

Correspondence

11 September 1964

London

To His Holiness,

Professor Brown and daughter were with us at our hotel in Delhi from 5 o'clock onwards and kindly took us to Palam Airport ready to fly at 9 o'clock. We had a quick and easy journey.

My wife with Mr. & Mrs. Allan met us early morning yesterday and they all send their loving thanks to you. During the day I was resting and my wife and I did not talk very much about serious matters—just meditated together from time to time. She did say that though her meditation had been very pleasant and peaceful, she kept feeling that there was something beyond which she could not reach. I told her, "It is all right, just do as you are doing and let it come".

Now I would like recount to you something wonderful which you probably already know, but which makes clear to me how to continue the Work. Early this morning we got up, dressed quickly and meditated together; everything was very quiet. At the beginning I had the vivid picture of the morning meditation in Lucknow with the Realized Man sitting quite still beside me and with straight back. Afterwards my wife said, "I suddenly felt that what was outside was also inside, and there was no division between the outside world and the world inside me. I never felt that before".

So the cloud (Sheath) for each person will dissolve as your teaching is transmitted without spoken words!

With love and gratitude that cannot be forgotten.

Doctor.

28 September 1964

London

Greetings and devoted thanks to Your Holiness.

Things are going slowly and (we feel) quite well. Apart from quiet and practice, I have been seeing the heads of the different schools and societies connected with us, trying to give them only such material from you as I felt their people could understand. It was easy with Mr. Whiting, the head of the School of Meditation, because his own meditation had been taking him a long way and he was very receptive.

But there is one man, named MacLaren, who has great influence over hundreds of people (including Whiting and Jaiswal) who, though valuing your words, has seemed to me to be far from understanding because there is a very active mind and not enough Sattva. It is very important for the whole work to bring him nearer, so I asked him to write to you his own observations and questions. It is very difficult to get him to take your words to himself—he is only thinking of how he will pass them on, so I dare not give him much!

Since he has a very large organization, discipline is obviously necessary, but there has been rather too much of it and about a hundred good people are not understanding it and are wanting to leave. So in this difficult position he needs all the help he can get.

I hope you will have happily concluded your work in Lucknow and can picture you perhaps back in Allahabad. Both will live in my memory! I have had a very warm letter from Mrs. Brown giving a full account,

and must add my gratitude to hers to you for all the time and trouble you gave. I have had to send bad news to Mr. and Mrs. Agrawal because there is no hope that anything can be done in any place in the world for the sight of the wife of his son by any orthodox medical means. Really for the son and his parents' happiness, the wife and her child should be sent back to her own parents.

F.C.R.

October 1 (addition given to J by phone)

Early this morning I had a startling realization that since the Atman is always in me, is always present, he sees all one's thoughts and actions, even the most private. Although you have said this, it comes as a great shock when you feel it, because there are some things one would not like anybody to see, least of all the V.I.P.

30 October 1964

London

Your Holiness,

Your words and illustrations are arousing everywhere a rise of spirits and a great zest for the meditation. So great is the demand that several extra meditation meetings are being held each week, and on Sunday I am seeing all the leaders of the School of Meditation. The response from the public is keeping very steady.

This morning I had two or three hours of bliss in which I seemed to see that the ones who are unsuccessful after two or three years continue to approach the meditation somehow in the wrong way. After a half-hour the following story came to me like this.

“Someone was seeking an audience with the King. As a young man he had once got as far as the waiting room but had been told to go away for ten years to study philosophy and learn all about life. Now he came back with a letter of introduction which took him as far as the ante-chamber to the King's apartments, where he met the King's private secretary and gave him the letter. The secretary read it and said, “His Majesty instructs me to ask you what you want from him”. The man said, “I want to enter the King's service. I want an important job at Court (Lord Chamberlain or something like that), minimum salary ten thousand pounds a year, with a house included.”

