

Correspondence

1 November 1965

Allahabad

Part of letter from H.H. to M.D.B.

Your second letter of 23rd October is also received and I am pleased to read it. Your experiences and thoughts have reached great depth. You have received enough light from Shri Aurobind's translation. In fact it is the same principle which moves in the forms of Purushottam, Purush and Prakriti. Just as the free crocodile moves around this side of the river, the other side, and goes deep in the mid-stream. He has no fear at all. In the same way Param-Atman is seen as Prakriti, Purush and Purushottam, which alone is the real form of the Atman. Prakriti always serves the Purush, Purush serves the Purushottam, and the Purushottam serves himself. One should be still and peaceful and experiencing this one should experience bliss.

My blessings and good wishes will always keep you inspired to keep progressing on the Way.

Rest is blissful and nice.

Well-wisher,

Shantananda Saraswati.

9 November 1965

London

Your Holiness,

After nearly a week of quiet on return, Mr. Allan and I were glad to meet about two hundred of our group yesterday and recount what it was good for them to know! We also showed photographs and played some of the music you gave us at the last meeting with your School. All were particularly pleased with what you said about our former teacher, which makes everything we have experienced into one. Poor Jaiswal could not come as he was still in hospital, but should be quite cured by today and back at work this week.

I had a good talk with Mrs. Brown. We agreed that she should not form part of a group at present, but help with the records of our conversations with you. Then she would get more into the spirit of the thing; and this she will be very happy to do.

It seems possible, following your advice about meditation, to keep one's centre even when back in active life, so different from our three weeks in India. This morning my wife and I, during our half-hour together, experienced a wave of bliss so strong that each thought it was the other one! Later we realized that it was from something bigger than both.

Our thoughts, full of gratitude, are constantly with you, and all send their warm and respectful love.

F.C.R.

13 December 1965

London

Your Holiness,

His Holiness will have received a copy of a letter attacking myself, which many of our people have also had.

I am very happy to accept responsibility for the situation (and my people with me) without dragging the Shankaracharya's name into the dispute. The allegations are untrue; for instance I have neither received nor used other mantras at any time.

Mr. Whiting, however, wished me to write while Mr. MacLaren is in Allahabad to say that the School of Meditation would continue as before with their advertising and so on, unless different advice is received through Mr. MacLaren.

I realize that the essence of strength in this situation is the still Buddhi and the avoidance of any unnecessary action. Our hearts are with His Holiness.

F.C.R.

24 December 1965

Allahabad

Dear Dr. Roles,

Mr. MacLaren had a wonderful time and has been fortunate to take such material which hadn't so far been much explored. He had very little time but even then so much material has come to hand. Shankaracharya, Mr. MacLaren seemed both pleased with each other and I am pleased with both.

That letter did appear here. It came during our first few days but H.H. never showed us until the last but one meeting. He had a good laugh at it. Later on he didn't raise the subject so we didn't bother. I took your message this morning and he said:-

“The mantra and meditation is one of the finer substances in God's creation and it is to help those who wish to raise their consciousness. Nobody has created it so nobody owns it. All those who are engaged in self realization and wish to help others to realize themselves should be happy that more people should have it. I have found Dr. Roles and Mr. MacLaren good enough to take responsibility to further this work and they both have been receiving direction from this end for last four years.

The door for the development of consciousness and bliss must always be kept open. The meditation will always be available like sun-shine if only people come out to get it.”

I found that he was neither surprised nor moved. He found it amusing. Simple answer would be just good enough without engaging oneself in reacting against. If such activities don't find much response they find their death. So it seems all very clear.

I haven't yet found a nice place to stay so I am mostly searching the place. Maybe in two or three days I will settle down.

I was so busy that I couldn't send a Christmas card this year. Please accept my good wishes for the New Year and convey my regards to Mrs. Roles and Monica too. I am afraid I could not present your correspondence with Mrs. Brown so it will be returned to you soon.

Sincerely yours,

Jaiswal

Everyone at my home, hotel and at Ashram remembers you.

30 December 1965

London

Your Holiness,

Mr. MacLaren and I have had a friendly conversation soon after his return, in which he told me that everything in connection with his meetings with you and with the surroundings of the Ashram were all greater and finer than even he expected. We hope that the work in the two Schools will go ahead very well now.

