

# INDIA IN THE WEST

*by*

P. RAJAGOPALACHARI



*Published by*

**SHRI RAM CHANDRA MISSION**

(Shahjahanpur, U. P. 242001, India)

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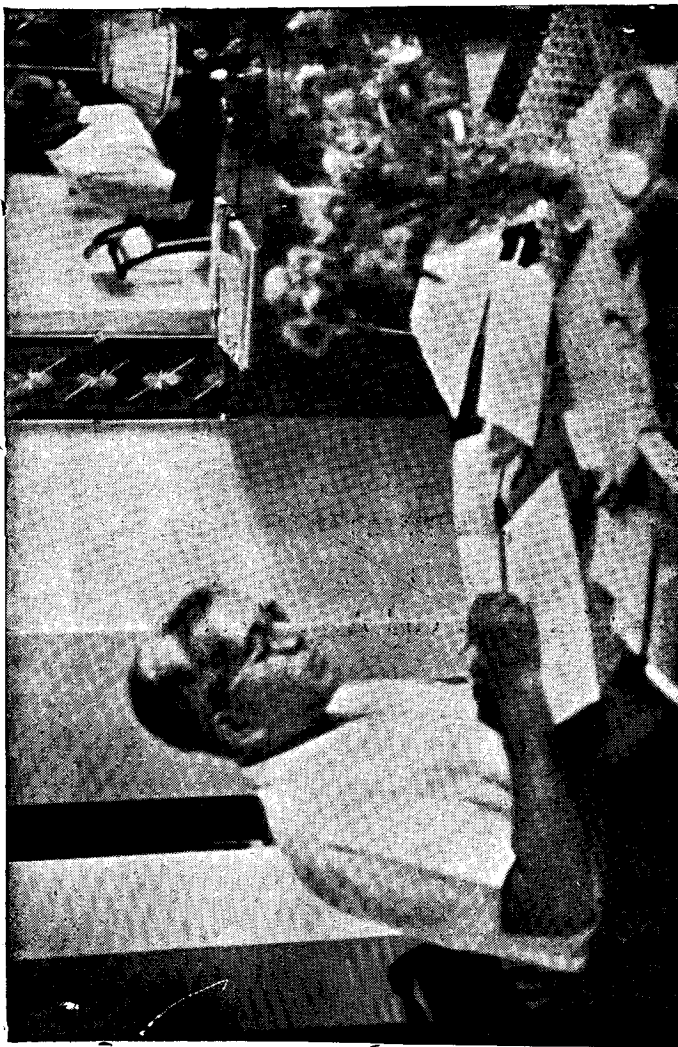
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*P. Rajagopalachari—General Secretary*

## PREFACE

In this slender volume I have attempted to record all that occurred on the momentous spiritual tour of my Master, Shri Ram Chandraji, his first ever visit to countries outside the land of his own descent. Even though I had made jottings of all that I thought was important, much background data had to be culled, necessarily, from a memory poor at best. Even if my memory had been of the best the result would not necessarily have been better, because the instruments of human perception, even when they function well, record nothing but the superfluties and trivia of existence - and this is all that has been achieved here.

Spiritual action takes place in a region not open to the senses, and acts according to laws not of the physical or mental planes. Further the action can be experienced (not perceived or understood with normal logic) only by the experiencer and so a mere observer is very much out of the picture - and a very observant one can, at the most, record the visible or perceivable manifestations of such action, not the activity itself. It is the Master alone who has the all-embracing vision of seeing everything but, unfortunately, he did not do the recording of events on paper, for the simple

reason that His activity, and thought and words too, are all recorded in Cosmic terminology as *Richas* which, unlike paper and ink, prevail for all time, to be read by spiritually gifted persons at appropriate times when such reference to Master's work becomes necessary. Master has oft stated that Nature is an open book for one who can read the secrets inscribed on her pages but we, mere mortals, have to perforce satisfy ourselves with the inane and imperfect recordings of fellow mortals attempting to record the Saga of a spiritual history which they but imperfectly understand, and can, even the highest developed among them, but weakly participate in. Such an attempt to record events of Divine significance is this one.

By the very nature of things certain forces act in certain ways, and the gap between action and reaction, or result, varies according to the nature of the force or power used. At the physical level the gap is very small; at the mental it is greater; and at the spiritual, it is perhaps the greatest. Physical power acts on the outside of things, the Spiritual on the inside. The outside *we* can act upon, the inside a Master alone has the power and knowledge to *work* upon.

We all think that we know the *inside* of things - we talk of knowing things *inside out*, of having *inside information* and so on, but if we think over it, we will realise that all that we

see of objects is the *outside* only. Even when we are inside a room all that we see is but the outside of the inside, if I may so term it. *The real inside ever escapes us!* And this is precisely the region of Master's Spiritual work - the *inside* of the human system! It is not surprising that both this region and the work done there escapes our observation, however trained and acute it may be.

Nevertheless the work of my Master had to be recorded and I offer this work as a small candle to the splendour and magnificence of His Sun.

Madras }  
21-11-1972 }

P. RAJAGOPALACHARI

## PROLOGUE

This book deals with the first overseas tour undertaken by the President, His Holiness Shri Ram Chandraji Maharaj and the events during that tour. It was not only Master's first journey outside his own country, but also the first official visit to be made by any one connected with the Mission. True, there had been two or three visits earlier by Preceptors of the Mission who had travelled abroad for purposes other than the work of the Mission, one by me in 1967 and a second one by Shri C. A. Rajagopalachari; but Master's tour was, as noted earlier, the first tour undertaken officially, and specifically, for developing the activities of the Mission outside India.