The secretary took the message to the King and came back with the answer, “His Majesty is busy just now. Come next week.” The young man went away and thought about it; “perhaps I demanded too much?” Next week he came again to the secretary and said, “I'm sorry, I was rather impertinent before. Now I only want to attend constantly on His Majesty and carry out his instructions.” The answer was the same: “His Majesty is still busy; come tomorrow.”

The man spent the night in prayer. He saw that he was still demanding the King's precious time for himself. Next day he came and said, “What right have I to demand the King's time and interest? I will await his pleasure without impatience, until he has some use for me. But I will keep him constantly in mind.” This time the secretary came back and held the door open. “His Majesty will see you now”, he said, “Come this way”.

Mr. Allan says he often feels he wants to write to you but doesn't want to take up your time as there is *nothing wrong*. I suggested he should perhaps write, as you might like to hear something right for a change!

With very grateful thanks for day to day inspiration, without which one could not carry on.

F.C.R.

13 November 1964

London

Your Holiness,

My last letter to you was not very clever. The story I wrote you about the man wanting an audience with the King seemed to me afterwards to show too much thinking instead of simple meditation; so since then I have simply attended to the mantra with better results, since more Sattva is present.

There are some questions being asked by several people about what is meant in practice by Buddhi being still, so that it will then truly reflect the Atman. What is meant? Does it mean not directed to any particular object or person? Is it a mistake to think of Buddhi as essentially emotion and therefore very quick in action—much quicker than thought? And we don't understand how it can go so very much astray? Anything Your Holiness could say more about the true nature of Buddhi would help people. Some would like to know the root meaning of the word and whether it is the same root as the Buddha.

Mr. Allan is now freer from political duties and I hope to give him more to do in connection with people and organization, while I have more time to “practise, practise, practise”!

With warm greetings to you from us all,

Doctor.

27 November 1964

Allahabad

In reply to 28 October 1964

Dear Dr. Roles,

Blessings with love.

Received your enthusiastic letter and noted the content. It is pleasant to know that people are in high spirit and that there is great zest for meditation. The great demand for meditation is also a natural move from the Atman. But as you say that the weaker self can't digest the heavy material, so it is quite appropriate that only gradual supply of food be made. Keep up their enthusiasm slowly and steadily. Whatever material is given, if one practises even a little part of it, one would begin to see a lot by himself.

I also received your second letter and read the story of the man who wanted to see the king, and his ideas of not wasting king's time. This is all intellectual. If someone loves someone, he can't rest until he meet him. The benefit can only be derived by meeting, so a combination of knowledge and love is necessary to materialise the goal. Without love, the knowledge is incomplete and love is also incomplete without knowledge too. Thus even to say nothing one has to write down 'Nothing'. At least it conveys the contentment.

After arriving at Allahabad from Lucknow I am continuously moving from place to place, not staying more than three days at one place. Your letter came to me hopping on a long journey, being directed from one to the other, and finally reached me at Jubbulpore. I also received a letter from Mr. MacLaren with yours. His questions are duly answered now.

There were no questions from your side, only the report of well being and organization of the groups. Please convey my best wishes to the group and yourself.

Shankaracharya.

H.H. will keep on touring till December, after which he will be back to Allahabad from Bombay. He wrote a few lines in appreciation of my work. J.

1 December, 1964

London

Your Holiness,

I was very happy to get your letter, which was enthusiastically received by a hundred and twenty senior people in my group yesterday. The morning after I gave Jaiswal the story I had concocted about making bargains with the Atman, I had a very strong message that this was just theoretical, so I never, fortunately, mentioned it to anybody else. What you say about the combination of love and knowledge means a great deal to all of us.

