

Correspondence

19 November 1962

Allahabad

Dear Dr. Roles,

It has been quite different since you left. Your company and daily audience with H.H. had a marvellous flavour of its own. After your departure he also went away on tour, and I was left alone in the world of chaos; but I do manage to get some peace and pleasure from the surroundings.

H.H. had a good and pleasant tour and has come back with some recordings. One of them was an opera-like play from the life of Krishna.

When Krishna meets his beloved Radha, he says that you look pretty, like moon. Radha felt humiliated and walked away in anguish. Then Krishna felt very lonely and started looking for Radha everywhere and asked all his Sakhis (the milk-maid girls) to pacify Radha and bring her back. Radha comes back disguised as Krishna and they both try to establish their right to Radha. They then agree to go to the Sakhis for identification. The Sakhis were so madly in love for Krishna that anybody they saw looked like Krishna, and this multiplied the confusion. In this confusion Krishna guessed that the other Krishna was none but Radha and drew her near and kissed her, and thus the unity was once more established.

H.H. said afterwards that this story has a subtle meaning. When Krishna relates his Atman (Radha) to moon, the duality is established. In search of unity he wanders here and there. Even though he has with him the Kingdom (Radha in disguise) he refers to his "Many I's" (Sakhis) for identification, and confusion is the result. It is only when Krishna recognises the real Radha that the illusion disappears, and unity is once again established.

The striking similarity of this to what Mr. O. said about 'Thousand I's' and the lunar relation is worth looking for. I wished you had heard it. Everybody at Ashram and at my home remembers you. H.H. sends his good wishes.

S.M.J.

9 November 1962

California

Copy of Letter from Maharishi Mahesh Yogi

My Dear Blessed Dr. Roles,

I am waiting to hear from you your experiences of India this time. Shortly I am leaving for New Zealand on the way to India. I hope things are now better for you.

Jai Guru Dev.

16 November 1962

London

Part of Reply

Beloved Maharishi,

Yes, things are very much better for us now as the result of the introduction you so beautifully arranged between myself and His Holiness last year. I hope now that all bitter feelings among people who know only very partial aspects of the real truth will cease. Certainly His Holiness impressed this on me repeatedly. He spoke very feelingly of his love for you and your mission; and of his wish that your Academy should be completed as soon as possible, and that the Holy Tradition must be united in the "building of the bridge between East and West" which is as dear to his own heart as to yours. So my month with His Holiness could lead only toward unity and away from disruption....

F.C.R.

16 November 1962

London

Your Holiness,

Just a short report of progress. Many people here are by now feeling deep love and gratitude for the help you have given us although they have only as yet heard a tiny part of it. The music has been re-recorded and sounds very fine either quietly in a small room in connection with meditation groups, or amplified in a large hall where it certainly does produce a profound effect. I wish our friend who sang the song of Disciple and Master could realise how moved everybody is by that song in particular. People are enabled to start the meditation again having given it up, and everybody's meditation is being improved. In December we will give a talk and some of the music to nine hundred people of our school in a still larger hall.

Above all, the special relationship is continuing very strongly, and remembering you I am absolutely certain that I am receiving help whenever I need it, and taking as much quiet and silence as I need for this. The influence is becoming stronger, not weaker.

I enclose copy of the letter received from Maharishi and part of my reply. Maybe he will come to see you in India. I would be most grateful for guidance as to what further should be said. Perhaps there is some message Jaiswal can bring home with him.

F.C.R.

22 November 1962

Allahabad

The question: about how much does one have to know to reach a decision?

H.H. The seven stage ladder is a ladder of Being through knowledge. It is not meant to be ladder of knowledge only. This is the inner ladder, the ladder of the self. The stage one indicates the magnetic centre. Stage two is the stage of all our search for our own satisfaction to decide which way to move. Here our essence plays an important role. In case of worldly education one can give estimate of the time and numbers of books. If one goes through them and appears in annual examination one can easily pass. But in case of these stages one is his own

examiner. It is not so much a matter of knowing things, but rather convincing one's own self. Some can decide things earlier than others. Influences of realized men, good teachers or a school can be of much use, but none of these can pronounce a decision for the aspirant. Once he has taken the decision (to go ahead) then their influence will be more effective.

One cannot generalise in this matter but a good teacher should be able to observe the particular needs of the disciple.

