some peace now that you have finished your travels and say that I would go to any trouble to keep on with this connection so well started.

Jai Guru Dev,

F.C.R.

29 July 1961

Allahabad

Respected Dr. Roles,

Blessings with love.

Your letter is received and the contents known. It has been a pleasure to know your feelings about spiritual studies. The papers of all the disciples in Rishikesh were examined and their categories were determined and

also the appropriate answers and explanations were given to the enquiries made by them. Perhaps you would be able to get all that from one of your colleagues in due course. Following are the short answers to your enquiries which may be useful to you.

Q.6. How do you deal with the negative elements when meditating?

Constant practice and renunciation would quell the negative thoughts. 'Couldn't care less' attitude towards them is the best remedy. For example, suppose a person works in an office. He is free in the evening after the full day's strenuous work. To worry about the office work in this free period is nothing else but driving oneself crazy. Exactly like that, when one sits for meditation in his really free period after the full day of worldly activities, then why remember them? Even if these thoughts come as they do naturally, don't have playful association with them. Remain only observer to these passing shows and witness them.

Q.8. Describe the specialities of this system of meditation.

Meditation comprises three factors: (a) Meditator, (b) the object of meditation, and (c) the act of meditation which joins them. The sincere and real meditation is that when this trinity merges into one. This of course is possible only by constant practice, perseverance, love of meditation and unshakeable trust in pursuit of the aim. The discipline is to offer the ego (me) as sacrifice at the altar of wisdom. To further this discipline even after the meditation during the ordinary world activities is very helpful.

The simple answer to those who become depressed by failing in meditation because of financial worries and rushing around life is that these are the persons who need more and constant meditation. This system enlarges the intellect, sharpens it and makes it enduring, which in turn ensures more success in managing everyday activities. Meditation affects all the three levels of body, mind and spirit of the being, which are cleansed, purified and enlightened. Answers to the other questions asked in your group are the following:

i) It is not enough to write about Vyasa, Shankara and other teachers in letters as such. It is surely a subject of long study. Simply to point out, Vyasa, the son of Maharishi Parashar, was the living symbol of Vedanta. He wrote the 18 Puranas, Mahabharata, Brahma-sutra, i.e. the Vedanta-sutra etc.

Shankara wrote extensive treatises and commentaries on Vedanta-sutra, Prasthantrayee, Upanishads and Bhagavad Gita and also wrote other independent books which propounded and propagated the Vedanta system. Books can help a lot for general knowledge about them and their works.

The simplest and shortest message of Vedanta is that Brahma is reality and the rest is illusion. To have the notion of reality of the world is ignorance. To find the self is the real knowledge. Only knowledge can dispel ignorance or bondage. After full realization, the world seems like a dream. All activities and volitions be directed towards that realization. The understanding, the realization, or the enlightenment makes it possible to see the Self or the Absolute in every branch of creation. The sorrows, attachments and doubts all fade away and then everything emits a harmonious rhythm of bliss.

ii) Contemplation of the Absolute is the only panacea for occasions like the coming together of these planets. There is nothing more which man could do. By treating others as self, tolerance, compassion, charity and by respecting suffering for the pleasure of others, mankind could be relieved of great sufferings and disasters.

iii) Samadhi of the lady is the outcome of her sentimentality. It bears no harm, but sentimentality must be supported by rationality. She will not have such occasion for long. This positively has an ascending and descending rhythm in its nature. One shouldn't be disturbed by such incidents.

Om, Peace, peace and peace.

Shankaracharya. Jyotirmath, Badrikashram.

Translated by J.

10 August 1961

London

Your Holiness,

Your letter with its message of love and its wise instruction greatly uplifted me and also the few members of my group to whom I have been able to show it so far. We have all felt that such splendid sentences as, “The discipline is to offer the ego (me) as a sacrifice at the altar of wisdom” remain in the mind vividly and come in to help the meditation often during each day.

There are one or two phrases obscure in the translation of S.M. Jaiswal, about which I am asking him to check his translation. One is in the three factors comprised by the meditation where (b) was translated “the object of meditation”. This in English might mean ‘the aim of the meditation’ or the ‘mantra itself’. No doubt he will clear up this difficulty. The other is a phrase translated, “by respecting suffering for the pleasure of others”, by which you say mankind can be relieved of great sufferings and disasters.

I am convinced of the truth of your remark “there is nothing more man can do”; and I suppose that is why the Maharishi is trying to give the meditation to so many people throughout the world. But does a person given the meditation not require long guidance and encouragement from someone who has had a degree of realization? And are there enough of such people in the world to look after the hundreds who are being given the meditation and then left to their own devices? All this makes me want to come and stay (perhaps with two or three of my group) and try to obtain greater and greater realization under your guidance at some time next year of your choosing. Owing to our busy lives we have to plan such a visit quite far ahead and I hope and pray that you will make it possible for us to know when and where it would be best to come. I have had such glowing reports of your kindness and spiritual help from Mrs. Milich.

I reciprocate your blessing, Peace, peace, and peace.

Jai Guru Dev,

F.C.R.

30 August 1961

London

(R. had been in New Zealand since his last letter to H.H.)

Your Holiness,

Having carried your letter with me on my journey round the world, it has been my constant guide. Such sentences as “couldn’t care less attitude is the best remedy for negative thoughts”; “don’t have playful association with them”; “the discipline is to offer the ego at the altar of wisdom”; have been of the greatest help to my own meditation. Your letter was read to the hundred people of our group to whom I gave the meditation in New Zealand, when the photographs of your visit to Ram Nagar were shown. All but the usual half dozen ‘problem cases’ were meditating beautifully by the time we left for they were so thirsty for the method which could lead them to direct realization. Now back in London I am reading your letter to more and more people here.

