

Correspondence

1 October 1974

Allahabad

My dear Dr. Roles,

I have received all your letters during August and September, relating to questions, Mr. Howitt's visit, messages to His Holiness, etc., and also the last enclosing a cheque. A big letter from Maurice E. Pickering for Mr. Howitt reached me just now, but it is now too late to catch Mr. Howitt here. As he also gives me the freedom to make any use of the questions he sends, I shall try to put them to His Holiness when he comes back. He has again gone out for a long tour this morning. I shall be grateful if you could kindly tell him this when he meets you.

It is a sad thought that so many letters from you just piled up with me as never before owing to my own inabilities and very much against my wish. However I feel myself more free now. H.H. has replied to all your questions and also those from M.E.P. The answers are enclosed. Besides this, I am also sending a discourse which H.H. gave at his routine evening gathering at the Ashram on 28 September as he had replied to your questions on the same day and said at the outset of the discourse that he was speaking in continuation of his answers to your questions.

The Howitts had fairly long sessions with H.H., almost as long as yours, though not daily. They had all their questions answered and tape-recorded, with myself doing the interpretation. They also typed the recordings and I filled in a few gaps found here and there. And they had some boating with me to Sangam on the river, as well as getting their own share of the digestive trouble which our Allahabad food always gives as a gift to visitors!

Yes. They are very good and simple people. I liked them very much. Besides H.H. and myself, some others at the Ashram who thought that they could talk English and know enough also lectured to them; but the Howitts gave them all a patient hearing. Now, answers to your questions:

To Letter dated 20 August 1974

H.H. In order to make the untrained Manas quiet, it is useful to keep the spirit of service, in whatever work you give to it. No action by itself is high or low, good or bad. It is the motive behind it that elevates or lowers it. Even the lifting of baskets can be great for peace of mind, whereas even Samadhi accompanied by attachment would not give any.

To Letter dated 28 August 1974

H.H. The greater part of the Ahankara is unseen because it is hidden by the smaller part which is nearer—or so it is said. But in reality a smaller thing cannot cover a bigger one. It is the Buddhi that gets covered and gives the false impression. A little particle getting into the eye causes much trouble; but when it is out, the eye responds to light and the vision is clear.

The words, “You seem to be going through life with deep imagination”, were used in the best sense, and no scope for uneasiness was intended. Only a full approval of your attitude was meant. But if the expression, “With increasing realisation”, suits you better, please take it that way, as increasing realisation is also there.

Your suggested three alternatives about “getting the Antahkarana to concentrate”, viz:

- 1) Being still within even when one's body is active,
- 2) Mental stillness when mind is revolving over some problem,
- 3) Dedicating one's movement or praying to the All-knowing Param-Atman.

His Holiness considers all the three to be right and then adds that we should put all our actions, whether good or bad, as they are and as we know them, before Param-Atman most easily, unreservedly and unhesitatingly—without any attempt to hide anything.

15 October 1974

Wellington

Extract from Nolan Howitt's letter

I must say Mr. Dixit did an excellent job. In checking through what he had said verbatim with the tape, there was very little missed. He even said at one point that he had heard Jaiswal in action and he felt he did not suffer in comparison.

It became obvious to me that here was a man who had been a devotee of Guru Deva, or rather who still is a devotee of Guru Deva. He said he had given his heart to him and there could be no other teacher for him. He spoke of how he still visits the Ashram and likes to be of use to His Holiness whenever he can, out of his great respect for his Master.

He described much to me about the relationships of Guru and Master and in all the sincerity of the man came through. One knew very clearly that what he spoke, in most cases, were the clearly remembered words of his beloved Master or His Holiness. Together with what Mr. Dixit told me and the words of His Holiness, the following picture began to emerge.

It seemed there are at least two clear-cut stages in the relationship between a Master and his disciple: in the first stage, as Mr. Dixit explained, when a man is convinced he needs knowledge and guidance to move on the Way to Self-realisation, he seeks a Guru, a teacher. He said that a man is expected to test his teacher in any way he can.

He told the story of how when Guru Deva was seeking for a Guru, he came across a teacher who was a Sanyasin. Now a Sanyasin is not supposed to have any dealings with fire, does not cook his food, etc. He knocked at the door of his Ashram and when the Teacher appeared he explained his search. The Teacher asked how he could help him and Guru Deva replied, "Would you give me some fire?" This made the teacher angry but, wondering if he had heard right, he asked again what he wanted;—he replied, "I would like some fire!" The now furious Teacher said, "There is no fire here, this you should have known!" To which Guru Deva replied, "Then where did the fire come from that I have just seen flare up?" And with this he turned around and continued his search.

