

Correspondence

31 December 1963

London

Your Holiness,

I am trying to establish yet another connection in case it could be useful, and have accepted the offer of a medical colleague, who is heart specialist to Pandit Nehru, to see that this letter is conveyed safely to Your Holiness. Whether this doctor will have time to let me interest him in the meditation remains to be seen.

We were very grateful indeed for the recordings and account of the Professor and his wife, which today I hope to receive fully translated by our friend from Allahabad. The School of Meditation can now have their own channel by which they can put technical questions too, so I will be more free to ask you my own.

My chief need seems to be stronger resolution and will in continually striving to discipline myself on the Ladder. I know very well what I ought to do each day, but the body is lazy and many things claim my attention which could really be put aside—it is all a matter of not enough will. Would Your Holiness say something about how this can be cultivated before the time when one enjoys and can carry out the Will of the Atman, or has a close, almost hour to hour, communication with the Fully Realized Man.

All goes well here and there have been no problems among those newly initiated.

Gratefully yours,

F.C.R.

P.S. On waking next morning I received the answer to this question by a means of communication far quicker than the usual postal system! Awaking with more Sattva than usual, I saw that it is not a question of having too little will, but too little devotion. If through meditation and right action day by day one becomes saturated with Sattva, then to do whatever one has to do is pleasant and easy. It is, of course, what you have been saying all this time; and in your story it was not the will-power of the man who met the king at 4 o'clock but his devotion to a single aim which overcame all temptations.

12 January 1964

Allahabad

Dear Dr. Roles,

Blessings with love.

I received your letter and was pleased to read the contents. The answer you have received on the morning of 1st January to your question doesn't need any further comment for it brought you satisfaction. Although what you understood out of that is perfectly right, it would be useful to elucidate that point.

The communication with truly realized man is not necessarily bound to personal talk or correspondence. The connection between the two selves is automatically made possible with current like faith through the Atman and at moments when difficulties or contradictions arise, they are conditioned in no time.

For your next question I would like to say that Atman is True, Eternal, Complete (united, one) and Pure and even the thinnest sheath of sloth is not acceptable to it. Only constant watch and practice could eliminate the

sheath and then one could be naturally without them.

One could materialise realisation in a short time also, but it could only happen when the inner self is deep and still like an ocean. Ocean is mostly still and also it exhibits waves which arise on the surface, but the ocean is really not disturbed within.

Only few symbolic words are being sent with a hope of being well used.

Blessings to the whole group.

Shankaracharya.

3 February 1964

London

Your Holiness,

I am taking the opportunity of Mr. and Mrs. Brown's return to Delhi to write to you about something which might be of importance to the spread of the meditation in the Western world. It arises from your most interesting reply to Mr. Brown's question about his work in science, that "it is not that science will help you but that you could help science". You went on to speak of the example of Raja Janak who had the true science through union with the spiritual life, and applied it in the administration of his whole country. Only if one has tried hard to lead the spiritual life can one understand the significance of the scientific discoveries about the machinery of the mind and make use of them.

The scientists today do not accept help from anybody who is not a scientist, and all their work only leads in a direction quite different from the direction of the human spirit towards Sat–Chit–Anand, and therefore only leads to more and more unhappiness and frustration. Of course we don't mind what they think but they have a very big influence today and are misleading a great many people by pronouncing judgement on matters which are not within their province. Now what is needed at the present time is a book by a scientist (for instance this doctor!) familiar with their discoveries, but showing clearly their limitations. We are still only getting about twenty a week from the public for the meditation, although we are now equipped to give it to very many more. If a book like this could be published quickly it would make many things possible.

In writing such a book one needs help from above and one needs extra meditation and discipline. It is, however, a great spur to overcome laziness and so the meditation is going much deeper. I hope you will feel able to give your blessing to this plan. A drawing will perhaps show what I mean.

F.C.R.

5 February 1964

London

Your Holiness,

Great interest has been aroused in people by your answers to the questions of John and Maureen Brown. The chief questions they have been asking have been in relation to two subjects which your answers opened up.