(My impression: The gist of the talk can be very well compared to what you call making silver of the mercury. [*Stilling the mind*]).

S.M.J.

27 December 1962

London

Your Holiness,

I have had to wait for Jaiswal's return from Bombay before writing you a short report on progress made. For the first six weeks I was fully occupied in arranging the translations of all the talks we had, which are now I believe complete; and in relaying to the members of our School here and in other countries the happy spirit of this connection with you. The material is of course being given very, very slowly; but already about twelve hundred people have heard something. The beautiful ladder of Nyaya has particularly shed a new light of understanding for those who have heard it. Also the Keertan music, which has been played to small groups in connection with the meditation, has been greatly appreciated. Everything seems to go well as far as the people are concerned, and we hope good feeling and forgiveness towards some of those followers of Maharishi who did not behave so well! We still have to be wary, however, for I still get letters accusing me of banning them because they followed Maharishi, whereas we only kept a few people away from this house in order that the peace should not be disturbed. I mention this because you may be hearing such things from Maharishi who, I believe, returns to India quite early this month. As soon as I find out his address there I will write him another letter expressing our gratitude to him.

I myself am taking such unpleasant things that happen to me as part of the system of testing used in your tradition, and am therefore grateful for them. We in the West have two or three weeks of quiet during our Christmas and New Year, and I find during a leisure period that it is more difficult to keep a high quality of attention on having good thoughts and feelings and actions. It seems particularly important to observe how I walk and speak and do things, and if I can remember that all must be worthy of our connection, the meditation becomes very gratifying. I have rather tended to be absent, dreaming of the happy days with you in India, and am sharply recalled to the present moment by my family.

May we gratefully wish you and all those who look to you the grace and happiness of God in this coming year.

F.C.R.

12 January 1963

Allahabad

Dr. Roles,

Blessings with love.

Just after sending a note for your first letter, I received the second. Your truthful observations are full of simplicity. It is always good on the Way to be truthful before God and expose the short-comings as they appear. This is how one qualifies for Grace. The mother Nature lifts up the aspirant like a child and also helps to realize the grandeur and power of the Absolute. Our good wishes are with you for your further advancement with peace and courage. Convey my blessings to all your members.

Sd. Shankaracharya.

22 January 1963

London

F.C.R. reports

At the beginning of January I sent His Holiness greetings for the New Year, with thanks for the blessings he had showered on us, and reported briefly on the use to which his material had been put. The following message was received:

Message from H.H. 10th January 1963

(from a letter to Jaiswal from his brother)

“It is pleasure to note that people have been benefiting in their general life activities and also in discipline from the talks that tradition has offered. This is good luck. Whatever neglect or loss is felt during the festive occasion should equally inspire for further Sattva. Here in Allahabad the Mela is catching momentum and the activities have multiplied. I wish you all a prosperous year ahead. Convey my blessing to Mrs. Roles.”

Two days later I sent another, saying that I had been attending too much to external things, the meditation had not been going as well as it should, and that I had put up a cry for help. That same night I woke with a very strong feeling of conscience which said that I had not been attending to how I thought, how I felt, how I was walking and doing things; in the same instant I had an intense realization of the truth of the words, “God is everywhere”. One is always in the presence of the Atman in one’s most private moments. So it would be quite foolish to put on a thin veneer of good behaviour in public but not to be devoted in one’s private life. I thanked him for this help received, and had the following quick reply on Friday, 18th January:

Dr. Roles,

Blessings with love.

Just after sending a note for your first letter, I received the second. Your truthful observations are full of simplicity. It is always good on the Way to be truthful before God and expose the short-comings as they appear. This is how one qualifies for Grace. The mother Nature lifts up the aspirant like a child and also helps to realize the grandeur and power of the Absolute. Our good wishes are with you for your further advancement with peace and courage. Convey my blessings to all your members.

Sd. Shankaracharya

5 February 1963

Allahabad

Dear Dr. Roles,

Blessings with love.

Your offering of Rs. 751/- in connection with Mela has been received and will be duly used in some righteous work. Everything else is as usual. Good wishes to you and to members of your group for progress towards realization.

Shankaracharya.

