

Mr Robin Armstrong, a learned Canadian Astrologer in Toronto, and President, RASA School of Astrology[www.hariomhariom.com and www.thewakingdream.net] after hearing Dr Sankara in Toronto(Sept 19th, 2012), sent him the foll mail, and Sankara replied Mr Robin Armstrong's questions in crimson letters. He firstly wrote to Mr Lakshmi Kumar, a Software Architect, as the latter had organized Sankara's talk on Sept 19th, 2012.

Hi Laxmi,

A review is below. I am planning to be in Toronto on Saturday, Sept. 29, afternoon to evening. Is there a time when I could pick up Dr. Sankara's book from you? I have a car, and could get to wherever is convenient for you. If it is the afternoon, we could have some time to talk.

Hari Om

Robin

Dr. Sankara's lecture was surprisingly delightful and inspiring. His presentation was excellent. His use of slides was well managed. He used 13 slides and took the time to add much significance to each, weaving a perceptive picture of life. His depth and insight developed steadily, providing an excellent time plan for astrologers and anyone to follow. His elaboration of desire for life and the amount of time that a life has was most useful and should be made available to astrologers at large. While being a Vedic astrologer, his presentation was valid regardless of which system of astrology one followed. His lecture was alive, profound and even challenging to one's spiritual perspective in a affirmative way. He maintained a positive and magnetic rapport with everyone in attendance. It was a two hour talk, but if it had gone to four hours, no one would have left the room. Dr. Sankara has a message that is healing and relevant. Most astrologers, especially western one's would benefit from exposure to Dr. Sankara and his message,

Robin Armstrong, President of the RASA School of Astrology

Later, Mr Robin Armstrong raised further pertinent questions, because he seems to be a true mumukshu, who has thoroughly understood what Moksha is all about.

Hi Laxmi,

It was nice to meet you tonight. Your efforts have blossomed into a wonderful evening. Would you please pass this email on to Dr. Sankara Bhagavadpada
Thank-you! Hari Om.

Dear Dr, Sankara,

Thank-you for an excellent and God inspired talk tonight. It was very perceptive and stimulating.

This material would make an excellent book "Coming to God through Astrology". Just with the concepts you presented, almost verbatim, without much reference to Vedic Astrology. Why aim for one world when you can get 2 or 3, or....?

It is very generous and warm hearted of you to say these things, I am trying to do what I can.

The material could also be put as a powerpoint presentation with the slides accompanied by the talk.

This could be then converted to a video and put on youtube if so desired and it would attract many followers who would want more.

I'll see how this can be done, taking the help of my webmasters in India, and Lakshmi Kumar's help as well. My knowledge of the Internet is not good enough for me to be able to do this all by myself. I understand that if this is done, a lot of seekers will benefit.

I do have a question to ask you about your meditation techniques. Perhaps I did not understand correctly, forgive me if this is so. But your description has not settled peacefully with me.

I am sorry, I have disturbed your peace, however my intention has always been only to be helpful.

I'll clarify my position below.

You described meditating and listening to these special tapes as the way to reach the very thin line between the waking dream and the sleeping dream. That it was the music with the sound of Om in the background that would do this.

We must remember that the teaching are the central thing, and as the "internalization" of the teaching is the challenge in front of us, we must explore all sorts of avenues, and methods, to facilitate the calming of consciousness. The Monroe Tapes will therefore be used in the context of self-realization, and for facilitating the same. Originally though, Robert Monroe used these Tapes for, facilitating, "Out of the body experiences", and more generally for the "expansion of consciousness".

Why would you settle for the thin line between the waking and the sleeping dreams as the result for your mediation?

This is really a good question, because Yogis and others know that here is the "imperceptible" "doorway" to Siva, the Transcendental, so one has to approach that doorway and try to slip into it or spontaneously enter into it, as one becomes poised there.

If there is a waking dream, and a sleeping dream, then there is also the One who dreams! Surely the One who dreams is much greater than the dreams dreamt, whether waking, sleeping, or both.

Shakti weaves the dream, and Siva watches it, but as Siva is embodied in the body, Siva suffers the illusion that, he is the body, so the dreamer imagines himself to be so and so, whereas in actuality, it is the Timeless Siva, watching the dance of Shakti[the dream].

In the Kali Yuga Chanting the name of God is the most direct way to counter the mind and reach enlightenment. By repeating a name of God, God is there. The more times one repeats the name of God, the more God is there, if there can be a more or less God.