The main interest in our discussions of the material we recorded from your talks centres on:

1. The Four Streams: We have tried to find in ourselves the equivalents of Manas, Buddhi, Ahankar and Chitta in the different states of consciousness we experience. Many people seem to be trying to describe what happens when after meditation the Buddhi (partly reflecting Atman) becomes free from the domination of Manas. At one meeting I asked people to try and express how this felt to them and the following remarks were made:

About Buddhi

Mr. B. I picture it as corresponding to whatever degree what I would call 'light' appears.

Mrs. M. When I am aware of Buddhi I find I have not got my usual sense of 'me', which has always been the centre of my life. I feel very impersonal and at the same time incredibly warm, and everything is rich around me. That is the chief difference.

Mrs. Mac. It seems to me that in trying to reach Buddhi one has to go up into a region of more light (as B. said) where one finds oneself nearer to the thought of people like our old Master or the Shankaracharya. Consequently, their thought being there, one is made different. It is very like going up in an aeroplane through the clouds into the sun.

Mrs. E. Is it playing the part of the 'Pull of the Way'?

Mrs. G. Is Buddhi exclusively one's own or is it something one shares with others?

Q. Could one think of it as a kind of depository of Higher Influences that have never touched one in past lives?

Mrs J. Is it connected with each person's creativity?

Mr. Mac. If when one is working something suddenly goes absolutely right either as the result of proper attention or a bit of good luck or skill, sometimes that brings a very strong emotional feeling. Is Buddhi something to do with that emotion which comes from the feeling of being absolutely right?

Mr. Mac. And it is this that the meditation sometimes touches and causes to flow?

Mrs. C-S. It is something like confidence that seems to belong to Buddhi. I don't always have it, but when I find it I know it is always there.

Q. Is it not that part of one that seems to have some memory of the true Source of one's Being?

Mr. G. Could we think of it as the bud of the real person as opposed to the machine?

Q. Could one take it quite simply that Buddhi is connected with everything one thinks of as beautiful in the outside world?

Dr. R. And what about the inside world?

Q. Well, it is the inner reflection of what one finds beautiful in the outside world.

Mrs. M. I have been told by someone who lived in India as a child that amongst the Indian families the ones

who were fond of each other called each other ‘Buddhi’. It is a sign of warmth and affection. I thought that was rather interesting.

Mr. W. There seems to be a level where you know things to be good or beautiful, but you don’t necessarily feel them very much. Is Buddhi that level where you get things and you feel them?—the intermediary by which you feel these things.

Q. But when it is nearer to what it should be, it has the taste of conscience?

Mr. S. It seems to be all that one would like to live one’s life by.

Dr. R. Yes, indeed; but it would need an interpreter and a major-domo to deal with the affairs of ordinary life!

Mr. S. That would surely be Manas playing its right role? ... And one is ordinarily centred in Manas rather than in Buddhi?

Dr. R. Yes.

Q. It would have very much for me the feeling of a fairy-godmother—linked with magic.

Dr. R. Because Manas alone doesn’t seem to have any sense of the miraculous at all; it is always arguing against the miraculous! I, too, feel that any magic or miracle seems to be appreciated by or to come through Buddhi.

Is this on the lines that you would recommend? Your stories of course reveal very much when we hear them again and again, and think about them.

2. My own question related to the formation of the third body, what your system calls the Causal Body which you told us, at Allahabad, would be the resting place of the Atman. It seems to me that the creation of this resting place is one of the great benefits of the meditation, and I would be most grateful if you would say more about it. In the Christian teaching it was said, “The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head”. Is that not why the experience of the bliss and of the Ultimate Observer is so fleeting in most of us?

There would, of course be many more questions to send you in the course of the winter months. I have had a good correspondence with Mr. Agrawal.

Maharishi Mahesh has not yet appeared in London. There has been trouble in various parts of the world, notably in Norway where a newspaper scandal has arisen in relation to one of his less reliable followers; this does not affect us here, and the delights of meditation are increasing for many people.

Again with grateful love,
F.C.R.