22 February 1963

London

Your Holiness,

I am very grateful for the message of encouragement from you just received, which I am passing on to all the people. I regret that the two recording tapes which were addressed to Your Holiness a month ago have never reached you. We find that the London firm from which we buy them have a branch in Calcutta and we are trying to arrange for a regular supply to Allahabad so as to avoid further loss. We regret very much that we have not got the recording of the Keertan during the Mela, which would have been very beautiful and inspiring.

It is now exactly three years since we were instructed in the meditation by Maharishi. One day, after the meditation, it suddenly seemed to me that we should take stock at this point to see exactly how we stand, to obtain proof of all the beneficial effects of the general mantra given throughout the world, and perhaps to correct mistakes. I am therefore sending a form of questions to the two thousand who were either initiated in my presence by Maharishi or have since been initiated by me. There will soon be questions arising from all the information received which I would wish to put to Your Holiness for guidance.

I was very struck by your remark that later perhaps we might have to evolve a system for choosing different mantras according to the distribution of the Gunas in the given individual, as you already do, but that for the present the general mantra is to be used. I have no reason to suppose that any other mantra would be more successful for certain individuals who have failed, but one day would like to understand the principles of judging the individual and finding the right mantra for them. I expect that this could only be done by the Fully Realized man!

Only three people have been empowered and carefully trained in giving initiation: one in London, one in Mexico, one in New Zealand. They have now been initiating on their own and the results have so far been uniformly good. We all continue to get much happier through hearing your Holiness' words, and much fresh light is being received. I do not expect an answer to this letter, which is just to tell you what we are doing, and to assure you that the memory of you grows and grows.

F.C.R.

March 1963

Allahabad

Dear Dr. Roles,

Blessings with love.

Received your letter. Since the tapes are available easily in Lucknow, don't trouble yourself for their despatch. As for your enquiry into the Mantra system, I would say that the present system should be good enough for the moment. The problem case surely deserves consideration, but it would be rather risky to venture on different prescription. If in case you have many of them not going on well then something will be suggested in the future. I am very pleased and satisfied with the progress and wish to convey my blessings to all of you.

Shankaracharya.

11 March 1963

London

Your Holiness,

I would like now to tell you a few of the first results of the enquiry into the effect of the meditation, as revealed by the first three hundred forms received from those who have been meditating for three years. About half show splendid progress in the way of actual realizations of things previously known, as well as of lasting effects on body and mind. It has given me great joy to read these accounts and has made me meditate with greater fervour and devotion. Further, it bears out Your Holiness' advice to me that the meditation needs guidance only in its early stages for many of these people have asked and received no help at all for over two years. Once established, the mantra itself seems to guide us and tell us what we ought to do.

Meanwhile we hope we are not neglecting the external aspects of the work. Interviews are being given by the School of Meditation on the radio and television, and every effort is being made to bring the meditation to the notice of the public. This is resulting in a steady thirty initiations a week of which the head of the School of Meditation performs about two-thirds and myself one-third. When these people have been meditating for about a year they meet in small groups formed of people at the same stage, who are given the basic ideas of your System with quotations and illustrations from your words centering round the idea of the Ladder of Seven Steps, and the nature of the System of Meditation which is now being given to all.

All this is proceeding smoothly and happily. Meanwhile most encouraging results continue to pour in. A fund has been started to help complete the building of Maharishi's Academy and now amounts to approximately (250)—rupees.

Our love and confidence in the Fully Realized Man continues to grow though we try not to trouble you overmuch through the coarse medium of letters!

F.C.R.

P.S. This letter to you was being translated when I received your welcome message. I am happy that tapes are now found to be available in Lucknow, and we look forward to some more Keertan music in the future. I shall pass your message to all.

*26 March 1963**London*

Your Holiness,

Reading through all the excellent reports of the people who are meditating well, and seeing all their expressions of gratitude for the happiness that is being brought into their lives, I myself am filled with gratitude to you. Up to now we have been very short of money and my gratitude to you has been shown in a very feeble way. But now some people are arranging to put a larger sum of money aside as a fund for any purpose I may choose. As soon as the arrangements are complete I would like to ask your permission to put a sum of money also at your disposal for expenses which may be incurred in "building the bridge between East and West". We make demands on you, ask for reports of your public addresses, of Guru Deva's speeches, and recordings of music, and we never seem to think that all this costs money as well as your precious time.