He said when a man is satisfied with the answers he is given to his questions, then he starts working under and seeking the guidance given by the teacher. It seems this relationship slowly deepens. Of this relationship His Holiness seems to speak when he says, "I am not the Guru of Dr Roles, I am only a helper."

Also a guide in the development of this seemed to come from His Holiness when he said of such a relationship, "Accepting Dr. Roles' word without argument. There should be no questioning in the heart about what he says. Whatever he says you take as Absolute Truth; this would be the feeling."

Further on, His Holiness seems to be speaking of the development of this stage when he says, "Ultimately when contact between myself and Dr. Roles developed, I played this part—I helped him by giving answers—not in the capacity of Guru." When he says 'otherwise there is no difference between Dr. Roles and myself'; I take it to mean that in turning to yourself, you are able to help me by giving me answers just as he helped you and me. He seems to clear this by saying that 'from the point of view of body, I and Dr. Roles are separate'. How I understood this was that when the relationship develops and love and respect grow, another relationship is possible. In

His Holiness's words, "If we know somebody to be good, then we develop a respect and regard for him."

The true relationship between a Guru and a disciple seems to be in His Holiness's words, "Then we approach each other very closely until the two Atmans become One." In this true relationship it seems the Guru would be aware of this situation approaching and could help. Would this take place on the subtle level? It would seem that when the two Atmans become One it becomes known to both but what is known is the sameness. His Holiness seems to hint at this by saying you and he are not separate from the subtle point of view. Also functions, etc. are different on the physical plane.

9 November 1974

Allahabad

My dear Dr. Roles,

I do not know how I failed to tell you that Swami Brahmananda Saraswati, the previous Shankaracharya, was my Guru. It is for this relationship that I have been going to the Ashram. Since you are interested in knowing more about him I can send you, if you want, extracts from a small book which Shri Mahesh Yogi wrote on his life and teachings. It is in Hindi and out of print now. A few years ago some American students wanting to write a paper on Shankaracharya made me translate it for them. I had asked them to send me a copy of the paper but they did not. I also did not preserve any copy of my translation.

I was in touch with him from 1950 to 1953, attending his discourses regularly whenever he was at the station within this period. But getting exclusive audiences with him was difficult as hundreds of others wanted it. He talked to each for some 5 or 10 minutes and then would say, "You can go now."

I got a few audiences for removing my own difficulties. My experience was that with one small sentence he could dispel all ignorance, just as darkness disappears the moment you press the switch of a light. So being with him even for a few minutes used to be enough and one would go back thoroughly satisfied and enlightened.

You have also asked, "When can one become a disciple?" Of course when one has found the Guru as indicated by H.H. in reply to questions on this subject. But I may add, with us here the formal adoption of a Guru is ordinarily marked by a small ceremony called 'Deeksha', in which the Guru initiates the disciple in the Mantra he gives.

Now about an error. The name 'Manu', the law-giver never figured during the talks with Mr. Howitt. The word that frequently occurred was 'Mana' (pronounced like the English word 'Nun', replacing first 'N' by 'M'). You know what it is—a part of Antahkarana (Mana, Chitta, Buddhi, Ahankara).

Yours sincerely,

Rlal Dixit.

19 November 1974

Allahabad

My dear Dr. Roles,

About H.H. giving audiences to individuals in a group: H.H. had explained to me last time that as quite a lot of material has already been collected by you over the years, you yourself are now in a very good position to remove the difficulties of your followers in the most suitable manner as you, personally, know their troubles and attainments. As such, they need not take all the trouble of coming to India just for that. Therefore the idea of

such people coming through you is to give you a chance of solving their problems if possible.

Another point is that in the past, some people have tried to contact H.H. with the purpose of obtaining material for running their own separate groups. This could mean a mushroom growth of mutually unconnected groups, and managing them all from here would become a very heavy task. H.H. finds this difficult. But, as you know, everybody is welcome to attend his public discourses at the Ashram as well as at the Mela.

Yours sincerely,
Rlal Dixit.