Meanwhile I have been receiving aid I believe by finer means of communication, chiefly in the form that I must regard that 'revealing letter' just as another test like the examination at Rishikesh, to develop the Sattva and the will-power to keep silent and have no inner or outer reactions. Merely a simple answer will be sent. I find that antidote to poison is to be found in going day by day deeply into all the records of conversations with His Holiness during my three visits, particularly in trying to understand all aspects of the Buddhi and the Atman in relation to my own experiences. I feel increasingly grateful for much that I had forgotten or not understood.

F.C.R.

9 April 1966

Allahabad

Extract from letter from Jaiswal. Expressing His Holiness's views.

...H.H. is pleased about the happy relationship with S.E.S. He said that all organizations have certain basic factors which determine their way of working. Since everyone is working for the same goal, co-ordination and co-operation reflects a healthy state of organizations. There are so many means of communications and a number of roads connecting each other. This connection is the most important factor without which goods will not reach the destinations. The differences between organizations are only physical and outwardly and even these are left behind when they reach the main stream. Each serving its cause and all serving the absolute cause.

He didn't seem to worry about Mrs. Brown and would deal when the occasion comes. In all circumstances she is free to communicate to him...

4 May 1966

Jyotirmath

Extract from Jaiswal's letter

The word completeness in Sanskrit is Poorna. This word is composed of three root words:

1. That which purifies all (Only Truth purifies all)
2. That which satisfies all (Only Bliss satisfies all)
3. That which acquires all (Only Consciousness acquires all).

Poorna is that which has all these three qualities. Brahman is Poorna. Poorna is Sat-Chit-Anand. What a wonderful word. You must save it for a big occasion ...

11 June 1966

Allahabad

Dear Miss Nicholson,

Let peace and satisfaction be with you. My blessings are with you. You are not alone, for the bond(age) between the disciple and the Teacher is eternal. If you prefer to call this suffering, we are all in it. All lives are governed by Laws. The body is just a manifestation of our Essence. With the first breath of life we inherit a complete pattern for the physical body. Practically everything is destined for it. Those who walk into the School and undergo discipline, have the good fortune of improving upon the Subtle body, which establishes the pattern for the next life. The physical body must fulfil whatever has been destined for it. The common man or woman rejoice in pleasure and cry in pain. The initiates know that they are not the body, so whatever happens to the body is just allowed to happen without attachment to pleasure and pain. The Atman and even the Subtle body is not subject to the sufferings of the physical body. This understanding gives them a different attitude which nullifies the pain of the suffering.

This suffering is a part of the plan. When the Subtle body is getting purer, the impurities reflect as suffering on the physical body. This is, in fact, a testing time as well as a paying-off time. Be sure that pain doesn't seem to affect the Real Being. Miracles are possible, but a miracle only postpones the situation, or that someone pays for the other. Thus miracles are very undesirable things. The greatest miracle of all is the true understanding of the situation.

You are not in pain because You are not the body. Live happily, and live in the present. The past is dead, and the future is full of the Mercy of the Lord.

Shankaracharya.

(In thanking him, Irene said: "When I spoke of 'miracle', I was not of course meaning a physical one, but was thinking rather of this contact with His Holiness, which allows us to tap an extraordinary source of Sattva. This exists, as I have had ample proof in the last two or three weeks.")

8 July 1966

London

Your Holiness,

We know that to develop one of the capacities of the physical body—to become a greater runner for instance—very strenuous physical discipline is necessary; we know also that in the past Self-Realization has been sought by strenuous physical disciplines like yoga, which can complete and crystallize the subtle body. But is it not true that through the meditation one might begin to achieve Self-Realization through work direct on what H.H. calls the Causal or Third Body, and through this to acquire later control and crystallization of the subtle body?

But in relation to the system of meditation and the causal body, doesn't the way of Liberation lie in freeing oneself from all other disciplines because the meditation becomes quickly a labour of love, and provides its own disciplines from within? It seems to me that a lot of our people who have undergone quite strict discipline in the past, approach the meditation in the wrong way, thus making unnecessary obstacles for themselves. It would be very valuable to us just now if H.H. could give us his wisdom on this point, as it seems in keeping with his story, for instance, of the dhobi-man and the donkeys.