There is no need to reply to this; if you don't refuse it, it will be forthcoming I hope before long.

Yours sincerely,

F.C.R.

*1 April 1963**London*

Your Holiness,

Two of my people who applied to attend Maharishi's meditation training course in Austria this summer received the reply that he cannot accept any of my people for his courses this year since I have removed myself from Maharishi's guidance, and he will only accept the application of those people who have been initiated by his own 'Spiritual Regeneration Movement initiators'. I have written to him as follows, for after spending the weekend in silence and meditation, I find that I feel nothing but love and gratitude to him in my heart, and that this action of his is a wise one:

"Beloved Maharishi,

Your message through Jemima was relayed to me, and I accept it with unchanged respect and affection, and hopes for the continued success of your great mission. We hope that you will allow us to help you in any way we can in future.

Shortly after seeing you I got the School of Meditation to open a fund by which those who have been recently enjoying the meditation can show their gratitude to you, and this fund is slowly but surely increasing and will be available to you when you want it. I was sorry to hear that building operations had had to close down, possibly because of the danger on the frontier. We are only sorry that we could not help you more to complete it in the time.

Yours sincerely,"

We should continue to try to act rightly in accordance with the wonderful spirit and the guidance that we are receiving from the Holy Tradition.

Yours sincerely,

F.C.R.

16 May 1963

London

Your Holiness,

The present state of affairs with regard to the meditation seems to be, at least outwardly, very satisfactory. Our School of Meditation in London now has a steady stream of good people coming to get the meditation so that there are at least two, often three sessions every week with about twelve people each time, and we are usually booked for a month ahead. It has now seemed necessary to empower a second man to initiate in addition to the Head of the School, who is having great success. This man has been very carefully chosen after long consideration, and is now being prepared. I am telling him exactly what you said to me about the importance of this function and the need for extra meditation.

The Head of the New Zealand group is also having many initiations to do, and is meeting with success. He quotes several people as saying, soon after beginning the meditation, "This seems to be changing my whole life". It seems to me clear that the distance does not matter, but that the link with yourself and the great tradition is maintained. The same is true of Mexico, though rather few people are coming to the meditation there as yet.

My own meditation seems to depend greatly on my remembrance of your words about the good thoughts, the good feelings and the good actions in relation to the three Gunas. Where I allow myself to be too immersed in external activity so that I forget the importance of the way I sit or stand or move, there is not sufficient Sattva and I do not dive deeply at once. But then this at once reminds to mend my ways! Will you say some more about this, namely about how a man who is trying to go up the Ladder should think and feel and move? Many people successfully meditating for from two to three years are asking questions about this, as they want to move up step by step and not stay where they are. I feel as intensely as ever that when I have attention I receive direction and my questions are answered.

With respectful thanks and greetings,

F.C.R.

21 May 1963

Allahabad

Dear Dr. Roles,

Blessings with love.

Received your registered letter and noted the content. These days I have been rather busy on tours and so the delay in reply. I should be still touring around northern India till 6th July and then only will be able to stay at one place for the next two or three months.

Convey my regards and blessings to the members of your organisation. I hope that all of you are attentively pursuing the discipline and diving deep into the Self and gaining bliss of Truth and Consciousness.

May you all move on.

Shankaracharya.

*8 June 1963**Allahabad*

Dear Dr. Roles,

Blessings with love. The tours are keeping me busy and away and for that your letter was not attended for so long.

Your question about how a man who is trying to go up the ladder should think, feel and move?

Your report shows that all of you are moving ahead very attentively. In ordinary life the mind of man is naturally (automatically) kept sympathetically stimulated towards the object of his desire. In the case of a disciple, he should first attend to the work at hand, and store good thoughts and emotions right in the seat of the self. (Heart) (saturate the self with good thoughts and emotions)—(another version). After work turn back all the attention to the most cherished desire (Self-realisation) like the office worker coming home eagerly. The peculiarity of this is that the inner doors are made open or the steps are automatically provided at the proper time. (saturation). One has only to be attentive to what one does. Attention coupled with discipline helps one move up.

This time during July and September I will be stationed at Jabalpure in Madhya Pradesh (Central Provinces). The address will be as follows:

C/o Mishra Bandhu Karyalaya Dixitpur, Jabalpure.

With blessings to you and your group.

Shankaracharya.