The first disciple of Master in Europe is Mr. Robert Koch, who came into contact with the Master about eight years ago by correspondence and who, after my visit to Europe in September 1967, was granted permission by the Master to train people in spirituality. This provided the nucleus for Mission activity in Europe to be built around. Later several persons became deeply and intimately associated with the Master and his work, notably Mr. Andre Poray of France and Mrs. Vera Davies and her husband, Mr. Elidir Davies of London. But as yet no formal training

centres of the Mission had been established in Europe - and this significant development followed as a result of Mr. C. A. Rajagopalachari's holiday in Europe at the end of 1969 when, as a result of his efforts, centres of the Mission were established first in Rome in Italy and subsequently in Greve Strand in Denmark.

When Dr. A. Lakshminarasimhan, a Preceptor of the Mission, went to stay in Denmark late in 1969, this happy circumstance helped in developing and strengthening the Danish centre. Subsequently a visit by Mr. B. Rajagopal, a young Preceptor of the Mission, to Egypt enabled him to activate a small group in Cairo. Subsequent visits by me to Europe and England in September 1971, and by Shri K. C. Narayana, at the same time to the United States of America, helped to strengthen Mission work in Europe, and for the latter to break new ground in the U. S. A. At this stage the Mission had Preceptors in Germany, France, England Italy, Denmark and Egypt. Several visits by overseas abhyasis to India strengthened the bond between them and the Master and, in this sense, the dawn of 1972 saw circumstances already created, and a field well prepared, for Master to personally undertake his own epic journey to the West.

After my visit to Europe in 1967 I had been urging the Master to undertake a tour of Western

countries since I believed that, for people in Europe and U.K., seeing him would be a more valuable and rewarding experience than hearing any number of Preceptors talking about him and his work. Master repeatedly refused, saying "I will not go to the West. It is not necessary. Shri Ramakrishna Paramahansa never travelled outside India. He sent Swami Vivekananda. You are all there for this work. I am preparing you and some others. This will be your work." But we kept pegging away, and at one stage he agreed to depute Dr. K. C. Varadachari, but this was prevented by the sudden demise of this great Preceptor of the Mission.

How was the Master finally persuaded to undertake this tour? As all great ventures have, this one also had a very small and almost unnoticed beginning. Early in 1971 Mrs. Vera Davies and her husband Elidir had come to India, and Master had come to Madras to see them and spend a few days with them. Master was staying with his son Umesh at Besant Nagar. One day we all were with Master in the morning. There was a lull in the usual lively conversation and Master was sitting absorbed in himself, with a far-away look in his eyes. Vera called me and said "Oh Chari! Why don't you ask Master to dine with us at the Connemara tonight? I would be so delighted if he would come. It would be such a wonderful change for him and for us too." I told her that

Master rarely ate out in hotels but nevertheless asked her to go ahead and invite him. She was feeling shy and nervous of asking him direct, so on her behalf I asked Master if he would accept her invitation. Surprisingly Master agreed immediately.

That evening at the Connemara, Vera had organised a grand dinner for the Master and there were about a dozen of us at the table. Towards the end of a very good dinner Vera suddenly said, "Master! why don't you come to England? We will all be so very very happy if you would come." Master smiled and said "Well, if you will invite me I shall come." Vera said "Oh please do come. You must come." And Master agreed to a visit to England. When Vera asked him when the visit would actually take place, he did not then fix a time, not even the year. This was how Master agreed to go abroad, and if anyone is responsible for Master's overseas visit, it is Vera Davies who must be given all credit for her persuasive charm.

Around April 1971, the idea of a visit abroad actually seems to have crystallised in Master's mind. When I met him during the middle of the year he told me he had made up his mind to go, and added that most probably I would have to accompany him. Later, around August 1971, when I went to meet him at Shahjahanpur prior to my going abroad, he told me his

intention was now firm, and that I would have to go with him. He instructed me to make the necessary plans for his tour, and also for my own absence from India over a prolonged period. During my short stay with him Master agreed to leave India some time towards the end of March or early April 1972 and we planned on a duration of not more than 10 weeks. Even when I went to Shahjahanpur for Basant Panchami in January 1972, the plan was still only to visit Egypt, Europe and U. K. and a tentative departure date was set for mid April. Subsequently Master decided to add U.S.A. also to his tour programme, and when his final tour programme was drawn up, the duration of stay abroad became enlarged to 3 months.

For a tour of this nature much preparatory work had to be done, and the loving co-operation and generous assistance of our Preceptors abroad made it possible to complete all formalities and arrangements in a remarkably short period of less than three months. This was how Master's tour came about.

Now, coming to the title of this book, a small story is attached to it too. When we left India there was not even the vaguest of ideas of writing a book of this sort, but as Master's tour progressed and events unfolded, a dim idea emerged that something was happening, of great spiritual significance and of definite human interest at least to those associated with the

Master and his work, which it would be worthwhile, and necessary, to record. Even then there was no idea of a publication of this nature. This idea crystallised much later when more than half the tour had been completed. Fortunately I had been making notes to enable me to formally report to the Working Committee on our return. Without these notes this book could not have come into existence.