F.C.R.

21 September 1966

Allahabad

Extract from letter from Jaiswal expressing His Holiness's views.

...As for the Hatha Yoga asanas, which Maharshi Maheshiji is now proposing for the West, I fully agree with your view. We were many times told that the type of questions which you put by yourself and on behalf of others are such that physical training in asanas is not necessary for such people. What really is necessary is the way of the knowledge to go hand in hand with meditation and this was also emphasised many times to you and to Mr. MacLaren as well. I don't see any need to change our way of working. To make sure we can ask H.H. to say something about it later on...

S.M.J.

5 January 1967

Allahabad

Dear Dr. Roles,

I apologise for not writing earlier. I was expecting to see H.H. on 22nd December but he extended his tour so I came down to Allahabad on the 3rd evening. Only this morning I had audience for only a short time. He expressed pleasure and satisfaction on the quick recovery from operation and wishes you good health so as to resume your work soon. He sends blessings to you and all in the society.

Then I put the questions from New York. Before giving any reply he asked me to write that all questions must come directly from you. Let all other group leaders send their questions to you and you should answer them. If you feel the need for further help then you should put them before him. This is necessary for two reasons. First to save time from repetition of same questions from different levels, and secondly for organisational point of view it is needful that your people must first look up to you. He expects you to be firm in this respect.

He then took to the questions from Mr. Rabeneck.

Q. H.H. has explained that there are four kinds of Grace coming from above (the grace of the Atman, the grace of God, the grace of knowledge, and the grace of the teacher). There is also Will coming from above (we generally call it the Will of God). What is the nature of this Will and how does it differ from grace? And in relation to myself: In what way can I become more receptive to the influence of Grace, and how can I become more sensitive and ready to know and follow the Will of God?

H.H. The creation starts with the Will of God (Absolute). All manifestations are only unfoldment of his will in time and space. This is a general law as far as people are concerned. On a universal level this is Grace manifesting. This is universal and unitary (?) on a wider level. On the individual level, this grace is experienced in three ways. The grace of knowledge is the grace one receives from books, scriptures and systems. The grace of a teacher comes from those who have trodden the path and have direct experience. The grace of the Atman is available when cloud, dirt and impurities are undone. Just as the grace of God is ever present, so are these graces always present. One has to attune oneself to the proper conditions. To get the sunshine one has to come out and just receive them. There are of course ways to prepare oneself for one or all of these graces. Fullness of one grace or all three graces can bring us direct grace of God, or the direct grace of God can bring in all other three graces together. One and three are the same. For instance, take the grace of knowledge. It requires faith, constancy to work accordingly and control of the senses. A mere knowledge which is not followed by practice would give nothing substantial except some pleasure in parrot-like repetition, and practice without control over senses will hold nothing substantial. If knowledge was money with which one could, by practice, get some milk, one still needs a clean and suitable pot to keep it, otherwise it will go waste.

All graces are interdependent, for in fact they are one. The one seems three due to the nature of our creation, but disciplined work leads from three to One. One who understands this, he comes under the Grace and simply becomes an instrument for the Will of the Absolute.

Jaiswal.

5 January 1967

Allahabad

Dear Dr. Roles,

The further questions from Mr. Rabeneck were followed in the next meeting today and the answers are as follows:

Q. As leader of the New York Group, my knowledge is perhaps fairly adequate, but 'to play my part well' I lack in Wisdom. My abstract question is: How does knowledge pass into Wisdom? My practical question is: How can I best move towards gaining Wisdom?

H.H. The substance of knowledge and wisdom is the same. One is individual whereas the other is universal. Individual knowledge is sometimes called specialised also, and this is due to the multiplicity which one sees in the creation. All such specialised or individual knowledge is only of value if it leads towards the universal knowledge which is wisdom. An illustration was given long ago. Different locks have different keys for they will open only the lock for which they are designed; but there is a master key which opens all the locks. Here individual key is knowledge with which one can meet the type of situations for which one is trained. The master or universal key is the wisdom with which one opens all the locks.