R. Notes in the 1974 Record.

Although I wrote a number of letters after this with questions, the mere fact of writing these questions gave me such good answers that I asked Dixit not to bother H.H. with them as he was much away and very busy. The sequel to all this comes in a letter from Dixit of 9 March 1975. (*to be found in sequence*)

20 January 1975

London

Dear Jaiswal,

If you should happen to see H.H., please ask for permission for the four of us to come to Allahabad during the first fortnight of next October. We realise that before seeing him again, we must have established more 'systematic practice' of his instructions to us. For example, in the recordings of the meetings you and I had alone with him in 1971, there were a lot of valuable hints about the way a householder like myself has to learn to apply the Sadhana in putting the universal in the place of the personal being; and we are beginning to understand more of what this means in practice.

All good wishes and hoping to see you on your return here in the spring—meanwhile don't bother to reply to this.

Yours affectionately,
FCR.

21 January 1975

London

My dear Dixit,

Just one question for H.H.: "Is the chief work of Chitta to hold the remembrance of the Atman and keep reminding us? That's how it feels."

Yours ever,
F.C.R.

29 January 1975

Allahabad

My dear Dr. Roles,

H.H. told me that some other people from U.S.A. etc., initiated by Shri Mahesh Yogi have also written to him about their difficulties and that he would ask me to reply to them suitably as he finds time. As you know, he does not find it convenient to handle more groups from here.

Rlal Dixit.

4 February 1975

London

Dear Mr. Dixit,

Please don't bother H.H. with all the previous letters I wrote, as answers have already been given to the questions by the more subtle route and by better practice.

F.C.R.

9 March 1975

Allahabad

My dear Dr. Roles,

The absence of His Holiness from Allahabad for several months, the consequent accumulation of Ashram work for him, and then his programme at the Mela festival in the New Year combined in such a way that you and your group in London had to go without any word from him for the longest period I can recollect. I, myself, also had more work at the Mela to do this year in connection with a Brahmin camp up there for the first time, which took some six hours of my time daily from the 28 January to 26 February. All that is over now.

Our work and the dust of the Mela gave His Holiness some bronchitis and fever and a doctor had to be called. While he was still unwell I attended a talk at the Ashram on 25 February in which he said he would not give a discourse but would like to answer questions; so someone put a question about the food we eat in connection with the Gunas:

H.H. The three kinds of food relate to Sattva, Rajas and Tamas as mentioned in the Gita, Chapter XVII, verses 8, 9 and 10. A food imbued with Sattva is helpful in increasing Sattva Guna and, in fact, realisation of Param-Atman is only possible during the time when that predominates. It is not only the article of food that can be coloured with Sattva, Rajas or Tamas, but it is the quantity also. Sometimes the quantity taken can be more important than the meal itself. Even Sattva-producing food, when taken in excess quantity would produce Tamas. In Sattva there is remembrance instead of forgetfulness.

Dandi Swami. The food is not only that which we take in with our tongue. Whatever we take in with our ears, eyes, skin, etc, is food. The whole world is polluted. Without introducing the idea of Param-Atman everything is impure. The holy, mental outlook achieves the purification. The mind also eats. The characteristic of Sattva is happiness and a calm and balanced intellect. When there is happiness, there is Sattva. There is happiness when the food is pure.

Nobody can attain purity by holding on to the false. The false is dirty itself, so how can it make us clean? Unfortunately we are besieged by falsehood on all sides.

What is happiness? As long as our consciousness (Chitta) is not at rest, there is no happiness at all. When the Chitta is at rest and the Buddhi is steady, then it is happiness.

H.H. The happiness that lies between two states of unhappiness is not true happiness, since it has a beginning and an end. Real happiness being a natural property of the Atman, has no beginning and no end. When the Buddhi likes nothing and dislikes nothing then we are happy; but the pleasures which arise from transient things are not happiness.

Detaching the Buddhi from the favourable and the unfavourable—both, and applying it to the Param Atman is happiness.

Dixit's letter continues:

His Holiness has fully recovered now. I attended his discourses at the Mela as usual, but because of the demand for them he had to dwell mainly on the Indian epics day after day and, therefore there was not much for Western audiences. The following, however, are points I picked up from his talks:

1) Liberation is the ultimate goal to which a believer in Vedanta aspires. But one who believes in Bhakti and practises it already achieves Liberation before he could go ahead and complete his theoretical knowledge about Bhakti.

2) Param-Atman gives more Bhakti to a man, than a man could ever hope to give to Param-Atman. Some lines from Tulsi Das about Bhakti were quoted:

Without the Grace of Param-Atman one cannot know His greatness.