When the idea of preparing a publication took concrete shape, I asked Master for permission and he instantly agreed. Then came the real problem of finding a title for the book. Suddenly one day in Germany, towards the end of June, I recalled a conversation Master had had in France almost at the commencement of the tour. A French gentleman asked Master "When there are so many Indians in India, why do you not concentrate on working in India? What made you come to Europe?" Master answered "I do not feel I belong to India alone. I feel I belong to the whole world, and what I have I want to share with fellow humans all over the world." Then he added "A Danish lady, Mrs. Birthe Haugaard, came to India last year. She is a Preceptor of this Mission, and when she was with me in Shahjahanpur the Rotary Club there asked her to give a lecture to its members. She agreed. After the lecture she was asked why she had come to India. She answered 'I have come to seek India in India.'



Master smiled and said: "Now I tell you I have come to bring India to Europe." From a recollection of this conversation the idea came that the title "India in the West" would be the most appropriate. Master approved of it and so that is how it now comes into your hands under this title.

## I. DEPARTURE

Master left his home at Shahjahanpur on Sunday the 16th April, 1972, and after a comfortable journey by train arrived in Delhi the same evening. He stayed with Shri S. Sethurathnam, one of our preceptors of the Delhi centre, at his residence in Jor Bagh. From the next morning Master started getting all the travel formalities completed such as obtaining visas with the devoted assistance of Dr. Harnam Singh.

I left Madras on Tuesday the 18th April by the Indian Airlines evening flight, arrived at Delhi, and proceeded straight to Sethurathnam's house to join Master. Kumari Kasturi Chaturvedi and Miss Shashi Tandon were with Master, having arrived earlier to assist him with his packing.

On Wednesday morning Dr. Harnam Singh came to see about Master's requirements. All visas etc had already been obtained, the only thing left being to obtain foreign exchange. We left at 10 a.m. went to the State Bank of India and in 2 hours managed to get U.S. \$ 100/- to which Master is entitled. Master went back home. I went with Sethu to see about Air India reservations for Delhi/Bombay and Bombay/Cairo sectors for tomorrow and found they, Air

India, had not even received Madras Air India request for these reservations. Anyway by running up and down between Indian Airlines and Air India I got everything done by 3 p.m. bought a pair of shoes for myself and came back to Jor Bagh.

Several preceptors and abhyasis from North Indian centres had gathered at Delhi to bid farewell to Master. Among them were preceptors Shri M. L. Chaturvedi from Allahabad, Shri R. L. Mimani from Calcutta and Shri S. K. Rajagopalan. In the afternoon, Shri M. S. Sundara gave a tea party to Master and some of his associates at his residence in Sundar Nagar. After tea there was a short group meditation. At 8 p.m. the same evening there was a large gathering at the residence of Shri Rajeshwar Prasād Mathur, and short talks in English and Hindi on "Sahaj Marg" were given to the assembled abhyasis by Shri S. K. Rajagopalan, Kumari Kasturi Chaturvedi and me. This was followed by group meditation conducted by Master. The evening ended with a grand dinner to all those who had assembled at Shri Mathur's residence.

Thursday the 20th April resembled a festival day in Shri Sethuratnam's residence as people started coming in singly and in groups, right from the morning, to have Master's darshan before his departure. By 4 O'Clock in the afternoon a large gathering of over 50 people had assembled. Master left for Palam airport

at 4-30 p.m. At the airport there was a large gathering of abhyasis and preceptors waiting to say *Bon voyage* to Master. Master's departure from Delhi was the occasion for a very moving and reverent parting from his abhyasis and associates. Master and I left New Delhi by Indian Airlines Boeing 737 aircraft on flight IC-405 just before 6 p.m. and arrived at Bombay at 19.35 hrs. When we alighted it was still virtually daylight, and we found Sethji Vallabhdas K. Tank, Preceptor-in-charge of the Bombay centre waiting at the aircraft itself to receive Master. When we entered the arrival lounge we found more than 35 abhyasis congregated to welcome Master. This was Master's first visit to this city. Master spent about 10 minutes talking to some of the abhyasis assembled there, and then we were driven to Seth Vallabhdas K. Tank's residence "Yogodaya" near the Santa Cruz beach. Master was a bit tired because by now he had completed what would normally be a full travel programme for him. In the past he had never undertaken a flight of longer duration than the Madras-Delhi flight, and with all the hectic and exciting preparation and leave-taking from abhyasis over the previous two or three days at Delhi, Master was both excited and tired. My real duty commenced with the first filling of the hookah all by myself. Master rested for about an hour and conducted group satsangh on the open lawn of Seth Tank's residence for about 30 abhyasis who

had by then assembled in Seth Tank's residence, the gathering including Shri Devram H. Chavda, our Navsari centre preceptor, and a few abhyasis of our Ratnagiri and Hyderabad centres. After the group meditation was concluded the assembled people dispersed so as to reach the airport in time to say goodbye to Master. Master and I had a lovely dinner, and after a brief rest we left for Santa Cruz airport where we found most of the earlier welcoming group already assembled, with the addition of two abhyasis, Mr. R. Swami nathan and Mr. P. S. Vasu of the Madras centre. Master spent about half an hour in the departure lounge conversing with the assembled members of the Mission. Seth Tank had made exemplary arrangements to see Master safely aboard Air India's flight AI-101 which was operated by their Boeing 707 aircraft "Annapurna." There was a brief delay in departure and the flight actually left Bombay on Friday morning at 1-20 a.m. about 20 minutes behind schedule. The plane was full. Master went to sleep, comfortably curled up in his seat, completely covered in a blanket, and slept all the way through to Cairo. Only occasionally was he disturbed by the slightest of bumps when we hit a stray patch of cloud, when he uncovered his head and asked "What has happened? Have we reached our destination?" The trip was comfortable despite the fact that the aircraft was carrying a capacity load.