There are some questions about it which possibly you may have time to answer:

i) Where there is present in a person “a love of meditation and unshakeable trust in pursuit of the aim”, then it seems to me that all goes smoothly with only a little outside help. But this unshakeable trust seems to be connected with a person; and this is the kind of feeling that I and my group have for you and of course would have had for Guru Deva could we have met him. I do not think we could have this trust if we did not have the sup-

port and advice of the head of the tradition. That is why I am taking up your so valuable time pursuing you with questions! Is it right to think in this way, at least during the early months of the meditation? Doesn't this trust in a living person persist even though the realization of the Self is coming more and more. The two seem to become one.

ii) About offering the ego as a sacrifice, once one succeeds in doing that all is easy, but it is hard to explain how to do it. As one meditates, selfish thoughts and feelings disturb the mantra and one says, "Not I, not I"—"Neti, Neti." Is this what is meant? And your next sentence was, "to further this discipline even after the meditation during the ordinary world activities is very helpful." How can one do this except at moments when the mantra comes into one's mind or the glow is felt in the heart? Is there any advice one can give to people?

iii) Undoubtedly it is just those persons who fail in the meditation because of rushing round life who "need more and constant meditation." Two scanty half-hours a day do not seem to be enough for such people, for they do not go deep quickly enough in half an hour. Do you allow people to do extra periods whenever congenial, whenever possible? If they are free at the weekend, is there any limit to how much meditating they should do? I seem to find that the more I do the better, but do not advise our people to do more than one hour at a time. I advise them to meditate from a love of meditation and need for it and not from a sense of duty

iv) Have you any more stories? They stay in the mind with most refreshing effect.

v) Are there any writings of yours which could be given to Mrs. Milich to bring back to us? We should love to have any words of yours which you could spare us.

Everything is very happy just now, but a little voice says to me, "Will it be so happy when you have left Allahabad and I do not know where to find you?" I can't have a 'couldn't care less' attitude about that!

With grateful thanks

Jai Guru Dev

F.C.R.

9-13 September 1961

Allahabad

Dear Dr. Roles,

Blessings with love.

Your letter received and the contents noted. It is a pleasure to understand that few words of guidance from here have been fruitful to you and your group in intensifying your efforts on meditation. The hundred people in New Zealand who received the meditation system—and most of them, as you say, are successfully practising it and are having direct realization and deeper experiences of bliss—is only the result of their own faith and devotion.

Grace comes only through trust and faith. The spirit of your thinking is thorough searching and goes well with the Indian system and, of course, this is the only way leading from outer world of experiences to the inner experiences of the self for the householder. Just as a factory worker leaves behind all activities and his relation to machines when he walks back home for meals, rest and peace, we should leave behind the do's and don'ts, impressions and expressions of our worldly activities and resolutely incline ourselves with love towards the inner man. The simple bliss which one gets by going inward through meditation is not possible to acquire by anything else in the world. So, it is just natural that when the mind tastes the bliss through meditation, it wouldn't want to withdraw. Just as a covetous man never forgets money, so, men who meditate would never forget the aim of bliss of the Self when they are busy in material activities.

Your first question, it seems, is an enquiry by a true enquirer and it comes direct from the core of the heart. I can see that in the very near future you will surely lead yourself and your group to a deep dive in the ocean of bliss.

You ask whether the love and faith in a living person lives on even after greater self-realization?

In reality, faith is the matter of soul and it always exists in relation to the loved and respected person, and in the peak of self-realization, this faith actually becomes stronger and deeper. The first impact gives a feeling of duality, but later on this faith transforms into an integral part of self-realization and becomes more subtle and sober. To see oneself in all other living organisms and feel all living beings in one's own Self (Atman) is good faith, but the faith which dawns in us towards master men like Ram, Krishna, Shiva, Christ, or Guru is supreme. The beings of these great men are eternally free and their remembrance brings only freedom, not bondage. After extreme and complete self-realization, the emerging intuitions (direction of one's thinking) give rise to desire for spiritual companionship. Even this becomes unnecessary after the complete unity of Self with the Absolute. It is by its own nature that a pure soul should have love and faith towards the one whom it respects.

The second question regarding offering the ego as a sacrifice at the altar of wisdom, you mentioned, "once one succeeds in doing that all is easy, but it is hard to explain how to do it."

Sacrifice of ego means that the individual ego, the feeling of "I", should be merged into universal ego, i.e. a feeling of expansion be created. One should continuously strive to acquire the experiences that as a spirit, I prevail in every living organism and that my spirit and all other spirits are one and the same like the thread in a rosary holding numerous individual beads. Just as one single sun causes numerous reflections on different beaches, so it is that only one spirit, named as Truth, Consciousness and Bliss, prevails in every soul behind the ego and that is what we experience as consciousness or bliss which is reflected from human beings or animal and vegetable kingdoms. We never experience complete absence of ego. The meaning behind Neti, Neti is that I prevail in everything which bears form, name or is known. In this way, the expansion of individual ego, and experience of the universe in one's own self and self reflecting in the universe is the sacrifice of ego at the altar of wisdom.

Question No. 3 is how to further the discipline even after the meditation?