Chanting the name of God, sets up a connection to God, so this is also a way, but one must know, what the journey is all about. But when one is chanting, mindlessly and without devotion, the chanting has no power.

Chanting is a dynamic process where one is creating one's own sound and offering it as a sacrifice to God. One creates God's vibration out of one's own silence, and one hears it also. The experience becomes one's own. This is an accumulative experience.

Chanting may be a preparation, for the final understanding that I am speaking of. Let us also remember, God is the Self, externalized. I am not pointing out a path to connect to God, but rather to know that God is within[Christ said, "The Kingdom of God is within you"].

Listening to an audio tape of someone else chanting and playing music is a very different dynamic. It causes me to wonder if this is satvic as intended or perhaps a little tamasic? This is proven to be Sattvic, I know of Robert Monroe's work from 1990.

The question is, which is most competent to control the mind and direct it inward? Most likely both ways are adequate. Forgive me for asking this question. Please understand that I respect your approach and efforts in any case and I will support you where I can.

All questions are welcome, as this is the only way we can know ourselves.

The objects of the senses like music, are very seductive to the function of the senses and the mind tends to become fascinated and absorbed. This fascination when increased to its ultimate, takes the listener to the realms of sensory overload, where one appears to get lost or blissed out.

Please do not forget that the teaching is introduced prior to the tapes, so that the purpose of the tapes-music is understood. After all, if you think, this will not be a correct method, then, you can just work with the teaching per se, and try and realize the teachings[this is the traditional method].

It seems as if one is going beyond everything and this experience must be God! This process took great root with the drug experimenting hippies of the 1960's. One is inclined to think or feel that God is so incredibly out there, and one can induce it at will.

In my path, I negate experiences, including mystical experiences[which come and go, which may be blissful], because all experiences belong to the realm of Shakti.

This cannot be denied, however, there is a different voice of God before one even begins to think, at the source of thought, simple and innocent, transcendent to manifestation. At the source of sensation! At the source of thought!

Isn't it amazing that God can be found at the limits of the objects of sensation and also in the point of silence before even thinking about sensation?

Yes, this is where we are headed, through the teaching of course, and if this is hard, then by taking the help of the tapes.

Without your stimulating lecture tonight these thoughts and contemplations would not have arisen. I am deeply grateful.

Thank you Sir, I'll certainly look at your work, when I have the time, and appreciate that you are so deep already on the path.

I am grateful for your interest in this esoteric subject.

Sankara Bhagavadpada

Yours faithfully,

Hari Om

Robin Armstrong

Mudit Saxena, a Management Consultant in the corporate world, who consulted Sankara from Dubai in 2012. (After listening to his debate with the Atheist Mr Dan Barker):

Guruji

Thank you so much for making time to respond to me despite your busy schedule. .

Many thanks for the u tube video also . I must say I was amazed at the level of patience and restraint you showed with Dan barker (more than what you show with us) . The only time you told him he was speaking through his hat was when he made that comment on death like experiences. As I heard you it reminded me of everything that you have always written to me . Very consistent and I must say its a real introduction to indian spirituality.

The best part was that analogy of the river on how most of us are on one side and need to battle our desires to get to the other side which is a PARADIGM shift .So well explained .

Well my quest will always remain to get to the other side .

I must say I was impressed with the moderator also who shared how little we really knew given that the earth was such a small part of this galaxy.

Whilst we live on this planet and have families we have responsibilities like providing for them in terms of education and a future . I do hope I can fulfill my basic responsibilities and devote a majority of my time to this spiritual quest later.

I have not really "rested my oars " . Since there are no birds to feed here I have had to do the alternative parihas of donating to a leper home for rahu and I continue to donate to Help age.

I am sure the "source" has a plan for me and things will be fine . This too shall pass with your blessings.

Regards

Mudit

Dear Sri Sankara Bhagavdpada:

Pranam. I have just completed reading your great work on Sri Ramana Mahrshi's Moksha. I have found it to be such a wonderful narration that it has touched a cord somewhere deep within me. It has given me a new angle to perceiving and understanding the teachings of Sri Ramana Maharshi and the writings of Sri J. Krishnamurti. What is more, it has given me a taste of Hindu astrology and its scientific ramifications and its tools of prediction, an area in to which I have not been initiated. My respect for the system has grown now immensely. I shall now refer the book to my friends. I shall now try to read some good books on the lives and teachings of the other two Masters whom you have referred to in your book – Sri Sri Bhagavan and Sri Nisargadatta Maharaj. Divine Providence willing, I would also look forward to another opportunity of interacting with you.