The individual and universal are the same. Due to our limitation they seem different. The whole of creation is, full to its brim, made of the substance of Absolute. There is nothing which is devoid of Absolute. But the manifestations seem different. One who sees the unity hidden in these manifestations has (the) wisdom. Find the universal and you are wise.

To find the universal one has to become universal, for one is none but the Absolute. When this unity or one-ness with everything in creation is realised, one has acquired all knowledge and wisdom that there is. This needs practice; step by step experience unity with others, experience the universal, realise the expansion, and in doing so one moves from knowledge to wisdom.

Q. The knowledge of the system I learned from our first teacher is felt in myself as a unified whole—an organised, living knowledge. Without such feeling present I cannot talk to people in the group. There is also a similar feeling of unity about the degree of physical will there is in me to control my body. Could these feelings refer to Subtle Body? It also seems that physical and mental tensions are preventing a subtle circulation from flowing freely. Is this perhaps the circulation in the Subtle Body?

H.H. Everything is made of the Absolute—the causal, subtle and physical. When one sees the physical manifestation making some moves, one forgets that the physical never moves by itself unless the subtle makes a move. So all physical movements are manifestations of the subtle behind them. Control of unnecessary movement is good, but no amount of force will produce any result. Naturally this will create a chain of reactions. On seeing this one turns to negative ways of not doing this or that, which means a further chaos.

The physical is governed by subtle and the subtle by causal. Let this causal come into the picture. The causal does nothing but only witnesses. Just let him witness and the process will change. No need to impose rigid

controls nor need one be anti movements. The presence of the observer is quite enough to undo unnecessary movements. Physical body is very mechanical so for some time the movements will prevail even if the observer is there, but observer works on the purity of subtle body and when that is done all unnecessary things will fall away. In the control of the physical body rigid and forceful formulas are not useful. If physical body moves, then in fact mental movement is responsible. Allow the observer to watch and the rest will be done.

Please forward these answers to Mr. Rabeneck with my apology for the delay.

With best regards,

Jaiswal.

16 January 1967

Allahabad

Dear Dr. Roles,

I received your last letter addressed to my address in Varanasi. Your sincere concern about H.H. was conveyed to him. He was also very pleased to know about the new school of meditation in Paris. I asked him about the statement which he had made in Delhi. He said that the cow protection is a part of the Indian Tradition for last many milleniums and all philosophical and cultural texts from time immemorial are witness to this idea. Since India was slave to foreign culture for nearly a thousand years, this problem was forcibly (?) suppressed. After independence this needs a fresh consideration. Since most of the majority wishes to have a ban on cow slaughter, it should be honoured first and a sincere effort be made to see that new problems arising from the ban are solved without much loss to economics. If and when a question of life and death to Indian life would come due to ban, then we can again consider the problem. It is in this light that he wishes that a ban is necessary.

He is not directly involved in the movement as such, but sympathises with the cause. It may be possible that he would have to give personal support to it if a situation arises. But this should in no way disturb you or others at London. I suppose he knows what he is doing or what he is going to do.

As you must have known that I will not be able to see you soon unless called back. You must have also received the answers to Mr. Rabeneck's questions. H.H. is gone out of Allahabad and I will be also moving down to Varanasi in a day or two. I hope you are keeping good health and the members would be having new material. Mrs. Milich is also in Varanasi for the last two months. She is better there. I usually see her.

Sincerely yours,

Jaiswal.

23 February 1967

Varanasi

Dr. Roles,

Thank you very much for your letter and the enclosed material. I believe you know all about desire which is so very obvious from the paper. There is hardly anything new that I can add. The word in Sanskrit is 'Iksha' derived from the root 'Ish' which denotes the vibration from within to call for which is due at that moment. Most of the creation is supplied its needs by laws of Nature, but we, human beings, are favoured with capacity to know the laws and use them for advancement or retardation. Discrimination would lead to advancement and non-discrimination to retardation.

No one can escape desire, because the creation itself is the product of the desire of the Absolute. H.H. did tell us about five sheaths. The desire reflecting from Annamaya sheath is most coarse. It becomes finer as the reflecting centre changes. Thus the desire reflecting from Anandmaya sheath will be coarse compared to desire for the Absolute. The desire for the Absolute is desire of the Absolute.

Attention means simply one desire at one time.