When someone goes inward by repeating the mantra during meditation, he enjoys the celestial bliss and this serves as spiritual food for him. After being nurtured by this food when he comes out in the sensory world, then the power of the mantra or the bliss of meditation moves with him like his shadow. Wherever he goes or works, he is always and completely surrounded by a substance created by meditation. This substance protects him from impure substances by forcing them out or obstructing their invasion. The practitioner experiences such happenings more often as he progresses. Just as when an emperor launches upon some project with resolution, feeling and action, then everybody supports and contributes to the work. Likewise, the cultivation of love with Atman brings about everything that is in accordance with the aim and removes everything that is impure.

As to your next question for very busy people who don't have much spare time, they must of course do two half-hours meditation each day, morning and evening. But this doesn't mean that they are forbidden to meditate more. One who meditates more would profit more. It is quite agreeable to have longer meditation at weekends or during holidays. Time limit is only to facilitate the everyday activities. There is no need to bother about time or lay the burden of duty bound meditation on the mind. One should rather go ahead with enthusiasm and love to meet one's own Self, the Atman, and never miss him.

Convey my blessings to all the members of your meditation group.

Your well wisher,

Shantananda Saraswati.

22 September 1961

London

Your Holiness,

The letter of 9–13 September which was translated by Jaiswal and handed me yesterday, gave both him and me great joy and much enlightenment. How wonderfully you understand what lies behind the questions! The reading of this letter will, I know, give answers to all people's questions about meditation, when I read it to the first 160 of my group next Monday and the next 80 on the Monday after. Also I will send it to meditators in our groups in New York, Africa and New Zealand.

All this will give us joy and instruction for months to come; and you will be pleased, for you have spent much time and care, and will soon be busy with your travels and other affairs. One whose meditation is especially good has just said to me: "Now the Mantra takes me at once to a deep state of peace where I can sit for a long time without repeating. Do I repeat or not?" My answer: "The Mantra will take care of that: no need for your doing anything." A message might be sent if answer should be different.

So glad Mrs. Milich has decided to stay on, as near you as possible. We all welcome you as our great "well-wisher" and send you grateful love and thanks. Your photographs continually raise our spirits and confirm our belief in the triumph of Goodness and Wisdom in this troubled world.

F.C.R.

7 October 1961

Allahabad

H.H. finally received your letter of the 22nd, and he was very happy to have it. He read it in my presence, and as the girl who usually gives me the gist of the evening talks was also present, His Holiness replied and asked me to convey this answer to the question about repeating when the Mantra stops:

Q. Now the Mantra takes me at once to a deep state of peace where I can sit for a long time without repeating. Do I repeat or not?

A. "When you are fixed in your Self, in your Soul, you have attained the goal—so there is nothing more you can do. But Mantra is needed to call the mind back to God when worldly thoughts intrude. You will not be established in the Self constantly; there will be fluctuation, due to thoughts, and for this, Mantra is needed."

His Holiness said that your reply, though correct, was not complete, because Mantra has to be repeated when thoughts arise to disturb this state of peace.

B.M.

2 October 1961

London

Your Holiness,

I continue to read your last letter to me again and again, and each time I see something new in each sentence; therefore I really do not need or expect any more answers immediately, but in order to keep the thread of connection with you I would like to inform you of what goes on.

i) I have sent to New Zealand your message to them which they will be very glad to have. Two days ago I had a letter saying that the latest news is that 100 out of 102 people initiated there are doing the meditation happily and without difficulties.

ii) In your letter you speak of “the faith which dawns in us towards master men like Ram, Krishna, Siva, Christ, or Guru is supreme.” It is clearly of importance towards all those who are using the chief mantra we have been given to have some conception of the first-named. We have heard of the Ramayana, for instance, and there have been many references to the god Rama, particularly in some beautiful poetry of which we have translations, but we are very vague and ignorant.

iii) People always ask if there is some special virtue in the mantra. We were advised strongly by the Maharishi not to think of the meaning of the mantra, but we know that if we were to use some invented word (suppose, for instance, we were to repeat “Dog, dog, dog”) it would have no effect. The Maharishi explained this by saying that such trivial words come from the surface of the mind, whereas a real mantra came from enlightened men using the creative part of the mind and has therefore locked up in it the most powerful vibrations, strong enough to break through the jungle and bring enlightenment. Will you say any more about this?

iv) I have a problem case to ask you about. It is my secretary in London, Miss W., who has been faithful to me and my group for 20 years. She received the initiation from the Maharishi at the same time as I did, 18 months ago. Though she has longed above all else to do the meditation all this time she has been quite unable to get good results and sheds tears because of that. Though Maharishi spent much time with her at the beginning neither he nor I were able to find the cause. The mantra goes quite deep quickly and easily but instead of meeting with happiness it meets only with black despair. She is of the devotional type with whom the heart is all important though she has a good mind as well. She now asks your advice. Would the solution be for you to select another mantra for her suitable for such a type and for me to give her the initiation and to start afresh?

I am selecting twenty or thirty of our people who are getting most from the meditation to try to take them on another step with the help of your letters and guidance. “Sacrifice of ego at the altar of wisdom” is still the strongest inspiration to meditation and made stronger by your marvellous remarks about its meaning.

F.C.R.

Translated by J.

19 October 1961

Allahabad

Dear Doctor Roles,

Blessings with love.

Your letter of October 2nd was very pleasing. The teaching in my letters is proving helpful to the people in getting peace of soul, and it is their good fortune that you can convey it to them. Therefore my power will always show the way—to you and to your Group.

You have expressed the desire to know the meaning of word Ram. The extent to which you already understand the word is correct. The meaning is very vast and extensive: that the whole universe (the creation) emerges from Ram. It exists in Ram, and in the end disappears in Ram.