EGYPT



## II. EGYPT

We touched down at Cairo at about 4-10 a.m. local time on Friday morning, having covered the 2650 miles from Bombay in approximately six hours and twenty minutes.



*Dina Joannides*

Though Master was tired he had not experienced any discomfort on this first really long flight of his. I had earlier had some trepidation whether Master would be able to comfortably withstand such a long trip, but his condition on alighting at Cairo was entirely normal and he was quite happy to be there.

I got out of the aircraft and walked down to the tarmac. When I looked around I was surprised to find Master was not behind me. I waited till all the passengers had come out of the aircraft and then I went back into the aircraft. I found Master quietly sitting in his seat looking out of the window. I told him that Cairo had arrived and it was time to leave and then he got out.

After passing through immigration and customs we arrived at the airport lounge and found Mr. Nicola Joannides, husband of our Cairo preceptor Madame Dina Joannides, waiting to receive Master. Nicola was very pleased to see Master and welcomed him heartily, apologising for Dina's inability to personally receive him. Master was however a little sorry because a basket of alphonso mangoes we had brought from Bombay to present to Madame Dina and her husband was not permitted to be taken out because it appears that in Egypt the mango is a protected crop. Nicola drove us to their residence in Midan el Giza by a circular desert road avoiding Cairo city, and we arrived home at about 5-45 a.m. On arrival at their residence we found Madame Dina at the door of their second floor flat to welcome Master. She was visibly moved and almost in tears at her first personal darshan of her chosen Master. Master went to bed immediately for about an hour's rest with his hookah, and pronounced himself quite happy and comfortable. At

about 6-40 a.m. Dina's door bell rang and when we opened the door we were pleasantly surprised to see Mr. Rakotondrainibe, Preceptor-in-charge of our Tananarive centre in Madagascar, waiting to come in. As far as two months back I had written to him about Master's overseas tour programme and requested him to meet us somewhere in Europe, also adding that if he could meet us in Cairo and go on with us at least till the completion of our French tour it would be most useful. It was pleasing to see that he had taken the suggestion very seriously and had arrived within an hour of our own arrival. He stayed on with us in Dina's house, a spare bed being moved in for his use.

Cairo was quite cold though not excessively so, but very sunny all the time. By about 11 a.m. Master had become completely fresh, and some of our Cairo abhyasis had assembled. Master took a group meditation in which participated Rako, Dina, Mr. Antoine Kreidi, Mr. Hussein Altawergy and Madame Rene Astrinos, sister of Mr. Henri G. Astrinos who was formerly in Cairo and is now our Preceptor at Sydney in Australia. After the meditation, the abhyasis left and Master had a brief period of rest again.

In the afternoon Antoine Kreidi came back, and Master, Rako, Dina, and I drove with him in his car for a visit to the famed pyramids of Egypt at Giza which are reputedly one of the wonders of the world. Master was

anxious to see some of the important sights only for one reason. "When I return to India people will ask me what I have seen, whether I have seen such and such a place or not, and if I say I have not, they will think what a fool I am. So I must see some things." Master enjoyed walking about a little near the pyramids. Kreidi then drove us to the Cairo Tower on the banks of the Nile in the centre of Cairo city. On the way he showed us a bit of Cairo. He had to reluctantly leave us at the Cairo Tower because of another appointment. All of us went up the tower and from the shabby and dirty roof-top restaurant Master had a bird's eye view of Cairo allround. The view was bad because the window panes were very dirty and Master didn't have his glasses with him. After spending some time in the roof-top restaurant we drove back to Dina's residence for a dinner of roti and vegetables cooked by me! In the late evening, Master gave special sittings to Dina and Rako.

Q.: You are a Spiritual Master, but you smoke?

Master: Yes I smoke. Why do you worry? I may take poison myself but if I can give you nectar you should take it.

Q.: You are married and you have children?

Master: Yes.

Q.: If you are persecuted and put in jail what will you do?

Master: Well, I am telling you. You should correct your own thinking first. Why should you think of bad things when you can think of good things?

This exchange was in the afternoon before we left for Giza. At 10 p. m. there was a phone call for Master, and it was Kreidi. He wanted to ask Master a few questions.

Q.: You are so far away from your home. Do you feel homesick?

Master: Wherever I am, that is my home.

Q.: But what about your children? They will worry and may be they have problems without you.

Master: When I am not there they have to solve their problems. It is their problem and they must solve it.

Next morning, Saturday 22nd April, Dina spent quite sometime with Master in discussing with him all her problems of spirituality and told him about her former association with a guru in France, and of her experience in a meditation sitting with me last September when I visited Cairo. I had then met Dina for the first time with Henri G. Astrinos and we used to have meditation sittings in her restaurant in a quiet corner during the free time of the day. Dina had originally been contacted by Mr. B. Rajagopal after which she commenced meditation under our system. Subsequently my father Shri C. A. Rajagopalachari sent her some books of the Mission and had been giving her

transmission to Cairo; but when I arrived in Cairo I found that though she had been doing the meditation regularly she had not read any of the books. In fact the parcel in which they had been received had not even been opened. When I asked her why, she replied that she thought it would not be fair to her old guru who was no more in the physical plane. On that day we had a meditation sitting and after the sitting Dina told me, with tears in her eyes, that her old Master had appeared to her during the meditation and told her that he had taken her as far as he could, and now she should follow this way. This experience she related to Master too. Master was able to answer her on many of the problems she raised about herself and her family. She seemed to be mostly pre-occupied with members of her family for whom she wanted the benefit of spiritual guidance and practice.