1). Making the meditation a natural part of one's life, you said differences and conflicts between spiritual discipline and the ordinary material arts disappeared when the meditation became natural to one, and they asked how this can be done. I said that for me now it is natural to turn to the mantra at any moment when I am about to be overwhelmed by impatience or depression or self-pity; I turn to the meditation naturally if I have some

important decision to make or some difficult interview or crisis. Or whenever I am faced with something I feel I cannot do or need energy which I cannot otherwise find. I say that each person's life is different but each person knows roughly what he will be faced with today and tomorrow and can make plans to use any possible moments or half-hours for meditating. We have found by experiment the best ways of doing this in our own lives. Is this what is meant and is there more that Your Holiness could say?

2). The fascinating description in answer to Mrs. Brown's question about prayer at night: you say that one turns the thoughts inside with the help of the mantra when one lies down to go to sleep, and immediately on waking in the morning one turns to the mantra again, so that a patch of darkness is sandwiched between light and light. Some of us do this sometimes, and when we manage it it is as Your Holiness says. Some people cannot do it at all and it is certainly not easy. It seems to be something we have to learn gradually. Some people, for instance, come right awake if they try to say the mantra to themselves in bed; others fall fast asleep when they try to say the mantra at meditation.

Those who understand your story of the man who went to meet the king as relating to the half-hour have found it very great help in not looking at anything but going straight through each gate. It is not good, is it, being theoretical about this story and trying to relate it directly to the Seven Steps of the Ladder; that surely is not what you mean.

But all told, much light and much interest has been thrown on the meditation, and much help given by that three-hour audience you gave to the Browns.

With grateful thanks,

F.C.R.

Letter from F.C.R. Missing—dated approximately February 1964.

Referring to 20-50 newcomers for initiations also enclosing extract from The Book of Gradual Sayings of the Lord Buddha:

“Now here, with my own consciousness embracing his, I am aware of a monk whose mind is corrupt. If at this very moment he were to die, he would be put into Purgatory according to his deserts. Why so? because of his corrupt mind. In like manner, monks, it is owing to corruption of the mind that some beings in this world, when body breaks up, after death are reborn in the Waste, the Woeful Way, the Downfall, in Purgatory.

Now here, with my own consciousness embracing his, I am aware of a devotee whose mind is pure. If at this very moment he were to die, he would be put in heaven according to his deserts. Why so? Because of the purity of his mind. In like manner, monks, it is owing to a pure mind that some beings in this world, when body breaks up, after death are reborn in the Happy Lot, in the Heaven world.

Suppose, monks, a pool of water, turbid, stirred up and muddied. Then a man who has eyes to see stands upon the bank. He could not see the oysters and the shells, the pebbles and the gravel as they lie, or the shoals of fish that dart about. Why not? Because of the turbid state of the water.

Just so it is impossible for that monk of whom I speak to understand with his turbid mind either his own profit or that of others ... or to realize states surpassing that of ordinary man, the excellence of True Knowledge and of Insight. What is the cause of that? Monks, it is the turbid nature of his mind.

But suppose, monks, a pool of water, pellucid, tranquil, and unstirred. Then a man who has eyes to see, while standing on the bank, could see the oysters and the shells, the pebbles and the gravel as they lie, and the shoals of fish that dart about. Why so? Because of the untroubled nature of the water, monks.

Just so it is possible for that monk of whom I speak to understand with his untroubled mind both his own profit and that of others; it is possible for him to realize states surpassing those of ordinary man, the excellence of True Knowledge and of Insight. What is the cause of that? Monks, it is the untroubled nature of his mind.”

20 February 1964
Allahabad

Dear Dr. Roles,

Blessings with love.

Received your letter. It was full of enthusiasm. I am pleased to know that the material taken by Prof. Brown and Mrs. Brown had been helpful in spiritual progress and more so that the group felt interested and holds some further questions. Increase of 20–50 newcomers for initiation every week is noteworthy. This is the growing spiritual family which promises a bright future.