*Africa
January 1965*

Salutations to Guru Maharaj,

I have been again immersed in worldly activities. The reason for this was that I accepted an invitation from my son and daughter in-law and I stayed for one whole month in the mountainous and peaceful land of Africa.

Here I experienced extraordinary meditation and peace, and I introduced this pure knowledge that is the method of meditation to certain of his friends. My own meditation was greatly profited by it and again and again I experienced extreme (supreme) bliss and I also experienced your meditation.

Here in the forest districts away from human beings, in the midst of animals and birds we experienced **** and we had many wonderful opportunities of seeing lions .

I had the feeling that they were **** with you. I had the desire that I too would become like those lions without fear and kingly.

We are returning to London on 17th January. I have heard that Maharishi is **** . If it is possible to meet him I will try to do so.

With gratefulness, love and respect.

F.C.R.

(Translation by Miss Patwardhan of Mr. Agrawal's version of letter to H.H.)

26 January 1965

London

Beloved Maharishi,

I learn that you will only be in London for one day and will have many people to see. I want to try to get this letter into your own hands as it is for your eyes alone.

When I last saw you I did not have His Holiness the Shankaracharya's permission to speak; but since then three of us have spent a month with him and he has asked me to say to you that our School of Meditation is his responsibility and under his guidance, and the people who are giving the meditation have been fully trained. He is confident that the meditation is being given correctly and certainly the results fully bear witness to this fact. He wishes me to ask you to persuade your followers to desist from their attacks on the School both in public and in private. This only leads to disunity in the Holy Tradition.

During my stay in India two years ago, and this time, I talked with a number of people who were with Guru Deva, and everyone is in favour of your mission and wishes to contribute to its success. His Holiness kept reminding me that we received the meditation from you, and that it was you, yourself, who introduced me to him. If only the unity of the Holy Tradition can be established, the greatest success of all that you have accomplished will be forthcoming.

I remain yours, with great devotion and gratitude,

F.C.R.

12 February 1965

London

Your Holiness,

The enclosed message was put into Maharishi's hands by someone not connected with me, and Maharishi read it, slowly and with deep attention, but there was no comment. I have not sought a further interview since I do not want at this stage to go any further than was in the letter.

As I mentioned in my letter from Africa, I had been attending to too many other people's business and felt I must put first the accumulation of more sattva in my own ascent of the Ladder of Self-Realization. My questions are all concerned with the Atman as the man who went through the seven gates to receive the Kingdom; and with the expansion of the personal into the universal. Anything you could say on this subject would be a

great help to me and to others, but perhaps the only answers can be those one finds in oneself by experiencing them.

There is great interest in what you have said about the Pranas; for instance in Allahabad you said, “Two pranas we know by inhaling and exhaling, and the other three work inside the body through the small vessels; and one of them draws the whole body together in a single unit—Manas and Buddhi.” It is this last that we want to know about; because most of our troubles seem to come from the fact that either the Buddhi, which should be still, is moving with the Manas, or the Manas is out on its own and undirected. We need something to draw the whole body together under united government.

With devoted thanks for help continually received.

F.C.R.

8 March 1965

London

Your Holiness,

Not having heard from you by the coarse postal system, I am taking this as part of your discipline and a hint that I am not pressing on up the Ladder, and therefore not asking you the right questions. Nevertheless I have at last come back to the point where you said to me, “This is good, practice, practice, practice”. The chief thing we all need here is the strong urge to make the decision and keep to it each day. The chief urge to which I seem to respond is the thought that unless I become united with the Atman in this life and take fuller advantage of my connection with the Fully Realized man now, I may live again and again in the hell of separation from all that I love. Can Your Holiness say more about this to increase my determination. Should I, for instance, make plans to visit Your Holiness again this year? I am inclined to feel that you have already given me so much that I am expected to work for myself and not lean so heavily upon your physical presence; but perhaps this is an evasion? But of course both Mr. Allan and I would welcome an invitation to visit you in September or October to try to complete your wonderful work with us, which was interrupted by my hurried departure last time. One has only this one life in which to develop the third or causal body where the Atman can dwell. Nothing must come in the way of that.