[Translator’s explanation: as a piece of ice disappears into the water in which it is floating, when it melts.]

The word Ram contains three letters: The first is Ra. The second is Aa, and the third is Ma. From Ra comes Fire. From Aa comes Sun, and from Ma comes Moon. From these three, the world (earth and all organic life) is produced.

Ra is 'Sat' (Absolute). Aa is 'Chit' (Consciousness, or Wisdom, Jnana); and Ma is 'Ananda' (Bliss). It means that Ram is 'Sat-Chit-Ananda', all three—Absolute-Bliss-Consciousness.

You ask: "What are the effects on the body by repeating the word Ram?" When we pronounce the word Ram, then inside a sound is produced from which the qualities of Fire, Sun, and Moon are produced. From Ra, Fire, all impurities are removed, burned out. From A, Enlightenment is experienced; and from Ma, Bliss and Peace are felt. Therefore from Ram comes Realization, and the Soul is in the form of Truth-Bliss-Consciousness. This is the meaning of Ram; and by repetition of Ram, man becomes Ram, or Truth-Bliss-Consciousness.

The word Ram may be repeated knowing its meaning or not knowing its meaning. It will produce its effect in either case—as with fire, if you touch it knowing it is fire or not knowing it is fire, it will burn you.

You have asked about the meditation of Miss W. In reply to your question, she should write the word RAM in Hindi, in large letters on a large sheet of paper (written beautifully, in a colour she prefers) and look at it with concentrated mind, for as long as possible, increasing the time daily.

[This is a form of outward meditation. —Translator's explanation, according to His Holiness.]

After such daily practice for some time, and when the mind becomes outwardly constant, and the word becomes imprinted in her mind's eye, she may begin meditation inwardly again.

Another means of help may be to concentrate the eyes and mind on the photograph of a holy person, whom-ever she prefers (Christ, perhaps), and follow the above practice. When the mind becomes constant, then she will feel Bliss. She should choose one of these two ways to help make her meditation easier. It is our (my) view that for such a person, outward help such as described above, is required. When the mind becomes constant outwardly, then she will be able to do meditation easily inwardly.

If there are more questions, replies will be forthcoming.

To all the Group, our (my) Blessings and Goodwill for the success of the meditation.

Shantananda Saraswati.

25 October 1961

London

Your Holiness,

From all the instruction your Holiness has been giving, and from our own experiences in meditation, a new light is coming to us about this wonderful method. It is important that this is expressed rightly now as it will affect many people. So I submit this for Your Holiness to correct and advise.

What people take long to realize is that there are many stages in the meditation; what is said in the beginning is only for the beginning. Maharishi in his first talks after initiation to busy people with no spiritual training says: "Just two half-hours a day. Take yourself as you find yourself, without preparation. Sit in comfort in relaxed position so body does not interfere. Start mantra fast then let it go as it wants to. Mantra is the boat which will take you to Kingdom of Heaven, so just get on the boat and start the engine and let the boat carry you. If you keep both feet on the boat it will be free to travel, so keep bringing the mind back to the Mantra and don't bother with anything else." This is all we say at initiations and checks during first months. We were told also to keep the half-hour entirely for pronouncing mantra; then forget about it, and the rest of the day be 100% engaged in duties of life—not let dreaming and thinking about the mantra interfere with normal actions and conduct of life. This is clearly right while the mantra is only on the superficial level of the mind.

But as soon as some people have gone through all the difficulties and pressures of life, even though clinging desperately to the two half-hours, a new phase begins. Mantra has gone deeper into the soul; they begin to love it, to rely on it. They cannot be without it. They find the memory of it persists even in the busy life as a feeling, a 'glow'; not to divide the attention but to strengthen the power of attention. It is at this stage that all Your Holiness has been saying to us comes true. No limit to meditation, no 'time-restrictions.' Let the Mantra come, meditate whenever congenial, from love of meditation, not as an exercise. Then also sit with straight back as the body now wants to sit—first for a little time, then longer and longer.

We see no contradiction between what Maharishi said to us at first and what Your Holiness is now saying. It is only a progress from stage to stage and there will be more stages—later perhaps an asana given to certain people. For instance we do not know what to do with our hands—at first we had to avoid artificial positions of the hands. Now perhaps we will be given a mudra or mudras such as in 'posture of equilibrium' (left hand of Buddha on lap). At first also we were told not to attach any meaning to the Mantra—to take it just as a sound or vibration. Now we have this wonderful meaning of the three-fold sound to use if we want—though as Your Holiness says, fire will burn anyway! There are probably more than 100 people in our group who are coming up to this stage or have already discovered it for themselves.

This is very important now that we are beginning to open out and reach more people from the world, for we remember Guru Deva's saying: "Only a realized man can make another man realized."

Lastly, we begin to realize that meditation with this mantra has been known and practised for hundreds of years by thousands of people in India and the East. Nothing new in that. What is new is that Guru Deva first showed how ordinary householders can use it correctly so as to realize the Self and reach even Cosmic Consciousness in this very life. But we rely more and more on constant guidance at each step from the fully Realized Man towards whom we feel increasing gratitude.

Further questions: When I read Your Holiness' description of the three sounds in the Mantra to a group, two people commented:

(i) "Lately I have been going to sleep whenever I begin to meditate and nobody could tell me why. Now I realize that it is because I have got into the habit of always stressing the Ma sound—the end of the Mantra."

(ii) "On the contrary, I always pronounce on the Ra sound. Could that be why I find my mind so difficult to control? It is always jumping from one thing to another at the beginning of a half—hour."