Thanks again and with Best Regards,

Sincerely Yours,

P.SUBRAMANIYAM

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Dear Sankara Bhagavadpada:

Our Vedic Editor has read your book and liked it very much, but she feels that it is too advanced for our audience of beginners in the art of Vedic astrology. She recommends that you consider the Council of Vedic Astrology, which is now incorporating book reviews in their Journal. Your chances of getting the book reviewed there would be much better. The address of their main office is below.

Council of Vedic Astrology

854 Brock Avenue

New Bedford, MA 02744

U.S.A.

We wish you the best of luck in the future. Yours truly,

Jan de Prosse

I'm presently reading your book. I find it fascinating. I must confess that many parts of it quite escape my comprehension, but these very parts are opening windows to realms, that are beginning to occupy a lot of my thoughts. After I finish reading it, I would like to ask you a couple of questions regarding certain parts of your book, which I would like to understand better. I'm sure you'll be able to help me. I'm counting on it. :)

Engrossed and enjoying a rare delight of a book,

Aparna Sarvamangala.

Dear Shankarji,

I finished reading your book yesterday. It was excellent and I feel the better for it. It has whetted my curiosity to seek answers to many questions. It has thrown light on so many interesting areas that fascinate me and had me spell bound while reading your book. Although, the astrological details were beyond my understanding, the principles and teachings, that the book was rich in, worked on me like a medicine.

I have however many unanswered questions. I've tried racking my brains with it, but I really need some help in coming close to the answers. Let me try listing out my doubts and questions. In parts, they are badly phrased because I really don't know the right word for what I mean to say. I hope you can, nonetheless, make out what I mean.

Mail from : Ms. Aparna Sarvamangala, Elec. & Telecom Engineer, Germany.

Dear Shankar,

This is to say Thank You for the copy of Sri Ramana Mahrshi's Moksha. I read it with a lot of interest, and set down below the train of my thoughts as I reflected on what the book has to say.

There is clearly a basic unity in all existence, of the cosmos and of the individuals inhabiting it. A day in the life of the cosmos is the same as a day in the life of an individual. They share the same resources of time, space and energy. Our ancients go a step further and

say that both also share the same process of creation and destruction, though in different time frames.

If there is a supreme power that regulates the cosmos, it seems hardly likely that the individual who is a part of it, is exempt from the control or influence of that power.

It seems also likely, that the supreme power operates on the individual not only from outside of him, but also from within him. The latter process may be by conferring on him a spark, for the duration of his lifetime, of consciousness, intelligence and energy (spirit ?) to lead him through the limitations and conflicts imposed upon him by the faculties of his physical frame.

The ancients have clearly designed the four stage framework of Dharma, Artha, Kama and Moksha, to guide him through his lifetime, and evolve into the last stage of an existence where he is in total harmony with the rest of the cosmos – the state that one may call Moksha or Jivanmukti.

Running through those four stages was the common thread, initiated by Dharma, and expanding through awareness and grace, to its fullness at the stage of Moksha. The pace of that progression is set by the effort of the individual, to emphasize the fact that grace does not come by itself, but has to be earned by his effort.

Awareness of the supreme power is helped by the insights of Jyotisha provided by the ancients, by spelling out a framework of knowledge and action, where the individual sees himself in relation to the cosmos. Planets and stars become visible symbols of the dispensations of the supreme power. The ancients rested this knowledge on a phenomenal range of observation of the planets and stars in relation to human events, to arrive at findings, at the very least, in terms of associated occurrence, but which inevitably became established, at least in the popular mind, in terms of cause and effect.

Jyotisha thus developed into an inseparable nexus of the twin disciplines of Astronomy and Astrology, to provide one more aid to help the individual to cope with events he could not understand, while at the same time, giving him the strengths that come from submission to the supreme power. Clearly a prediction helped one to be prepared for an event, perhaps with a worship-based remedial ritual, and while its aversion established the value of the prediction or remedy, its occurrence confirmed the truth of the prediction. Surely a win-win approach from the standpoint of psychology.

In conclusion, the book is an excellent presentation of our ancient life disciplines in their true spiritual context and should be of much value to persuade our English-educated elites, that all the knowledge that the modern world provides them still fall short of the vistas that our ancient wisdom provides on life's fundamentals.

With best wishes,

Affectionately,

Uncle NK

Sri N Krishnaswamy IPS[Retd]

Founder of Vidya Vrikshaha

www.vidyavrikshah.org, a website devoted to :
the study, analysis, translation, conservation of India's ancient Sanskrit works.
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