

**A
RECORD
OF
AUDIENCES
&
CORRESPONDENCE**

**A
RECORD OF AUDIENCES & CORRESPONDENCE
WITH
HIS HOLINESS
SHANTANANDA SARASWATI
SHANKARACHARYA
OF
JYOTISH PEETH
1960 – 1993**

2016 digital edition of
A Record of Audiences & Correspondence

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Notes

This document is the ‘urtext’, the original source material from which the current version of *The Record* used by the Study Society and others has been edited. It is the earliest existing text, to which later versions may be compared.

Audiences

1960 – 1982

These pages are taken from Dr. Roles’ own type-written and hand-annotated draft of *The Record* which he used until his death in 1982. There are many inconsistencies in format and punctuation, and, in the early years, repetition and different versions of the same material. The transliteration and spelling of Indian words is often erratic.

The most obvious typographical errors have been corrected and Dr. Roles’ handwritten annotations have been incorporated, but otherwise the text is as he left it, except that the initials of the questioners are now consistent throughout.

Some typographical errors inevitably remain and the editors will be grateful for advice of these.

1985 – 1993

These Audiences have been printed from Mr. Jaiswal’s original handwritten transcripts, and show differences in format and punctuation to the current Study Society version, which has been further edited.

Correspondence

The file of correspondence (not a complete record) which Dr. Roles made available to the Society ends in 1978. Although there exists further correspondence from 1978 – 1982, this is not currently available.

Chronology

Audiences and correspondence are printed in chronological order. In Dr. Roles’ draft the conversations with Dandi Swami in 1972 form an appendix, but in this printing they have been inserted as they took place.

The Text

Formats are generally, but not always, as follows:

Questions are in italic and answers in plain text. Substantial notes or comments by the questioner (or by Dr. Roles at a later date) are inserted in indented smaller plain text. Short notes or comments within the answer are in italic text between square brackets.

Friday 20 SeptemberEighth Meeting:

Mrs. A. With subtle body's different time-scale, does it cover many lives of the physical body? If so, does a right action in this life redeem the faults in past lives?

H.H. In this creation there is a cycle of lives which repeats itself ~~8,400,000~~ 8,400,000 times. Atman is supposed to move through these lives and the human form is achieved at a crossroads, for only in this form may the journey be reshaped for ^{better} good or worse. ^{Man takes his place at the mid-point of} ~~The man falls in the middle of~~ creation. On higher level are the Gods, ^{and angels,} and on lower level are the animals, etc. The lower beings and also the higher beings don't have the power to discriminate and act freely according to their will. Both these levels either enjoy or suffer ^{according} due to their actions during human form. After completing the major reward or punishments they both come back to human form. The Gods descend to human form with more Sattva, men who are re-born as human beings have more Rajas, and animals etc. who come up to human form usually have much Tamas. By the time one comes back to human form one has gathered essential effects from different lives, but with the new element of discrimination ^(Buddhi) each one is provided with all possibilities leading up to Liberation. The essential nature of Sanskar makes up our attitude. With the power of discrimination ^{is} also made available the True Knowledge to discriminate from the untrue. It is only because of such facilities provided to human form that man is made responsible for his actions. ~~The~~ discrimination is the work of the subtle body and this body works on a different scale of time and space and only due to this is it possible to

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Dr Francis Roles

The Fourth Way method of psychological self-development is often mistakenly regarded as having been invented by the teacher and mystic, George Gurdjieff. It was first brought to the notice of the West in 1921 by Gurdjieff's foremost pupil, the Russian philosopher and author, P. D. Ouspensky. The two men parted company in 1924 and subsequently went on to develop their own individual and independent lines of teaching.

Francis Roles was educated at Rugby School and Trinity College, Cambridge. He studied medicine at St Bartholomew's Hospital and went on to serve as a consultant paediatrician at several other London hospitals. In the early 1930s, a colleague, the surgeon and writer Kenneth Walker, introduced him to P. D. Ouspensky and he soon became a member of the philosopher's inner circle and also his personal physician.

Following Ouspensky's death in 1947 he became the leader of the cadre of Ouspensky's pupils in England who upheld their teacher's long-held determination to fully separate his own teaching from Gurdjieff's influence. He established his own school of the Fourth Way in London during the 1950s with the primary aim of finding and re-establishing, according to Ouspensky's determination, a new, living connection with the 'inner circle' – the original source of the 'fragments of an unknown teaching' that were the basis of Ouspensky's work.

In 1960 he met Maharishi Mahesh Yogi and quickly realised that the Maharishi's new form of transcendental meditation was the answer to Ouspensky's requirement for a simple, natural method of 'Self-remembering'. Soon after, at a training camp in the Himalayas, he was introduced to the Shankaracharya of North India, Maharaj Shantananda Saraswati, in whose person he at last recognised all the criteria Ouspensky had described that would mark out a fully realised man of the inner circle.

For the next twenty years Francis Roles maintained this inspiring relationship and went on to develop a unique, practical synthesis of both eastern and western approaches to self-development – always confirming and relating the knowledge and methods he taught to the framework and ongoing discoveries of modern science and medicine.

Although he and his Fourth Way school never sought any public recognition his work reached out to and sustained the spiritual lives of thousands of people around the world. He died in 1982.