One problem about which Mr Whiting, head of the School of Meditation, consulted me yesterday: A young woman was acting as interpreter to a follower of the Maharishi Mahesh in Greece. She became interested in meditation and was given the mantra ‘Shiva,’ but without an initiation ceremony. She threw herself into the repetition of this mantra with all her heart but in ignorance and without guidance. Then everything began to go wrong. Her intended marriage broke down; she lost her job; she is now living in London a sort of dream life without any money. She says “I need help, what shall I do?” Previously I have found that several people using this mantra have not prospered and in accordance with your advice we have re-initiated and given our mantra with good results. We are wondering if this is safe in her queer condition, which is not quite normal, or should an interval be allowed to lapse during which she has other discipline, systematic knowledge and good companionship?

With continued thanks and humble love,

Yours,

F.C.R.

April 1965
Allahabad

Dear Dr. Roles,

Blessings with love.

Received your letters and noted the contents. Your previous letter was not replied due to extra activities in the Magh-Mela celebrations, but all the same the answers are conveyed through subtle vibrations. This should help to bring about development in means of communication. Thoughts and feelings of being small and desire to work hard might help one towards further step.

One should never give shelter to weakness in oneself. One must resolve again and again that one has to realise the Self in this very lifetime. In fact the Atman is already there, it is only the Rajas and Tamas hinder the realization. The increase in Sattva establishes the constant longing and awareness which allows one to see clearly the help available from realized men.

On the other side one wouldn't have to experience the hell of separation any more. Delay is probable but denial is impossible, because once the right connections are established the eternal repetitions of birth and death are over. One should always feed Manas and Buddhi with pure and positive emotions and thoughts instead of negative thoughts and emotions. This is the right way to have firm resolution.

You enquire how it will be possible to meet me again. One can always make effort in this direction, for the door is always open for you without any hindrance. You can come any time you want. If you desire to come to India in September or October, it is agreeable to me. You can complete your previous work. But remind me once more around July or August.

You mentioned the Greek lady interpreter who started meditating with 'Shiva' mantra without being initiated, and had to face difficulties in general life. Those who are inclined to renunciation can possibly be given this, but those who wish to keep up equally with material and spiritual fronts the Mantra 'Ram' is suitable. There are other reasons as well for not giving 'Shiva' mantra to ordinary people.

Some questions about Prana are answered below.

Prana. In general terms, the life force. Its function is to enter the body and perpetuate breathing, (inhaling and exhaling, etc.)

Prana. That which we inhale to live.

Apana. That which we exhale. This also helps in pushing out everything unwanted in the body.

Samana. This prevails all over in the body and keeps up the supply of blood and fluids, etc., throughout the body.

Udana. This regulates the needs of the body and helps proper distribution of necessary material in the body.

Vyana. This facilitates all movements in the body. This one is also said to be the instrument for the subtle body.

There is a fascinating story about Prana.

Once there arose a question between senses, prana, manas and buddhi, etc., as to who is the most important of all dwellers in the body. Each claimed its superiority and claimed that body couldn't live without it. They all went to Brahma for settlement. Brahma said "The one without which the body falls useless is the most important of all". The sense of speech first left the body and came back after a year to enquire the state of affairs as to how they could live without it. The answer was just as a dumb person could survive. The speech came back to live in the body again and one by one each of them left body and found that it could live as a blind man lives or a deaf man lives. The manas also left and found that body lived like a child whose mind is not trained and mature. The same happened to buddhi.

Lastly the Prana resolved to move out. It gave a jerk to uproot all the pranas from the body like a strong healthy horse who being tied to a stake with ropes uproots it with a forceful jerk. At this moment all other senses, manas and buddhi felt like falling apart and cried out "Oh Prana! You certainly are the best of us all because you are the basis of our existence and we can only exist if you hold us together. Without you we have no independent existence."