Without knowing His greatness you cannot fix your belief in Him.

Without fixing your belief you cannot develop love for Him.

Without love Bhakti would not deepen; for the Bhakti would dry up like the moisture of water.

Answer to question in F.C.R.'s Letter dated 12 February 1975

Question. We have been concentrating recently on what he has said about "Meditation as a journey from Vyashti (individual) to Samashti (Universal)." It seems now that one can look at things from either of two aspects—as atoms forming a larger whole (like trees in a forest or drops of water in a lake), or one could look at the whole aggregate as One... and that these two points of view may be combined in the idea of Vyashti and Samashti

H.H. I agree with your thoughts and consider them very good. I suppose the answers already available with you would cover all the questions you might get. By keeping your view directed from the individual consciousness (Vyashti) towards Universal Consciousness (Samashti) a channel for the flow of energy is formed. The mere remembrance of this principle gives a complete answer to all the questions that arise.

My good wishes for your health and happiness so that you may continue to provide the required guidance to your world-wide organisation as hitherto.

And Dixit ended:

Regarding your request to visit him in October next (1975) he tells me that he has already booked a special train for an all-India tour from September 21 to November 21.

9 March 1975

Allahabad

Letter & Ashram Talk

R. Notes: In the following two discourses by His Holiness at the Ashram the words Jiva or Jiv-Atman and Param-Atman occur frequently, being another way of expressing the expansion of the feeling of 'I' from the limited and subjective to the Universal and objective view. The interpreter explains:

'The Jiva is really a part of the Param-Atman as a drop is of the ocean,' but in the present restricted sense it is better to translate it just as 'man'.

Morning Meeting of 4 March

H.H. The Jiv-Atman, by itself, is as incapable of achieving anything as a fly caught in a spider's web. Innumerable worldly obstacles caused by Maya (illusion) are there to obstruct its efforts. He is free from these cobwebs of Maya only when the grace of Param-Atman frees him. Therefore, what seems secure may turn out to be most insecure, and the insecure most secure.

Once Yama, the god of death, came to Dwaraka to see Krishna. The Garuda, the lord of the birds, was also there. A little pigeon was chirruping overhead, and the Garuda suspected that Yama had come to take the pigeon away; so he at once flew the bird away as fast as he could to a cave among the inaccessible heights of the Himalayas and asked him to stay there. Then he returned to Dwarka at top speed. Seeing Garuda very out of breath, Yama asked the reason. Garuda explained that he had transported the pigeon as fast as he could to a cave in the Himalayas which Yama could not reach. Ho, Ho, Ho laughed Yama heartily and said, "Well done, my friend! It was there not here, that the pigeon was destined to die. Thank you very much for your assistance. A python sitting in that cave has already made a good meal of your pigeon." So the Garuda saw how futile had been his hasty action.

Comment by Interpreter Dixit

Regarding this story, I can recollect a parallel incident from real life. It happened in the great Mela of Allahabad of 1954 when 100 people were crushed to death in a stampede. It happened because a solid mass of people was moving down the slope towards the Mela, so tightly packed that feet moved forward automatically under pressure from behind. Then something happened in front which forced the people to retreat; but no retreat was possible. Caught between the pressure from in front and behind, many men, women and children were trampled upon and killed in a matter of minutes.

That day a member of my staff had planned to give the treat to himself and his family at the Mela. He got leave off work rose at 4 o'clock in the morning and had meals cooked for picnics at the Festival. His two children wanted to stay back and do their home work instead. The father scolded them for such lack of spirit; they went, but under compulsion. They died in the stampede while the parents survived. The grief-stricken father ran hither and thither like a mad man crying that he had driven his own children to their death.

This shows how an act done with the best possible intention can sometimes lead to entirely opposite and unexpected consequences.

Discourse Continues

H.H. Thus the ways of Param-Atman are beyond human comprehension. Many things are happening around us—some good and some bad—and we are unable to explain them. We wonder how Param-Atman, who is

good, could cause or allow bad things to happen. But ‘good’ and ‘bad’ are just comparative notions, and there cannot be anything good unless there is something bad by contrast.

These notions of ‘good’ and ‘bad’ constantly create conflicts in our minds and do not allow us any peace. The way to get over all this is to dissociate ourselves from the events viewed, and associate ourselves with the viewer of the events—the Param-Atman.

Param-Atman is the cause of everything and is everything. The world we see is nothing; it was never anything in the past and will never be anything in the future. Param-Atman is, and is everything; he is the friend as well as the enemy; he is the saint and the householder; he is the beast and the man; he is the sorrow, the attachment and everything else.