*8 July 1963**London*

Your Holiness,

We were very happy to receive two letters from you of the 21st May and the 8th June, and to know that we could write to you during the next two months at Jabalpure.

Your reply to our question about the day-to-day behaviour of the man who is trying to go up the ladder is very full of value, and more and more comes from it as we think about it. It has already been given to many of our people. It deals with the subject which I have found of the greatest practical value since my first acquaintance with you. You showed me that the Realized Man, when he is sitting or standing or getting on to a slippery boat to go across the Ganges, is doing only those things at the moment, whereas the rest of us, since we carry all the time a great burden of thoughts and feelings about the future and the past, are likely to miss our step in the sometimes difficult movements required at important moments. So many of our movements proceed quite well and automatically that we have much attention to spare, and it is this surplus attention which uses itself in revolving thoughts and negative feelings that subsequently interfere with the half-hour's meditation. You now show us that this attention which is to spare should be used in "storing good thoughts and emotions right in the seat of the Self (heart)". Though we are by no means adept at this as yet, any little we can achieve makes a good day for us.

How would Your Holiness regard a visit by two of our senior people? One is an English Professor of Physics at Delhi University and his wife, and they could come to Jabalpure, although the travelling would be more easy to Allahabad later. It turns partly on the question of interpreter. They would much like to continue the contact of this School with Your Holiness.

Everything goes very well and the meditation is such a delight that I don't know why I ever thought some people might need a different mantra.

With grateful thanks for your continued blessings, and good wishes to you and your arduous work.

F.C.R.

9 August 1963

London

Your Holiness,

In England now most people have departed for their holidays and this means a blessed silence and considerable peace. Therefore the meditation is especially delightful and seems as fresh and rewarding as ever. My wife, who sends her deep respects to you and thanks for the meditation help you are giving, is going with me to the mountains near Mont Blanc (perhaps Ananda Devi) from 19th August to 2nd September.

I have had 110 answers to my enquiries about the meditation from the people of our New Zealand group, of whom about 90 are doing very well, most of them after two years.

I wonder if you have any comments to make about this example of a young woman in London who used to help me with initiations last year. I only heard two days ago that she appeared to be going mad. On enquiry it seemed that she must have met with difficulties and stopped meditating, so I went immediately to her and reminded her of what we used to do together, and made her sit down with me and meditate. She was very surprised because she had a wonderful meditation, as good as ever, and looked altogether changed again from being very grey and old. She admitted she had not meditated for many months, and it may be we'll save her yet, though I expect it will take some time to restore her faith in herself which she appears to have lost. I recall how much you, yourself, did for me in that way, and am fully convinced that this is the greatest tragedy that can happen to a person, namely that they lose faith in themselves, and in the power of meditation to help them to recovery.

I do not expect I shall get an answer about Professor and Mrs. Brown visiting you, and I am telling them they must try to come to Allahabad and see you on the 1st October, (but that nothing can be guaranteed) since they very much want to ask questions about the meditation.

Yours sincerely,

F.C.R.

(received) 22 August 1963

Jabalpore

Dear Dr. Roles,

Blessings with love.

Received your letter of 12th August in Jabalpur. This was after a long time that I read about you and the activities of your group. I am glad to know that practice of meditation is happily being continued and the members of your group are having good results. I am also glad that you are devoting more of your time in meditation during holidays and that you are personally making all possible efforts towards realization.

Since my stay in Allahabad is not possible during October, it will be difficult for Prof. Brown if he comes in. My next stay is planned for Calcutta from 20th September to 20th October.

I like to say something about the Lady who happened to be losing her mind and had stopped meditation for a considerable time. When something seriously undesirable happens to someone, the terrible impact of the episode might derail the train of discipline of meditation. It is of course a hard job to put it back on the rails. The effort should be continued for a considerable period until meditation moves smoothly, otherwise the memory of that undesirable episode would probably haunt the mind and create distractions. The answer to such case is to get her on the move once again as you have as done and lead her along for some time until she has forgotten the past.

Even for ordinary people it would be observed that the amount of effort they put in to meditate seems much more unless it becomes natural to meditate. This is the period when personal difficulties have greater reactionary force. Once meditation becomes natural the troubles become feeble.

My good wishes and blessings for pleasure to you and your group.
Shankaracharya.