Later in the morning two friends of Dina, sisters, Mrs. Mounir Aziz and Mrs. Amenophis Acer, came to see Master, and after talking to us for sometime both expressed a desire to start meditation. Master gave them both first sittings and was very pleased with their present condition. Later another friend of Dina, Namet Mohammed Abbas, came, and she was keen to start our meditation. She also had her first sitting with Master. In the evening Hussein Altawergy and Kreidi came to see Master and along with Dina and Rako, all had group

meditation. Quite late in the evening the two sisters who had their first sittings in the morning had their second sitting with Master. Thereafter Master had dinner and after that was alone with Nicola for over an hour. The day ended with Nicola having his own first sitting with Master.

We did not sleep much but lay down and talked because we had to leave early in the morning to catch our flight for Rome. Dina was with Master all the time, talking to him, and visibly very moved at his impending departure after such a very brief halt in her house.

Master, Rako and I left Dina's residence at 2-30 in the morning and were driven by Nicola to Cairo airport. Rako had no confirmed seat but managed to get a seat at the airport on the same flight with us. Hussein Altawergy was at the airport and helped us in many ways, and spent quite a bit of time with Master while we were waiting to board our flight. We boarded the Air India Boeing 707 flight AI-115, and the aircraft "Gourishankar" took off from Cairo at 0411 hrs. The plane was full. The flight over the Mediterranean was quite pleasant and comfortable but as we neared the southern tip of Italy the sky became heavily overcast and the flight was a little bumpy. It also became colder. When we landed at Rome's Fiumicino airport it had already begun raining, but our flight of 3½ hours over a distance of 1350 miles had all along been generally very comfortable.

ITALY





*haratonarunibe*

*Accademia*

*Yoga*

*Rome*

*raolo*

### III. ITALY

We got out of the aircraft in rain and were all a bit wet when we entered the arrival enclosure of Fiumicino air port. We were pleasantly surprised to see Mr. G. L. Saravanamuttu, a Preceptor of our Rome centre



*G. L. Saravanamuttu*

Prof. Andrea Scandurra of the Centro Yoga, Mr. Giorgio Furlan of the Accademia Yoga, Signorina Contina and two senior officials of the Italian Government, all waiting at the arrival enclosure itself to receive Master. It was a red carpet reception in every sense of the

word, and things had been organised in such a way that there was no waiting for any formalities. We were able to come out of immigration and customs in a very short time. Outside, too, about 30 people had assembled, among whom were our Preceptor, Mr. Paolo Passaquindici, Mrs. Luciana Suberni, Mrs. Josita and other abhyasis of the Mission. The reception to Master was very touching and moving and some of the ladies, particularly, were literally in tears on seeing their Master for the first time. After a brief halt to greet these assembled abhyasis, Saravanamuttu drove us to his residence at Isola 26 Nord, Casal palocco, where a large and comfortable room had been prepared for us, capable of accommodating not only us but many more abhyasis too if necessary.

On the way Sara informed Master that his wife had been ill for the past 10 days and was in fact in hospital with an attack of meningitis. She had been unconscious ever since she was admitted into hospital. Sara was unhappy that his wife's absence might prevent Master from having all the convenience and refinements of cooking which she would have provided. Master was concerned to hear of her ill health. Sara also said his two sons had come over from England where they are schooling, and along with his daughter the house was a bit crowded. Rako came along to stay with us at Casal palocco. We reached home at about 10 a.m. A large basement bed-room had been set apart

for our use. Master first had his hookah—Sara had thoughtfully arranged for a large bag of fine French charcoal—and went to bed. I had a bath and breakfast, and hung around.



*Casal palocco-Rome*

Master has stood his long plane journeys very well and *that* is something. He is not particularly tired even though he had no sleep worth mentioning the previous night.

On Sunday the 23rd April, 1972, from 3 O'Clock in the afternoon, people started coming

in one by one, and from 3 to 5 p.m. there was an informal session of questions and answers, Master personally answering most of the questions. Most of the questions were of a general nature.

At 5 p.m. Master transmitted to all those present, and after that there were again some questions and answers.

I gave first sitting to Mr. Antonio Siniscalco, a self-employed dealer in high-quality Persian carpets, and then another first sitting to Cosma Filme.

*Monday, 24th April, 1972 :*

Yesterday was cloudy, chilly and windy the whole day with occasional rain. Today continues to be the same.

After 9 a.m. some abhyasis came and kept Master company. There was not much active conversation as most of the callers knew Italian only. Being a working day no one was available to translate. Sara had taken the whole week off but had to go to the hospital at 9 a.m. to see his wife, and did not get back till 3 p.m. Those who had come, however, appeared to immensely enjoy just sitting in Master's presence and gazing at him, drinking him in as it were, all the time chatting among themselves.

I gave first sitting to Sandra Montenegro and Lino Montenegro, a young couple living close by.

*Tuesday, 25th April, 1972 :*

The whole day has been rather desultory. It is still cloudy, windy, rainy and cold. People kept dropping in and out during much of the day.