Such things worry us as they do in a dream; yet nothing of the dream remains when we wake up. What else could all this be except the most wonderful show?

Once Vidyasagar (a well known author and reformer) was watching a theatrical performance in Calcutta, which showed in a very realistic manner the terrible atrocities directed by the rulers on their subjects. The show was so realistic that the reformer stood up and hurled a shoe at the stage. This created confusion in the hall. The organiser appeared on the stage and said: “This shoe is the greatest possible tribute to our skill.”

If a man-made show could be so effective, what can we say to a show staged by Param-Atman? But even while causing all this, Param Atman *does* nothing at all. Understanding this sheds all the burden from the mind, just as waking up removes all the tensions of a fearsome dream. Actually for pacifying a troubled mind nothing could be more refreshing than to regard everything as part of a show staged by Param-Atman. Weep if you must, and laugh if you can, but that underlying thought should be there.

The past is never exactly the same again, Stop worrying about it; keep cheerful, for cheerfulness is your real shape. The clothes you are wearing must wear out; the smoothness of your skin must go; wrinkles must appear on your face; your body must lapse into the coils of Time. Take all that in your stride, and play the part assigned to you.

10 March 1975

Second Discourse at the Ashram

The Param-Atman and the Jiva

H.H. While Param Atman is never in doubt, the Jiva always lives in doubts. Owing to this he is always wanting miracles to happen in order to establish his faith. But even if a miracle does happen and his faith established once, that faith is shaken again and again by subsequent doubts and he wants fresh and repeated miracles to re-establish it. He fails to realise that he is constantly living in the midst of the most wonderful miracle—the world.

So much so, that even his own 6ft. body is such a miracle that science can only wonder at it—without understanding (or being able to make) a single particle of it. The total market value of all the material in it (carbon, calcium, etc.) is hardly 4 rupees, and yet what miracles are built out of it!

Again, it is in the very nature of the Jiva to be undergoing some change every moment. These changes continually lead him to a state of indecision and forgetfulness so that he is never sure of himself. Thus he is unhappy. By contrast, one who has risen above his Jivatva (individualism) is always sure of himself, never loses sight of his

goal, and never changes it. We also should try to rise above our Jivatva and be in constant touch with the Param-Atman. Then we shall be happy, because unhappiness cannot stay with the Param-Atman. In fact, the thought of Param-Atman alone can dispel unhappiness immediately. For happiness therefore, the shedding of the separate sense of 'I'—(Jivatva)—is essential.

By nature, the Jiva is a worshipper of magnificence. He is apt, therefore, to be led away by worldly glamour which he can see with his eyes. But the magnificence of Divine wealth (see the opening verses of Chapter XVI of the Gita) is not visible to the eye, though it is those that really matter.

Param-Atman can be pleased, but the Jiva can never be pleased for long. Again, the present, past and future exist only for us, and do not exist for Param-Atman, which lives in the 'present' only.

What we call 'good' and what we call 'evil'—both exist in the world as necessary antidotes to each other. At times the 'good' becomes proud of itself and therefore ceases to be 'good'; then the 'evil' arises to destroy it. Similarly, when the 'evil' outstrips its functions, it is destroyed by the 'good'. We see examples of this in history (and especially in times like ours when everything is in the melting-pot).

17 March 1975

London

My dear Dixit,

If you get a chance to see H.H., please do not put anything from my previous letters, which you can burn! They were just stages in getting out of my personal limited point of view. Instead I would like you to deliver the following:

“With all my heart I thank you for your lovely message given at a time when you have been so occupied. For the Allans and myself and many others a single sentence from the Realized Man is worth all the books and thoughts and words that other people use. Just as a single hour in his presence, whether on the subtle or on the physical level is worth more than all the other contacts. Since you will not be able to see us in October, we must apply for some other time, but meanwhile we wish you and your Tradition every happiness and success from your all India tour.”

If you had time to translate and put the following to him I would greatly appreciate an answer—just 'yes' or 'no':

In pursuing my attempts to experience the Samashti and the Vyashti, I came across the following statement: “The student of Vedanta comes to a point where he realizes that he has become identified with the illusion of a personal creator of the Universe. He realizes that he has felt himself at one with the Supreme Lord, partaking of some small part of his omniscience and omnipotence. This, however, is a dangerous phase; for if he is to go on to Brahman (the 'Absolute'), the goal, he must realize that this personification is only a subtle form of self-delusion. The student must conquer it, press beyond it, so that the impersonal ideal of Pure Being (Sat) Consciousness (Chit) and Bliss (Ananda) may break upon him as the trans-personal essence of his actual Self.”