Your questions about prana is answered in short. The five functions are described for information. Something more is necessary to be added. Although the Prana is the most important of all in the body, the Atman supercedes it, because ultimately the basis of all existence is the Atman. My body, my prana, my mind and all such consciousness are basically emanating from Atman. Nothing can be experienced without it. During sleep, the Self is at rest but the Prana keeps on its activity. But Prana can take no account of praise, abuse, love or attack on the body itself, unless the force of consciousness (Atman) is ready to take it.

Rest is blissful and I hope this is helpful. Give my blessings to all your groups.

Your well wisher,
Shankaracharya.

N.B. H.H. is going to Himalayas very shortly and will stay till July.

26 April, 1965

London

Your Holiness,

Loving thanks to you for your marvellous letter, which, as always, gives exactly what is needed.

Certainly the subtle means of communication has already told me more about two matters than can be written. First, I have been seeing my letter to Maharishi from the point of view of its possible impact on you in India, for it might (in his eyes) commit you to responsibility for our action. I should have emphasised more that your guidance is only given to people meditating; and that we in England are strong and happy to bear our own responsibility for our words and actions. I would, if I see him, try to put that right. Allan's letter (written before he read yours) expresses this in his own words. Lately there appears suddenly a growing interest in meditation and to-day we finish initiation of over 100 people in addition to the usual weekly totals. There is plenty to do here; but we will write in July or August about plans for a visit to you in September; and we are most grateful for the invitation.

The other matter (which I seemed to know all about) is the state of Mrs. Milich, which has caused me such deep concern that I was already trying to arrange for an Indian girl (an experienced member of our group who speaks both languages) to carry to her some material necessities, and a letter expressing my unchanged gratitude to her. This Indian lady naturally wants to have audience with you; she needs a travelling escort (perhaps Mrs. Brown's Swami) from Delhi to Allahabad and we should need to pay travelling expenses etc. Would all this wait till your return from Himalayas or is the situation too urgent? It was this problem that I sought to discuss privately with you in Lucknow, for, as you know, Mrs. Milich has till now refused all help or communication with me, though it might be different now. Probably only you would know.

I hope this letter will reach you before your departure but I may have to depend on subtle messages for a reply!

With grateful devotion,
F.C.R.

*26 April 1965**London*

Your Holiness,

As you know, I continue to receive great benefits from the audiences you so generously gave me last Autumn. I have not presumed to write before this even to express my infinite thanks because I realize that you are aware of the depth of my gratitude for what you have done and are doing for me.

I write now to tell you how greatly our Organization has also been helped. The material which we brought back has stimulated those who were already meditating and has been an inspiration to the many who have been initiated in the few months since our return. We have together held many large and small meetings based on your talks and our own discoveries from meditation. Carefully prepared material is also sent to many different countries where our groups meet. As a result of your help our work is more strong and influential than it has ever been.

Last August I asked you if the task of a school was to help its leader to become Self-realized. You replied that this was so. The situation demands more and more that we also convey your influence to the leaders of all the different groups who are connected with you through us. How can we convey the spiritual force contained in the words?

I find sometimes that those who meditate complain that though they say the mantra and are not unduly distracted by thoughts, nothing seems to happen. They cannot get back the marvellous new feeling they had at initiation, and their mind and feelings seem, as it were, to become frozen. I believe that the answer to this lies in expansion, but I have difficulty in finding the right way of encouraging this feeling. I would be most grateful for any help you could give on this. Finally, if it suited you, I would very much like to spend a week or so with you this Autumn.

R.A. Allan.

*6 June 1965**India**Extract from Agrawal's letter.*

His Holiness is up at Dehra Dun for this month of June, when he will return back to his Ashram at Allahabad.