You enquire about the young lady who finds that the Mantra brings in contrary effect. It seems her Samskaras (essence) brought through previous life present obstacles. Mantra can never be an obstacle. Of course, unless the essential bad samskaras are vanished she would feel the effect of Mantra in the wrong way. Ask her just to think of Mantra without pronouncing or repeating. Let her close her eyes and lips and think of Mantra inwardly. When the bad elements will have diminished she would feel happy. Three weeks should be enough for this process. Later she will experience peace.

Since the tape recorder is out of order, it hasn't been possible to record anything. We tried in Allahabad but it didn't work. Perhaps it could be repaired in Delhi and then we shall do some recording. These days I am continuously on tour which will go on up till April. Later on we will stay at Badrikashram (Himalaya) until June. Some recordings during that period could be sent to you.

Other things that you mentioned are right. Higher experiences would manifest themselves and enlighten both good and not good. It is a great success for the disciple to be able to see very clearly the good and not good. Then only he will be able to love the good and leave the not good.

Convey my blessings to all members of the group and to Jaiswal.

S.D. Shankaracharya.

NB: Shankaracharya was on tour in Lucknow. The letter was dictated on his return. Jaiswal.

14 March 1964
Allahabad

Dear Dr. Roles,

Blessings with love.

Received your letter and was pleased to read the contents. In this letter you quoted your answers based on personal experience against the two questions and wanted to know if they were right or if I would like to add something more. Your observations are right and in support to that I will add a few lines for the satisfaction of the group.

In fact, as one progresses on the way, one experiences increase in faith, confidence, success and also finds the necessary power and strength to deal with and get over the difficulties. Such is the unique way this discipline works. If one goes on describing the results of the discipline, one might equally find oneself slowed down. Therefore only one's own experiences are good enough for every one's own encouragement. This is all on this subject.

Just few illustrations of the achievements by meditation are enough to describe when one sees the slowness in discipline or when one's begotten bad elements are seen trying hard to rise again. On such occasions it is

necessary to give support by giving examples of achievements and good results.

Thirdly, the story of the king told to Mrs. Brown to be watchful and attentive to attain the whole (all), could also be seen in relation to the seven steps as a reference. Just as one resorts to an analogy to express a subtle thought, so there is no harm in reflecting them as a supporting reference. This is equally valid to enlighten the way in furtherance of discipline.

Convey my good wishes to the group.

Your well wisher,

Shankaracharya.

14 March 1964

Allahabad

Letter from Jaiswal attached to His Holiness' letter of even date.

Dear Dr. Roles,

Regarding the Buddha's sayings, H.H. likes them and approves of them, but he goes on to add that when the disciples are reminded about the results of good or bad deeds very often, they cultivate certain type of substance which is analogous to their essence. One would either be suppressed and dejected by reflecting the bad in him and fall or become complacent by reflecting the good. He gives an illustration from Shrimad Bhagavatam.

King Pareekshit was shaken after listening to the 28 types of punishment in the hell described by Shukadeva as the result of bad deeds. The king observed that there is perhaps none without blemish. If one has to face these for his wrong doings then no one could see the heaven and be free. On this Shukadeva replied that there is no reason to be disturbed. One can easily get salvation through the Mantra. The fire in it will burn it all. This gave solace to the king and eventually he liberated himself through that.

He emphasizes not to dwell upon reminding the good or bad results but to keep to the discipline. As one progresses, one becomes cleaner and goes near to the ultimate goal.

He will be on tour until July.

Jaiswal S.M.

? April 1964 (not sent?)

London

Your Holiness,

We were most grateful for your quick reply to questions, which confirms that we should keep to the discipline and not waste energy in dreams of heaven or frighten ourselves with the 28 types of punishment in hell! We are in process of conveying your advice to people who are now on holiday, though over 200 are in a camp devoting themselves to meditation and rest.