P.S. I hope you had a happy and peaceful holiday. J.

20 October 1963
Allahabad

Dear Dr. Roles,

Blessings with love.

Your letter of the 6th September was received during the busy period before I was to leave for Calcutta. This tour lasted for about a month and due to excessive activities it reflected upon the health. We came back to Allahabad by the 15th October and now I am improving fast, and so wish to reply to your questions one by one, and hope this finds usefulness to you and your group. We shall be staying in Allahabad for a month and then move over to Agra, etc. Prof. Brown hasn't been to Allahabad and neither any information from him. Whatever happens in future will be intimated to you.

Shankaracharya.

Answers to Questions from the School of Meditation

Q.1. We were talking about individuality. Before calling oneself individual there should be something permanent about oneself. I don't find anything that I could say without doubt was real in me. How does one get to it?

H.H. The Truth is Eternal and exists in the heart of all. There is no absence of Truth at any time. The degree of personal experience (unity) with Truth would rise with the level of the Self. When the remembrance of Absoluteness (completeness) dawns, then one starts to experience completeness in meditation. The progressive degrees relate to the System of Seven Steps given to you.

Q.2. What did the Maharishi mean when he said that any desire or wish, when held to the exclusion of all else, would realize itself?

H.H. Instead of wasting energy in futile efforts to fulfil the many petty desires, the emergence of one real desire envelopes everything, and all the little desires become submerged in it. For example, when one gets to the great river Ganges, one doesn't need the little taps for water. Just so, when the great desire for Self-Realization springs up and inspires and encourages one to move towards discipline, then this paramount desire leads one slowly and step by step on to the higher levels of the Ladder, until one reaches the complete Realization and union with the Eternal Absolute.

Q.3. Has personality any influence on meditation?

H.H. Personality is like a garment. When a garment is merged in fast colour, it soaks the colour to the last fibre and never fades even after long use. It will exist as long as the garment does and only perish with the garment. In the same way the Manas, Buddhi and Sharira (body) soaked with desire for Self-Realization acts in everyday life as if everything is his own Self, and does everything with Love. Once the desire is fulfilled the personality, though it has to go on acting, yet remains detached. Successes and failures are equally acceptable to him.

In a drama, the actors learn their part of Ram and Ravan alike. They fight as Ram and Ravan, and Ram vanquishes Ravan and is acclaimed victorious, but both get their remuneration for doing their job well. Neither does actor Ram celebrate, nor actor Ravan feel miserable. Everyone, like those actors, should keep balance in profit or loss, pain or pleasure, in doing their job in everyday life, and do it fully. This is the basis of all success and achievement in life.

Q.4. Is there a practical way of applying one's mind to universal ideas?

H.H. One shouldn't take notice of these. When one sits for meditation with attention and devotion then good and lofty thoughts and feelings spark off automatically from the inner quarter. Good thoughts, feelings, miraculous scenes, etc., would be observed. One doesn't have to try to experience them nor should one try to blank them out. These are mere scenes on the way. If one wants to reach the ultimate, one need not stop on the way to enjoy these scenes; one must march on. Experiences like these are usual; one does better to keep them to oneself and preserve them safely as one's material wealth.

Q.5. (a) Attitude seems important in meditation. Can one cultivate attitude and thereby take direction in the meditation?

(b) Arising from checking people's meditation:

People come who have met a strong emotional disturbance, a close relative dies, husband or wife take up with someone else; or a built-in idea that they are inadequate, or not wanted, colours all their seeing and seems to come more to the fore when they meditate. At such times their minds are flooded by thoughts, etc., and often they give up for a period altogether. Our advice usually takes the line of gently returning to the Mantra and not sitting in a 'state'. Gentle persistence weakens the pattern of disturbances. Is there any other advice for them?

H.H. Those who suffer inferiority or guilt due to some past happenings or those who are overpowered by a feeling of guilt or despair during meditation should all be told clearly that all this belongs to the past. Now the discipline of the Mantra by its action would make it possible to wipe away the memory of these happenings and change the atmosphere around them exactly in relation to the degree they cultivate and accumulate the good forces from meditation. The more you meditate the less will be the impact of those thoughts. By and by the inner forces will increase themselves, and then everyday worldly life and spiritual life will both become simple. The simplicity would in due course arouse and activate the memory of the ultimate One.