This seems to agree with H.H.'s teachings, as he has given them to me, but I would like his confirmation. It seems that much of our troubles arise from creating 'God' in one's own image especially at emotional moments.

F.C.R.

2 May 1975

Allahabad

Dear Dr. Roles,

H.H. returned from one of his tours and I was able to see him with your message about your visit. He said that now he has postponed his all-India tour slightly for the post-monsoon season, in order to get better weather. In the revised programme the dates to suit him for receiving you would be from 21 September to 5 October. i.e. before he goes out. He left for Jyotirmath yesterday and would be back here early in July.

All your letters to me are so full of love and relate to a subject which is dear to both of us. Therefore they always delight me and I wait for them. I have very little correspondence otherwise. You have asked me whether others from your group also write to me. Yes, but very rarely. Perhaps it is because of the decision to consult you first. Mr. Rabeneck has written to me on a few occasions and his letters have related to the study of Sanskrit and some passages from the Upanishads. There has been no letter from Mr. Howitt or Dr. Connell for a long time.

You have also asked for the actual wording of your question about Samashti and Vyashti which H.H. answered last time. They are as follows:

Letter dated 13 February 1975

“We are especially filled with so much that he has said about Meditation as a journey from Vyashti to Samashti. It seems now that one would look at things from either of two aspects—either as atoms forming a larger whole (like trees in a forest or the drops of water in a lake) or one could look at the whole aggregate ... and that these two points of view may be contained in the idea of Vyashti and Samashti.”

Letter dated 17 March 1975

In pursuing my attempts to experience the Samashti and the Vyashti, I came across the following statements:

“The student of Vedanta comes to a point where he realizes that he has become identified with the illusion of a personal creator of the Universe. He realises that he has felt himself at one with the Supreme Lord, partaking of some small part of his omniscience and omnipotence. This, however, is a dangerous phase; for if he is to go to Brahman (‘the Absolute’) the goal, he must realize that this personification is only a subtle form of self-delusion. The student must conquer it, press beyond it, so that the impersonal ideal of Pure Being (Sat) Consciousness (Chit) and Bliss (Ananda) may break upon him as the trans-personal essence of his actual Self.”

In your letters, sometimes, you have given me some most interesting examples about the experiences of the people in England in meditation. I would like to have more such stories. And I hope you would not stop writing while H.H. is away. I am enclosing translations of two recent talks of H.H. in lieu of my views.

May this happy relationship between H.H and all of us continue.

Yours ever,

Rlal Dixit.

4 July 1975

London

My dear Dixit,

We leave London on Thursday 18th September and arrive Delhi Friday the 19th at 05.25; then fly from Delhi to Varanasi the same day arriving at 10.20 where Jaiswal will meet us. We will then take the train to Allahabad arriving the next morning.

We shall stay in Allahabad until Friday 3rd October and Jaiswal is to arrange our accommodation.

Would you, if you see H.H., please reiterate that we are coming, certainly with some questions from leaders of groups in other countries, but for ourselves just to improve our own meditation in his presence and offer him heartfelt thanks for all his kindness to so many people through us. Several times recently I have realised that I only get the good impulse, and make any progress to further steps on the ladder, when I read his words and think of him together with the Param-Atman.

Yours affectionately,

F.C.R.

12 September 1975

London

My dear Dixit,

I have just been talking to young Martin Robinson who with his wife Christina managed to have a private talk for a quarter of an hour with the Shankaracharya at the Ashram in Benares. The letter of introduction which you wrote had reached H.H. in time, so he knew about them and their approach. They found it a wonderful experience; perhaps I can tell you something of what he had to say when I see you. If you do happen to visit Alopi Bagh, the message I would like conveyed if possible to H.H. is that, "I have followed his instructions and studied closely his answers to Mr. & Mrs. Howitt and have some further questions to ask about what he said to them. However, as Shri Jaiswal does not approve of the Howitts or of Maurice Pickering since they have left his master MacLaren's school, I am deferring any mention of them until after Jaiswal has left us on Sunday, 28th September, and hoping to have an opportunity to put them through you as translator."

Yours ever,

F.C.R.

शान्ति