Mr. Whiting's desire is certainly in the right direction. I will mention this and your own intentions to H.H. when I see him next and let you know. I am allowed to stay on till December '67 or by the time Mr MacLaren comes here to see H.H. In that case I will pack up with him for London. I hope that most of the work will be completed by that time.

Sincerely yours,
Jaiswal.

28 March 1967

India

Dear Dr. Roles,

Again after seeing what has been shown in your company, one feels that you are aiming at something very high indeed. May God bless you with success in penetrating through the barriers.

If by chance people who have left you do not work with honoured standards and regulations, one has only to un-heed them. All oppositions live by counter-actions and if the counter-force is not available, they vanish in the land of Tamas by their own driving force. It only needs patience, which you and the School have in abundance. For one thing is sure, that Truth ultimately wins, and Mr Ouspensky did not live in vain. Why should we be bothered if some people are not agreeable to his views? Why should we enter this useless task of trying to establish who is the not true? The man who makes the loudest roar is the most unsatisfied person. The wise and happy just remains quiet, and enjoys by himself.

I have not seen H.H. for more than two months; I hope to see him soon, and then I will explain what you have to say to him.

Jaiswal.

5 April 1967

Varanasi

Dear Dr. Roles,

H.H. arrived here in Varanasi for a short visit, and thus I had the pleasure of seeing him and putting your proposal (which was that I would be ready if he wished, to come anywhere at any time). He was glad to know that you are fully recovered and spending time with the organisation. He did not give me any clear answer as to whether you must come or not. He again said that plentiful material has been given to you which is enough for the moment. But in another breath he said that in the field of spiritual effort nothing is enough. A truly devoted person would never be satisfied in having the communion repeated again and again. So now he has actually left it to you to decide whatever you feel like.

During this conversation he was very happy and wore a smile. As for the head of the School of Meditation coming either with you or alone, he asked to be reminded sometime in July when he would give some direction.

J.

8 April 1967

Varanasi

Dear Dr. Roles,

Thank you for your letter. H.H. was here for a few days, so I could put your anxiety about Mrs. Brown. He said that development of being is the most essential part of anybody's association with him. Devotion is no doubt far the best of all the ways but it is also the most difficult and rare. The off and on devotion is not of any value. Whenever a person on this way is seen, one finds that 'Love' simply pours out of the person not only to the subject of devotion but to everything and everyone. If this is not so, then one needs some discipline and for that it is necessary to learn to obey one who is ahead in the work. Since there are two groups working independently and also with marked difference, it should be possible to find a common ground. This should give enough opportunity for expansion of love. Atman is one so it is in everyone. Which one of the Atman is unimportant? By any reasons one would see that there is none. For him every one is as important as the Absolute and thus there can never be any preference to one Absolute against another Absolute. This lesson must be first learned which can only be done by loving everyone equally.

He does not see any necessity to have direct connections with individuals on physical level. This is neither healthy nor helpful. If you meet her you can express these words in your own way. I suppose this is very clear for now and for further reference. I can imagine the difficult situation which Maureen (Brown) will find for herself. But anyhow one must try to see what other foresee. It is certainly hard but good for all of us.

I have to go and see him off so, by by. H.H. sends his blessings and regards from me.

Sincerely yours,

Jaiswal.

8th April 1967 (?)

India

Extract

Dear Dr. Roles,

He said that development of Being is the most essential part of anybody's association with him. Devotion is no doubt far the best of all the ways, but it is always the most difficult and rare. The off-and-on devotion is not of any value. (When he speaks of devotion he means devotion to the Atman, not devotion to an individual). Whenever a person is seen to be on the way, one finds that love simply pours out of the person, not only to the object of devotion, but to everything and everyone. If this is not so, the person needs some discipline, and that it is necessary to learn to obey one who is ahead in the work.

Atman is in one, so he is in everyone. Which person could be to the Atman unimportant? For him, everyone is as important as the Absolute, and thus there can never be any preference given to one Absolute against another Absolute. This lesson must be first learnt, and this can only be done by learning to love everyone equally. We do not hate the person, we hate only the deed.

He does not see the real necessity to have direct connections with individuals on the physical level. This is neither healthy nor helpful. There is an inner connection which is there all the time. He sends his blessings to all.

J.

शान्ति