I gave first sitting to Mrs. Gilda Tissino, a very pretty, young, Hatha Yoga teacher. She is a good friend of Luciana Suberni but unfortunately speaks no English.

During the day Master took several sittings as people kept coming in through the day. No organised schedule had been established for either visits or for sittings. A loose arrangement has more or less evolved itself that Master would rest between the hours of noon and 3 p.m.—this everybody scrupulously respects.



*Paolo Passaquindici*

Paolo Passaquindici came in the morning and spent over an hour with Master, discussing the future of the Rome centre of the Mission.

I had spoken to Luciana Suberni yesterday, asking her whether she would like to become actively associated with Master and the Mission as a Preceptor! She wanted time to think it over. Today she came and said she would be

greatly honoured if she were chosen for Master's work. I informed Master about this. She spent some time with him. Others who came included Josita Della Rocca, a constant and very volatile companion of Lucy, Antonio Siniscalco, Taddea Szemioth, a Danish girl with her Italian partner Francesco and Gilda.

At 2 p.m. Master, Gilda and Josita left in Lucy's car, with Paolo, Rako and me following in Antonio's car. We did a short tour of Rome, very brief and mostly sitting in the car. Master was uncomfortable as it has been windy and cold, but no colder than Shahjahanpur in December. Perhaps he felt it cold, having expected it to be warm, sunny and spring! After this abbreviated sight-seeing we went to Luciana's house and spent nearly an hour there. Master gave a sitting to those assembled there, namely Lucy, Josita, Gilda, Antonio, Paolo, Rako and myself.

From there we went to Josita's house where her husband Antonio Della Rocca welcomed Master. Master gave a short individual sitting to Antonio's friend Signora Massara Maria Luisa. While the sitting was going on Josita played for us on the piano. She plays remarkably well and sings very well too.

From Josita's house we drove to Antonio Siniscalco's house for a brief visit, then on to Accademia Yoga at 7-30 p.m. for the first formal engagement in Rome. Paolo spoke in Italian on Sahaj Marg for about 20 minutes.

Then Master conducted group meditation for about 50 persons who had gathered there, many of them already followers of Sahaj Marg. At 9 p.m. Sara called for us and drove us out to his home. Lucy and Josita also came, with me in their car. Later, Antonio Della Rocca came to Casal palocco and the three stayed on till midnight.

A letter arrived from Andre Poray, our Preceptor in France, giving an outline programme of engagements in France.

*Wednesday, 26th April, 1972:*

At 8-45 a.m. I telephoned Vera Davies at her French residence in La Cadiere D' Azur to confirm Andre's programme. At 9 a.m. Master called me and gave me a sitting for about 5 minutes.

At 10 a.m. Luciana and Gilda came in. Master took Lucy separately to prepare her for permission. I gave a sitting to Antonio Siniscalco, Gilda and Rako. Later Rako gave first sitting to Mrs. Vera Drancoli Buzzdraglie. Master gave first sitting to Bianchi Armado and his wife Anna Maria Bianchi.

In the evening the Accademia Del Mediterraneo gave a dinner to Master at Roxy Hall, presided over by its President Onerevole Principe Giovanni Batista Alliata. The meeting began at 8-30 p.m. I spoke for 20 mts. on Sahaj Marg, Prince Alliata translating as I spoke. Then Prof. Andrea Scandurra spoke briefly in

Italian. Dinner followed, after which I had to speak again. The meeting looked like going on for ever. At 11-30 p.m. I told Prince Alliata that Master was very tired and we would like to leave with his permission. He reluctantly agreed and we parted - Sara driving us home.

*Thursday, 27th April, 1972:*

At 7-30 a.m. Master gave Provisional Permission to Luciana Suberni Dalla Torre and



*Luciana Dalla-Torre*



*Antonietta Bernardi*

later at 8 a.m. to Madame Antonietta Bernardi Correnti, a fine woman, wife of Mr. Nilo Bernardi. She works in a local chemical company and the Bernardis are great friends of Sara. Toni has been taking much interest in Mission work - and laughingly said that she has appointed herself Secretary of this centre! She speaks English very well, and is very sincere.

Later there were some questions.

Q: What is surrender?

Master: Absence of "I" is surrender. First thing is devotion to God. Second, always feel dependence. Suppose you have surrendered to God. If the surrender is real there will be surrender to the whole of humanity.

Talking of satisfaction, Master said "Satisfaction is your production, peace is the production of God. Peace can give satisfaction, but satisfaction cannot give peace."



*With Italian abhyasis - Rome*

We left in Lucy's car at about 9-20 a.m. and drove to Prof. Scandurra's Centro Yoga. I gave a talk on Sahaj Marg for about 20 minutes,

and then Master gave group sitting to about 25 persons assembled.

Irene Imperiali arrived from Naples and met us at Centro Yoga. From Centro Yoga we all drove to Antonietta's home for lunch—invitees were Sara, Paolo, Lucy, Josita and Irene. Master rested for some time. Irene had what must have been a mild nervous breakdown. She was weeping on Toni's bed after lunch, and when it was time to go she refused to budge until I made her pull out of it. Poor thing, she broke down on seeing Master!

Master gave Irene a special sitting for half an hour.