Is this imagination? Does Your Holiness mean your remarks to be taken as literally as that? We all want the Sattva to collect within us; one would be tempted to say the "aa" sound and leave the consonants out! I suppose the real answer is just pronounce naturally and keep pronouncing.

(iii) It has been a great relief to a number of people to be told that there are no time restrictions. They thought that they had to restrain themselves to two half-hours and now they are glad to be able to meditate whenever they want to. But is there not a time restriction of duration? The Maharishi made me promise not to let anyone meditate more than an hour unless he or I were there "to put a hand on their heads if they went into an ecstasy." Most of us feel we would like a little ecstasy in our dull lives! But is there any danger?

(iv) A number of people have the problem of not sleeping; what to do for long hours during the night? If we are married we cannot disturb our partner by getting up. I myself have two or three hours each night when I lie quite contentedly but without sleep, and by the end of the next day begin to feel tired and sleepy. Maharishi said one could just say the Mantra two or three times and it would bring sleep, and certainly sometimes this happens. But more often I find myself repeating automatically but not consciously when half-awake at night.

The initiations continue to be successful in nearly every case and to bring great relief to troubled people. On 28th November we are going to invite several thousand people from the general public to come to a talk meant

to interest them in the method, so there will probably be plenty of work to do after that! We are asking ourselves what could be said that would be most likely to make people want to meditate. It is only when they feel the need for such a method that they will undertake to begin.

With grateful thanks for all your help.

F.C.R.

Translated by J.

12 November 1961

Allahabad

Bharat, India

A Sunday Talk

Shri Jagadguru Shankaracharya said that one should try to feel the blissful charming beauty of the lotus—like feet of the God which is manas. Only manas is responsible for bondage or freedom. The desire bound manas gets caught like a fly or ant in the sticky syrup and just can't escape. God didn't mean to create the world for human beings to be caught or trapped, but to act, play, please and enjoy.

The energy which flows in one being is also flowing very substantially in all other beings. There is no difference between one or the other part of the same substance.

The true relation of man towards God is only of a servant to his master.

The whole creation which is filled with the absolute is a complete unit. Whatever He bestows, take as a gift. Don't fall from your integrity. Respect what you receive and that is a gift. Gift evokes happiness and happiness inspires mind for service. Only in this service to the creation lies our salvation and of the world too.

28 November 1961

Allahabad

Dear Dr. Roles,

Received your letter of 25th October and was very pleased to read it. Your observations and experiences of progressive stages of meditation are correct and the unity of my statement and that of Maharishi Mahesh is very well seen by you. There should be no doubt about it. You are leading your group in this system of meditation step by step and that is exactly how it should be and we express our good wishes for your pious endeavour and hundred per cent success.

The answers to your questions Nos. 1 & 2 is the same. (About using the Ma sound and the Ra sound separately). The word RAM should be pronounced complete. It is wrong to separate the consonants. The sound contained in RAM would work perfectly in the inner cosmos. Cleansing of impurity, enlightenment and peace would manifest together. The repetition of divided consonant and vowels would cause fluctuation of one or the other element and the discipline would be lost. So, it is better that mantra should be pronounced complete and with devotion. The rest is correct.

Q.3. Time restrictions and limits to meditation in the early stage is advisable, but once the mantra goes deeper in the soul and one starts getting bliss, then there is no danger in gradually extended meditation. There is nothing to lose at all, it is rather more blissful.

Q.4. So long as one doesn't get sleep in the night one should repeat the mantra with love. One can even

meditate, but only those of the higher stage. Repetition is enough for beginners to get peaceful sleep and once you feel sleepy, just drop the mantra and desire no more to pronounce it any further.

Further notes:

- (i) Only half an hour meditation be allowed in the early stages.
- (ii) Mantra should be pronounced complete, inwardly with ease, without any extra effort, rather naturally.
- (iii) Sit easy and comfortable, without any stretching or bending of body.
- (iv) Repetition is needed until one transcends inward, after which no effort is needed.

Blessings and good wishes to you and your group for your success,
Shantananda Saraswati.

Translated by J.

5 January 1962

London

Your Holiness,

As I wrote to you, your last letter and the extract of your talk are still proving a great help to many people, so there are no problems which need an urgent answer. To my wife and myself your words have been the greatest comfort and the more we need the meditation the greater the bliss we receive.

When you have time to write, however, we would very much like your wisdom to comment on what we think is the beginning of a discovery. Since we began to sit with a straight back, we feel the circulation of energy in the spine, and if we remember this in the active life, our posture and actions seem naturally to be stronger and more orderly. At the same time the partially realized state ('the bliss of the meditation') seems to continue. This seems to be the very beginning of an answer to the question you spoke to us about at Ram Nagar, "How does the realized man speak and act in the ordinary sensory world?"

Again many people want to know more about the three Gunas, for they feel that they now know the taste of Sattva Guna and greatly desire to find ways of increasing it. The Maharishi Mahesh said that Tamas could be converted into Sattva. But does Sattva also increase as a result of becoming free of the dominance of Rajas, and is it not Rajas that shows itself in the strong desires which arise from the body, and which are gradually transcended by the single desire for union with God? Perhaps there is more you would say on this subject, though in fact all your words and writings have the effect of increasing the feeling of love and happiness in us, which we believe to be manifestations of Sattva.

We hope that your health continues to be improved through the cold winter.

With gratitude and respect,

F.C.R.