Q.6. (From Mr. R. who is meditating but not following a System of Knowledge) Is it right to think that the way towards becoming Realized Man must take the seeker through a process of disillusionment, in which he loses his enchantment with his many borrowed masks and conflicting desires, to discover what really is the nature of his own essential being and let this child in him enjoy growing into manhood?

H.H. It is not essential that the same pattern should follow in everybody's life. Certain people who bear the burden of bad past usually find the way rather troublesome and certainly these specially deserve the guidance and help for most occasions. Those who happen to be advanced on the Ladder and keep to discipline with love usually don't take notice of the arrival and departure of troubles, and thus feel no trouble. They don't give them so much as a glance; just as homecoming is never felt laborious or troublesome.

Q.7. There are forms of vanity which resist diminution even by the technique of meditation; is there a particular way of getting rid of these dishonest thieves once and for all?

H.H. In this case it seems that love of ego is predominant compared with the importance and affection desired for meditation. If one raises the level of affection for the meditation then ultimately the egocentric feeling will start diminishing. If one finds this difficult then it should be explained that one must dissociate from untrue and temporal pleasures derived from ego, in order to associate with the Eternal goodness and wealth of happiness in the discipline of meditation. This should break the bond of ego.

Q.8. Certain particular weaknesses seem to recur over and over again to hinder a man's development; like a chief (feature or) fault which is not sufficiently clearly recognized for it to lose its grip; individually we seem to need to be told what this is by someone at a higher level; can we hope for this help?

H.H. This one is covered by the previous. Extra meditation would help in such cases where negative feelings have gone deep and don't seem to budge an inch. The penetrating effect of Mantra should eventually uproot them all.

All is well here. Blessings with love to you and your group.
Shankaracharya.

(?) October 1963

London

Your Holiness,

It is difficult to express in any tangible way the gratitude of a thousand people for the great benefits of the meditation and of your constant guidance and help.

While I was in Allahabad I was very impressed with the possibilities of the school in the Ashram, and wondered whether you felt you could use any of this for this work.

Yours sincerely,

F.C.R.

(To be delivered by Prof. Brown—held up)

4 November 1963

London

Your Holiness,

Blessings to you and great thankfulness for your very full reply to all the eight questions we sent you. These are of the utmost value and every one of your answers contains very much which only reveals itself on long reflection after meditation. We will be using your answers one by one at small meetings of about twenty people, held each week by me, where all members of our School who meditate are welcome.

I was distressed to hear that your health was impaired by the great efforts required by your long tour. If there is a tendency to infection of the nose and throat, I should be delighted to arrange for the appropriate remedy to be sent to you at any time, since this would clear such a condition very quickly.

Professor Brown has been held up because of the lack of efficient interpretation, upon which his visit will depend, and he will, I expect, be writing to you himself about this.

Our School of Meditation is very happy and secure, and is going ahead with the programme. We have been extremely careful never to use your name in public, nor to think or speak bad thoughts about any rival organizations, and I have just sent my love to Maharishi on his recent visit and have been invited by him to show this love to him in a more sincere way. I hope to gain inspiration from the meditation to write in this way to him after his return to Rishikesh.

F.C.R.

26 November 1963

London

Your Holiness,

There seem now to be no real problems concerning the actual technique of the meditation, and the mantra appears to be suitable for everybody except just one person. She was a quite ordinary young woman who found no religious conflicts or difficulty with the ceremony, but when I asked her pronounce the mantra she said, "I cannot say it, it has an unpleasant effect on me.". She tried it again, and then said, "I cannot bear this sound"; so after several trials which all failed, I said I would seek advice. She is very anxious to meditate and we must find a solution for her.

Otherwise the only difficulties met are those, as we say here, whose hearts are not in it. They continue to do it month after month because without it they are worse off, but we have not managed to get them to love it and therefore it never goes deep. We try to give them fine and emotional sayings to read and so on, but there is no connection between their emotional life and the meditation. These are few, and no doubt when they really feel the need for it in some desperate situation, it may yet save them, so we encourage them to continue.

All the other advice in answer to questions in your letters has proved very useful. We look forward to seeing Mr. and Mrs. Brown and hearing the answers to the questions they asked you.

With gratitude and loving respect,

F.C.R.

शान्ति