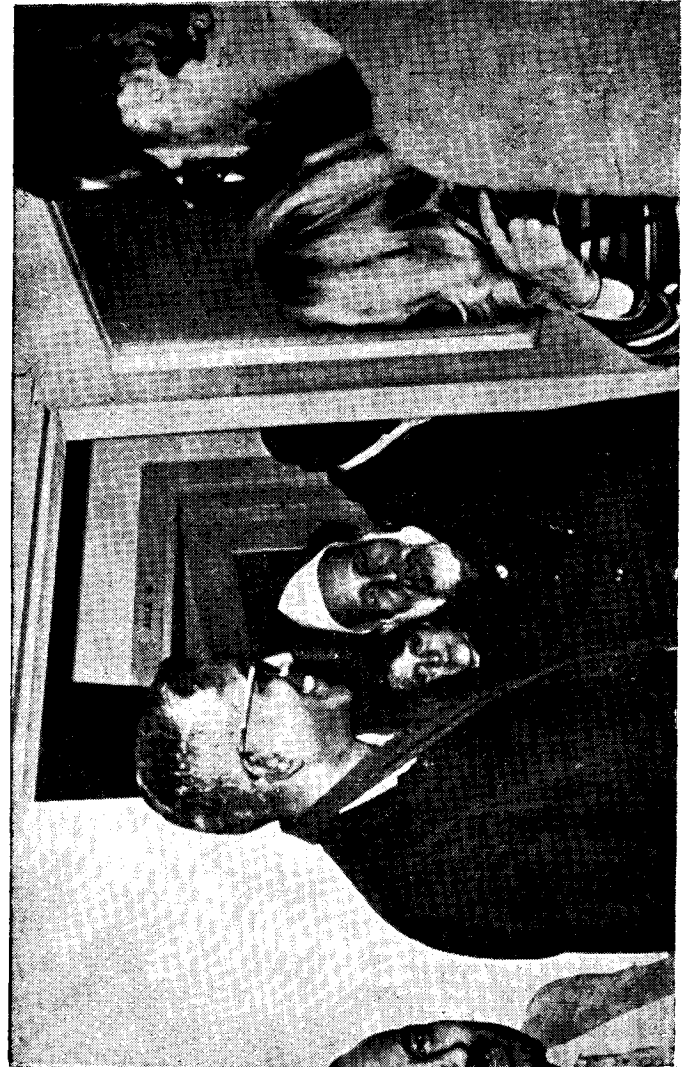
At 3 p.m. we went to Marc Ben Majer's house. Paolo was there. Master gave sitting to about 9 persons.

At 7 p.m. we went to Centro Yoga again for group meditation with nearly 35 in attendance. A very good sitting.

*Friday, 28th April, 1972:*

At 9-15 a.m. Master, Rako and I left in Lucy's car for Giorgio's Accademia Yoga. Sitting for 8 persons at 11 a.m.

I gave first sitting to three persons, Giorgio Di Vincenzo, Candide Guy and Maura Rossi. Master gave a special sitting to Irene Imperiali. At 3-30 p.m. we all went to Gilda Tissino's house and met her husband there. Lucy, Josita, Paolo, Taddea, Irene all were there.



*Accademia Yoga - Rome*

At 5 p.m. while in Gilda's house, Master granted Provisional Permission to Irene Imperiali. Master was feeling tired after this, so he decided to rest in Gilda's House. Paolo and I, in Maura Rossi's car, drove to the Accademia Yoga, where I conducted the evening satsangh at 7 p.m. spoke briefly and returned to Gilda's house at 8-30 p.m. We left



*Irene Imperiali*

at 9 p.m. Master in Sara's car and I in Toni's car and got back to Casal palocco.

*Saturday, 29th April, 1972:*

At 7-30 a.m. Luciana and Josita arrived, followed by Toni around 8-00 a.m. A little later Paolo and Antonio Della Rocca also came.

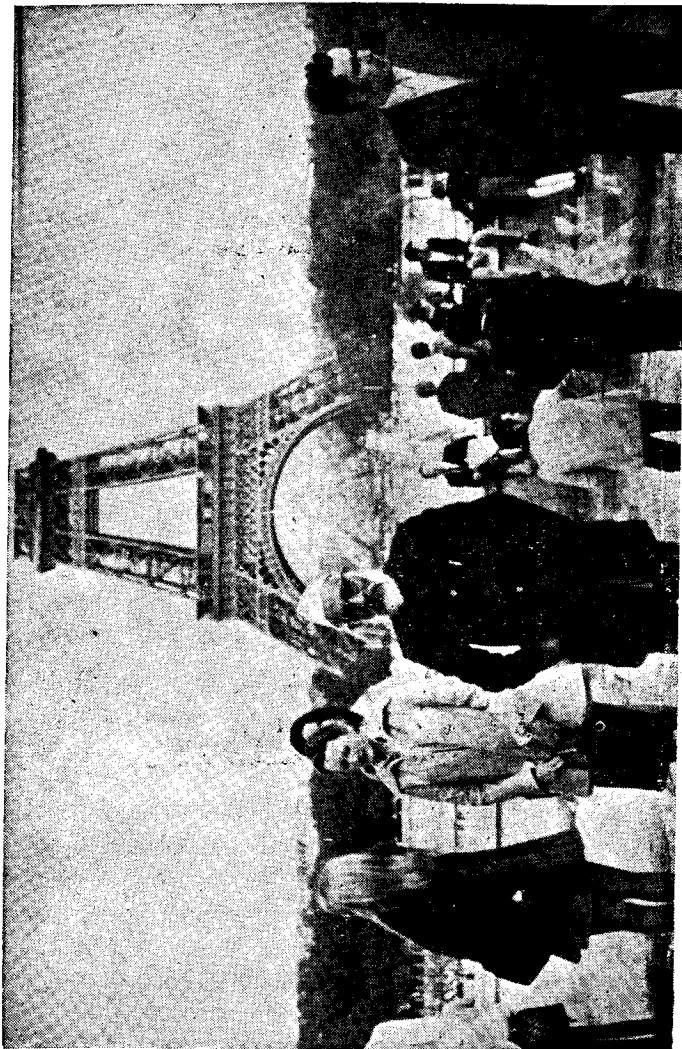
Sara drove us to Fiumicino airport at 11 a.m. We had planned to leave for Marseilles by Alitalia flight at 12-10 but that flight was cancelled. Instead, we had to take Alitalia flight 338 operated by Caravelle aircraft, and fly to Nice. Sara, his daughter Lakshmi, Toni, Paolo, Lucy, Josita, her husband Antonio Della Rocca were all at the airport to see Master off. Most of them were moved to emotion at the parting.