Later: There is a problem affecting two people who greatly value the meditation and at first got very good results, but who got into the bad habit of vocalising the mantra and creating nervous tensions and even twitching in the tongue, lips and face. Further, when they try to rest or sleep, these things start and wake them up! I have, of course, stopped them and have tried them with saying the mantra to the beat of the hand, etc., but the trouble has continued for more than six months. Would it be right to give them the mantra in the Hindi letters to visualize and tell them to stop any repetition of the mantra for a time? F.C.R.

15 January 1962

London

Your Holiness,

The day after sending my last letter to you I heard from Mrs. Milich that you were a little surprised at not hearing from me for so long. I would like to write to you nearly every day, but she has been telling me how many affairs you have to look after and I am very hesitant to occupy your time. Still I will write more often just to keep in touch, though I shall not expect an answer during this busy month of the Mela Yaag. This assuredly must be of the greatest importance for the world during this special month where the planets maybe will influence mankind, and the prayers of all the people are rising to heaven. We can picture you directing, ordering, accounting for everything, and the crowd of people who will be surrounding you. We can picture from her description the tent being erected on bamboo poles for the sacrificial fire and the sacks of wheat being sifted by hand for chapatis.

I am sending a gift of money to be delivered to you by Jaiswal's relations towards the expenses of the occasion. I am afraid that it is not very much because we are spending so much on the new School of Meditation and because the Maharishi has already taken so much of our money for his travels and for the building of the academy above Rishikesh. But it brings with it our prayers and good wishes for success.

From what the Maharishi has been saying in America, it appears that even if the crowds of people to whom he gives the meditation do only two half hours a day for long enough, it will at least allay the vibrations of tension. We ask, will they do it long enough if they are not looked after carefully? We also ask if it is not within the cosmic plan that as many people as possible in the world take the meditation further than that, take it, with your Holiness' help, to further stages where the bliss accompanies them during the day's activities. This we feel is our task to help to accomplish in the West; but this needs very much time and energy and careful attention to correct mistakes of all the people. And how could we proceed without the enlightened help of the Realized, for which we are deeply grateful.

F.C.R.

28 January 1962

Allahabad

Message from the Shankaracharya

His Holiness has instructed that I convey 'heartfelt and full-of-happiness gratitude' for the gift which he recognised as 'coming from the heart.' This no doubt counts more than the material aspect, though it was welcomed. He added that it had arrived at just the right moment on the morning the great meeting of intercession opened and blessings were being invoked.

R. Jaiswal brought it personally, 751 rupees and the letter translated. His Holiness wishes that you are thanked especially, along with all who were included.

Mathur, the very trustworthy man who publishes the Shankaracharya's magazine, told me how this message was given, saying: "The Doctor need not worry at all about the Maharishi or anyone else. He is protected by His Holiness."

Apparently he was sitting in the tent surrounded by all the people who had collected for this meeting of intercession and it seemed that thoughts of us came to him, so that he called Mathur over and asked him to express it to me. Mathur said to me, "His expression of gratitude seemed as if he was pouring out tangible bless-

ings; I cannot really explain to you how it was, but this will protect the Doctor's work in London from all sides; nothing can harm it."

B.M.

6 February 1962

London

Your Holiness,

I was made very confident and happy by Your Holiness' special message of thanks and your blessing, given even at the height of your great responsibility in looking after the population and presiding over the Yaag now being held. Your message was read to all my group yesterday evening and gave them great happiness and renewed confidence.

There are really no questions about the meditation that we need to ask, since your directions are perfectly clear and only need to be carried out. Your sayings live in the mind, like: "Couldn't-care-less-attitude to negative thoughts"; "One who meditates more will profit more." The truth of these words proves itself again and again. We are finding profit too from the repetition of the word during the busy day, in addition to regular periods of meditation. This brings the bliss of the mantra into the sensory life, so that, as you say, it goes with one like one's shadow and it makes the half-hour meditations even more rewarding. There is no difficulty; it is only necessary to keep alive everyone's faith in the splendours of the meditation and of the Holy Tradition.

With grateful thanks from us all,

F.C.R.

27 February 1962

London

Your Holiness,

I am making all the plans I can to ensure that I shall be able to accept your rare invitation that I should come to you in October next. I feel this is so essential, not only for myself but for all who are with me, that all obstacles which might prevent me coming must inevitably melt away. So much would surely be possible for so many people were full realization to be achieved by one person here.

In the meanwhile the position, as you so well understand, is very complicated, and I shall have need of wisdom to avoid wrong actions and words so that mistakes are not made. Therefore extra meditation is needed and an occasional word from you to help maintain resolution and energy ...

All in your meditation group here are deeply grateful for help already received from you. We are at the moment doing thirty initiations a week and only very occasionally does it happen that someone is unable to make good use of the meditation. The people who have been given the meditation come frequently in succeeding weeks to be given a talk about the meditation in order to stimulate their memory and their devotion. In the past we have used recordings of some of the talks of Maharishi Mahesh to us of a year or two ago. We preserve your answers to our letters for the more advanced pupils who have already been meditating for perhaps a year. Would you give your consent to using some of your Sunday discourses which have been sent us for these newer people? That would be a great help to them.

With devotion and gratitude,

F.C.R. *Translated via B.M. by Mathur.*

*27 March 1962**London*

Your Holiness,

I am grateful for the discipline and accept it as a gift. It has brought me to realize that I had, without knowing it, fallen from devotion but am now devoted again to the truth of the Holy Tradition.

What surprises me is that I could have felt that the meditation was so rewarding when the heart was not warm, and there was not enough faith which, in your own words, should “always exist in relation to the loved and respected person.” Having meditated for longer and with more devotion, there is now a store of Sattva which, if I understand rightly, has its expression in love and faith.