He may then tour in Madhya Pradesh for a couple of months before residing at Alopi Bagh to prepare ground for the ensuing Magh Mela in January next year.

*25 June 1965**London*

Your Holiness,

I wonder whether I succeeded in relaying to you by subtle vibrations that I have been paying attention to the content of your last letter, and by means of extra meditation and more constant memory of you seem to have had better success in this way. It seems that the chief block to this method of communication is that the Manas, unguided, concerns itself with all sorts of worries and unhappy avenues of thought. If through the meditation one may bring it to share one's happiness, and leave all those unhappy thoughts alone, one does get the feeling of expansion and connection with Realized Men which is so extraordinarily refreshing.

Mr. Agrawal has just written me that you would be returning from Dehra Dun to Allahabad for a short time, before going on tour again for two months, so perhaps this letter will reach you. I have been again concerned about Mrs. Milich in this great heat about which I have been reading in the papers. Could some connection between her and Mr. Agrawal be permitted by you. It would be easy for him to provide her with the money which I would send him, or alternatively repay when I come to India. The journey of the Indian girl I mentioned would be far more costly and more difficult to arrange.

If Mr. Allan's plans are not again upset by a General Election, we should this time, we hope, be coming together with Jaiswal to see you in the second half of September, if this is convenient for you.

F.C.R.

July 1965

Allahabad

Shankaracharya's answer to Mr. Allan's question.

Only the fully realized man can behold the true picture of creation. The search of the scientist is merely a child's play. To look for only the manifestations in creation is running towards negation. The real search is only for the cause. Knowledge of cause would reveal all the manifestations by itself. Looking at manifestations one can see the relationship of movement, but the search for truth, which is still and gives rise to all movements, can't succeed without looking for the cause; and such a search is not possible unless one is himself still, peaceful and looks inward. The movement is opposed to stillness and so is the scientific pursuit of the movement opposed to that which is still. How could one find truth in that direction? At most science can expose the manifestations of the creation, but never the cause.

The cause of creation is Brahman, which is called Truth. One can experience this only by transcending all vibrations, but not otherwise. In relation to creation of substances, our system says that all substances from Earth, Water, Fire, Air, Ether, Manas, Buddhi and Nature unmanifest, are all manifested by each other. They dissolve only in their causal form. No effect is possible without a cause, just as there is no existence of a cup without clay. One needs time to know and understand this. I hope you will content yourself with this summarized form.

With love and blessings,
Shankaracharya.

9 September 1965

London

Your Holiness,

I enclose a letter from an Indian Lady here, who wants very much to see you and who, if she managed to make contact with you, would be very useful to us in the work. I should not advise her travelling at the present time until her safety can be absolutely guaranteed.

On the other hand, Jaiswal and I wish to come and be near you as soon as transport between Delhi and Allahabad is secure, provided our presence does not inconvenience you at this time. Meanwhile I am keeping you all the time in my thoughts and this situation is acting as a spur to longer and longer meditation and subtle means of communication.

F.C.R.

23 September 1965

London

(revised 24 September)

Your Holiness,

The time of waiting for transport has not been wasted, for the desire to establish the inner connection has borne fruit. By not being attached to anything else, and spending much time in silence and meditation, I have found something of what I was coming to India to get. It is indescribable, and I can only say that I experienced the meaning of “Tat tvam asi”—you are That—for which you have searched for so many years. With this disappeared all duality, struggle and tension, and this effect persists, so that to remember oneself becomes quite natural, even when busy. Also many of your words and stories have come to mind very vividly with the inner meaning contained in them.

But now I would like to come and make permanent this union, and also to pay my loving respects to you as soon as we know that you are in Allahabad and that travel is possible again; and of course there are many questions to bring you from people here. It may be that you have many calls on your time just now, so the impulse to come springs from love which does not make demands, and Jaiswal and I will await your wishes.

With all gratitude,

F.C.R.

शान्ति