I have been thinking of what would chiefly help the advance of the Work. Just now more energy and impetus is needed both to reach the general public and to raise the standard of the meditation among ourselves. The harvest is ripe, and there is not sufficient of the Sattva derived from the Holy Tradition reaching people through me alone, especially as I get older! Therefore I am asking you if you would allow me to bring two or three leaders of this work with me to Allahabad about October 1st of this year, together with interpreter Jaiswal, to get

the pleasant benefits of some audiences with you. One is a man I want to train to be my successor in charge of all our organization, and I would want you to form an opinion of his capacity! There could also be the heads of various branches of the organization including the School of Meditation and perhaps the leader in New Zealand. I should be guided by you as to what would be the best number for this purpose, 2 or 3 or 4, beside the interpreter.

There would be another reason also, namely to improve relations with the man by whom we were given the meditation and whose followers continue to revile us on all occasions. This does not harm us, but it is a situation which ought to be put right, and I cannot give you the facts except in private audience.

Arrangements could probably be made for any date you wish; I mention October 1st only because you asked previously for six months' notice! Everything is going extremely well but this makes us greedy to make it better!
F.C.R.

17 April 1964

London

Your Holiness,

The real burning reason why I asked to come and see you in October with my friend, Mr. Allan, was not expressed in my last letter. It is this. Increasingly I have been getting wonderful spells in the quiet of the night and the early morning where I have felt the pull of Way as the most important thing in my life, and where the voice of Higher Consciousness has been vividly heard and everything made clear. During the activities of the day, however, this clarity has become dimmed and I can make mistakes. This is intolerable to me. I must become united with the Higher Consciousness and am prepared to accept any discipline you may impose. Mr. Allan feels the same way and we would both be coming then not only from the point of view of an organisation but to have further individual help on the Ladder of Self-Realization.

I have lost connection with the Browns and do not know what they are thinking or asking. But this direct connection between you and me becomes more important than any other consideration.

Yours sincerely,

F.C.R.

23 April 1964

Allahabad

Dear Dr. Roles,

Blessings with love,

I received your letter today after my return from a long busy tour. This tour took place without any previous arrangement and in absence of my touring address the letter couldn't be forwarded to me.

I am very pleased with the letter. Besides all other subjects, the news of your desire to come here is very pleasing. The Chaturmas period starts from 24th July and the work will go on for 2 months and after that I will be able to fix my further engagements. As it is, you are most welcome and we will meet wherever I may happen to be. I am not only hopeful but have full faith that not only we but East and West would come closer through this opportunity.

Please convey my blessings to your group and your wife and Jaiswal.

Wishing you well,

Shankaracharya.

12 May 1964

Allahabad

Dear Dr. Roles,

Blessings with love.

Your message was received through Jaiswal's younger brother. I very much appreciate your desire to come early for further talks. As prearranged I will be on tour till 16th of July and then it will be possible to decide where I will stay for Chaturmas. Perhaps between 24th July and 24th September I will be stationed somewhere in North India (Lucknow or Badrinath) I will arrange to see you there. Later I will move on the tour again.

All is well. Convey my good wishes to the group and Mr. Jaiswal.

Wishing you well,

Shankaracharya.

15 June 1964

London

Your Holiness,

It is clear that whenever the appointed time comes when we shall see you, there is much to be done in preparation. One is learning all the time. The periods of experiencing the bliss are coming more frequently and more intensely, and I am learning that they can be made to last with the help of attention to the movement of one's muscles, and to one's posture during and between meditations. Would it be true that the special energy needed for this is actually stored in the muscles, and by moving them in a certain way this energy naturally leads to making the bliss more continuous, since this seems to be essential to good thoughts, good words and good deeds?

Mr. Allan, too, has set great hopes on his meeting with you and is constantly asking how to prepare himself. I have pointed out to him that you will easily penetrate any thin disguise of outward behaviour, and that preparation for him would be to find in his own heart his own most important questions to ask you. I hope this is on the right road.

With all good wishes for the arduous programme in front of you, and with love and respect from the group.

Yours sincerely,

F.C.R.

शान्ति