Many good and respected people are coming to receive the meditation and during the first minute show clearly their joy at receiving it. Only in certain rare cases where some previous meditation of a totally different kind (such as the Moslem repetition of the word ‘Allah’) has been practised or there is some hardened prejudice, have there been any failures. There is one difficulty which we meet in a few cases. One housewife, when she closed her eyes, immediately noticed her breathing; we got her mind away from that but then she tied the repetition of the mantra to her heart-beat in such a way as to make her heart function badly and make her quite ill. We had to stop her even closing her eyes or saying the mantra once or twice because immediately her heart became irregular. Nevertheless she is, of course, longing to have some substitute as she had, in spite of this, valued the meditation and her husband is having so much joy from it. I wonder whether in your great experience you have met with such cases and could help with a remedy.

Our group in New Zealand helped the Maharishi Mahesh so much that he sent warm messages to me; but I have not communicated further. He is due in India on the 31st March about the time when this letter will be received.

With renewed expressions of gratitude from the meditation group which has benefited so much from your letters, and hoping for your continued blessings,

Yours with devotion,

F.C.R.

*24 May 1962**London*

Your Holiness,

I have received a letter from Maharishi Mahesh, a copy of which is translated and enclosed, together with my reply. As I have applied already for the full extent of my annual leave from the hospital in London in order to come to India in October, it will be impossible for me to get any more leave to go to Maharishi’s course in Austria unless I have different instructions from you, in which case I should have to try and arrange something. It is possible that a few of my people will want to go, and I have left it as a decision for each individual so that I express no opinion whatsoever. Most of them feel they will be better using their holiday time for quiet meditation and they do not think that with all the crowds of people going there they will have any chance of private communion with the Maharishi.

Your Holiness’s name has not been mentioned in this connection and will only be mentioned in relation to the meditation privately among the meditation group as heretofore. The honour of the Holy Tradition must at all costs be upheld.

With devoted gratitude for all past help, and also for help being received now during successful meditation,
I am,
Yours faithfully,
F.C.R.

*8 May 1962
Academy of Meditation,
Rishikesh. U.P.*

My Dear Blessed Dr. Roles,
Jai Guru Dev.

I hope all are happy around you. These days I am busy with the Saint's Course after Kumbh Mela, and it seems my continued attention here for about two years will lay a solid foundation for the spiritual regeneration of India.

I will come to Europe for the Austrian Course on 15th July to 15th August. I have heard that some of the Colet Gardens people are intending to come to the Austrian Course; from my side they are all welcome, I want to give the Wisdom out to as many as possible. You may decide from your point of view whether they should come. I will go by your mind about the people in Colet Gardens.

From what I have heard about Mrs. Milich here in India it seems imperative that she should be called back out of India immediately, without delay.

I hope to see you in Austria, better take your vacation during those days and bring Mrs. Roles also with you. Give my love and Guru Deva's blessings to all around you.

Jai Guru Dev,
Maharishi Mahesh Yogi.

*May 1962
London*

Beloved Maharishi,
Jai Guru Dev.

Naturally I was very happy to receive your letter as I had been wanting to write to you but know you would be very busy with the Saints' course after Kumbh Mela. Those who received the meditation through you are realizing how important is your work there as a foundation for the spiritual regeneration of India.

I am also happy to hear that you are welcoming all the people to the Austrian course on the 15th July. I have read your letter to them all, but as is always my way, I leave the decision entirely to the individual. I am sure you will agree that this should not be a matter of 'group policy'. The individual will go because he wants your blessing on his meditation and your training to help other people. When I read your letter to them they asked me to express to you their present love and gratitude for all the benefits they have received through this wonderful meditation and the care you took with us all in the past.

Mrs. Milich was expected back in London on the 18th March but I understand that there have been difficulties over her visa preventing her return. I have been doing all I can to get over these difficulties through diplomatic channels.

F.C.R.

*21 June 1962**London*

Your Holiness,

When I received the telegram confirming that I am still to be permitted to come to look for you on the 1st October I decided that I must begin now to prepare myself to accept with devotion whatever help you will wish to give me then. In spite of pressure of affairs in the outside world, it is possible to do about two hours meditation each day and sometimes more at weekends; at such times and also when one wakes in the night one feels that your help is already being given. One feels that between now and October one would like to be increasingly in tune with your thought.

I have a great longing to “come out of what I am not”, and indeed there seems to be nothing that I would not gladly relinquish in order to attain more complete realization. So I am not really concerned at all with all the problems that could prevent my coming, since they seem to melt away as one’s resolution increases.

I had to confess in confidence to the leader of our School of Meditation that I was likely to be away for six months next winter, because he has to be making plans since I am the only one who can give the meditation to the people who come to the School to receive it. The School has three houses in different parts of London devoted to the giving of the meditation, and three or four more houses where the many hundreds of people come to have the meditation checked. He has asked me whether it would be possible to write to Your Holiness to ask if some wise man could be sent from India who could give the meditation to all the people while I am away. There would be a very nice place for him to live, and all his expenses paid, and he could live in as much seclusion as he might wish for. I said I would put the question but I did not expect any answer! There are so many devoted people now who want to take their own meditation further and who also want to bring their friends to have it that it seems quite important to try to achieve continuity now so much has been set in motion. Please may I say again that I am not myself worrying about any of these arrangements since forces higher than ourselves will direct them.

May I express once again my gratitude for continued help and my longing to come into your presence.

F.C.R.

*12 July 1962**London**Confidential*

Your Holiness,

After a silence of six months I received a letter from Mrs. Milich this morning telling me of the complicated situation, and it is with deep regret that I learn Your Holiness is subject to these problems. Let me at once assure you of our great devotion to you and the Holy Tradition, and our desire to give full support. No matter what happens, the gratitude and devotion will only increase!

It is possible that my coming to India in October would only create extra difficulties, although all plans are made for me to be in Delhi on October 1st, prepared to go wherever you instruct for an indefinite period. I would at once obey were you to tell me to postpone the visit for the present. As my chief desire is to obtain realization, I would willingly come to a place such as Mathura where my presence would not necessarily be connected with you, and hope for some means of communication.

Alternatively my very trusted friend, Mr. S.M.Jaiswal here, has to come to his family at Allahabad on the 1st

October in any case. We were to have travelled out together. Perhaps he could be a link of communication between you and our group here if you would prefer that I did not come myself.

Apart from the necessity that I, as leader of the meditation group, should go further towards realization, your continued support would be of great importance to us. Although no one outside our group of trusted people need know that we have your authority, it would be of first importance to us to have your blessing in giving and guiding the meditation. I am afraid that I must treat the messages you have received from the Maharishi Mahesh only as propaganda. He knows very well that we started the School of Meditation at his own suggestion, and that the only reason why we have not sent him more money is that expenses have so far only just been balanced, so there has been no money to send.

We have been extremely careful never to say anything against him or his work, or to claim any authority from you in defence of our actions. My last letter from him was perfectly friendly and in my reply to his remark about Mrs. Milich I said, “In God’s name do not believe all you hear. Mrs. Milich seeks only for more Self-Realization and I have never heard her speak of you except with love and respect.” He knows that if we continue to guide and look after the meditation in our slow and careful way, in two or three years’ time it will be the only solid result of his tours of the world, and we hope that the honour of the Holy Tradition will be thereby enhanced.

Looking forward so much to hearing a word from you,
Yours with deepest respect,
F.C.R.

9 August 1962

London

Your Holiness,

Since my last letter to you I have continually searched my heart, and find there no blackness, only increasing love and devotion. The bliss of the meditation increases as I reduce outside activities to a minimum. Now I want only full Realization at whatever cost—pure Bliss without action. Can I do this for myself? Surely your help and discipline are necessary in order to carry out those words of yours to us on the Ganges shore, “In order to be what we are we have to come out of what we are not.” That, more than ever, expresses my heart’s desire.

I have been forcibly reminded that the good intentions of a man who has not realized himself only produce trouble and suffering for others when he meddles with matters too high for him. Yes, this doctor has been so innocent as to be very stupid, and he freely confesses and asks your forgiveness. As the Christian Bible says: “An humble and a contrite heart, O Lord, wilt thou not despise.”

I am still in the dark about what has been happening. Someone has been trying to poison this well with fear and lies. But that must not be allowed to succeed. Unless, then, you tell me not to come, I shall be in Allahabad at a hotel on the 1st or 2nd of October and will humbly seek an audience with you. But I am prepared to be patient and to do nothing but meditate awaiting your instructions, if only peace and quiet is allowed me. I shall try to come fully protected in order not to be a burden on your Holiness.

Assuring you of my continued devotion and faith,
F.C.R.

10 September 1962

Allahabad

Letter to Mr. & Mrs. Buscombe from B.M.

John or Nina:

Please convey following to the Doctor:

That, from a conversation relayed to me, Holiness would be relieved if plans were shelved at present for coming to India. Due to the critical international border situation foreigners are all being sent home and their movements watched. Recently, under guise of meditation, an Englishman, or American, was apprehended with incriminating papers. The news has made all Ashrams cautious and some have asked foreign 'sadhus' to leave. Holiness has stated that he will vouch for no one and give affidavits for no one, whoever he be. Most suspect are those who say they come for religious reasons. To travel, or come as tourist, also, now, in India, is inviting trouble for all concerned. The Doctor's name is already before the notice of the local Intelligence. Holiness' position is very delicate—as he still is involved in litigation. The Boys' Sanskrit School is being set up, being moved from the danger-line, the north border. This, to the police, would arouse suspicion and call for investigation. My own situation is in jeopardy, and should the Doctor appear in person it would be, to them, quite serious. All mail is being censored; so do not reply, but the Doctor can spare Holiness by making "urgent hospital work" as a reason for postponing the visit. Holiness plans to travel as usual (not to appear accommodating foreigners) and also in view of the sudden change in the critical times, and will be away frequently. It will not be possible, nor would he permit for security reasons, travel with him. As a true (and rare) Saint, he, in this circumstance, cannot ask foreigners not to come, but someone can speak for him, and the disciple, if he has any love for him, will do all he can to avoid implicating him unnecessarily.

B.

10 September 1962

Office of Shankaracharya Updeshamrit Magazine

Naya Bazar, Mathura, U.P.

Rev. Dr.

Jai Shri Guru Dev,

I hope this finds you in the best of health. While in Shankaracharya Ashram, Allahabad, I was informed by His Holiness that you were scheduled to leave for India in the last week. It would be a matter of pleasure, indeed, to find you in our midst.

Would it be convenient to bring with you one Typewriter, one Time-piece with Alarm, and one Tape-recorder for the use of Shankaracharya Updeshamrit—the only religious magazine being published in India from the Birth place of Lord Krishna, in the gracious memory of Guru Deva. I may be excused to point out the payments will be made here.

With profound regards.

Sincerely yours

Mathur.

P.S. Kindly ascertain if the goods presented as a gift will be exempt from our Custom duty. Also despatching a copy of the magazine for your perusal.