Even though there is no provision in Master's tour programme for a return visit to Italy, he promised to come here again on the way back to India at the end of the tour. This change has been made particularly in view of Irene having been made a Preceptor for Naples, and there existing the possibility of work commencing there. Master reiterated his promise of coming back to Italy and this, to some extent, lightened the hearts of those present.

Master, Rako and I left at 1 p.m. and flew West along the southern coast of France, arriving at Nice at 2 p.m. The flight was very smooth, the day being fine and sunny, after a whole week of bad weather in Rome. It was unfortunate that while our destination was Marseilles we had to fly to Nice. We had tickets, but the connection from Nice to Marseilles was available only at 6 p.m. and flying would have entailed a 4 hour wait at Nice, so we chose to terminate our flight at Nice itself.

FRANCE



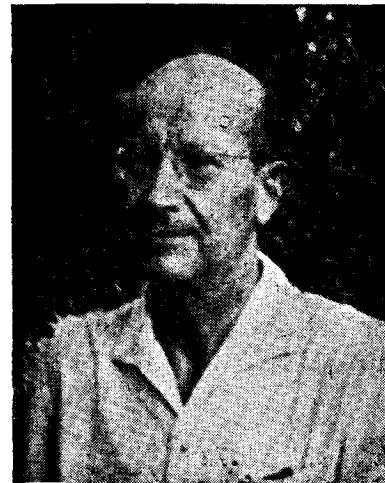


At the Eiffel Tower - Paris

#### IV. FRANCE

*Saturday, 29th April, 1972:*

We landed at Nice, and found Andre Poray waiting at the airport with his car. Rako



*Andre Poray*

had to take a train from Nice to Marseilles as Andre felt that with the luggage of all the three of us it would be an uncomfortable squeeze in his Citroen. Rako reluctantly bade good-bye and took a taxi to the station.

#### MARSEILLES

Andre drove us expertly to Marseilles, covering the 220 km in about 3½ hours with 2 halts en route for refreshments. At Marseilles,

arrangement had been made for us to stay at the Catholic monastery of nuns at Cenacle, a modern, well-built, comfortable monastery atop a hill commanding a magnificent view of Marseilles and the bay. Andre stayed with us at the monastery. We arrived there about 6 p.m. and had light refreshments, after which we rested a little. Then Andre and I had dinner at 7-30 p.m., Master not eating as he felt a little queasy after the long car drive.

At 8-30 p.m. a meeting had been organised in the main hall of the monastery. This was attended by all the nuns as well as a few outside invitees. Andre spoke in French and also screened a film show. After this Master transmitted to the whole gathering for 25 minutes, all the nuns also sitting in meditation,

*Sunday, 30th April, 1972:*

Today is Master's birthday. At 10 a.m. Rako and his son Francis came with flowers to greet Master. Master was pleased to see Rako again. I gave first sitting to Mr. Francis Rakotondrainibe. Master gave first sitting to Madame Dominique Egger.

Andre had individual sitting for half an hour with Master.

Today again is a lovely day. Master had lunch with us. Soon after lunch Vera and Elidir Davies came over, having driven from La Cadiere D'Azur to meet Master. Master was

very happy to see them again. They had a special sitting with Master.

At 3-45 p.m. the nuns of Cenacle held a special service in their chapel for Master. We attended it and heard some delightful church music. At the end of the service the mother superior offered up a special prayer for "Master and for India and the Indians."

We left the Monastery of Cenacle at 4 p.m. and went to the Societe Theosophique of Marseilles for a public meeting. Andre had received just this morning 300 copies of L'Aube De La Realite, a French translation of selected chapters of Master's "Reality at Dawn." For his lecture Andre read out three selected chapters from this publication. His talk lasted about 25 minutes. Then Master took group meditation for the 80 odd assembled members for 15 mts. When this was terminated all the members said they had felt so good they wanted to continue. So Master gave a second sitting for a further 15 mts.

After this I answered a few questions. Copies of L'Aube de la Realite were sold at this meeting very successfully. Rako, his son Francis, Vera and Elidir all attended the meeting.

We left Marseilles at 5-30 p.m., Vera and Elidir going off to La Cadiere D'Azur, Rako staying on in Marseilles. Andre drove Master and me in his citroen to his country house "Le Chenes Vere" at Le Beausset. The

drive was pleasant and Master was quite relaxed and comfortable. He missed his hookah which he could naturally not smoke while in residence at the Cenacle Monastery.

When we left Cenacle somehow I felt much lighter, a lightening of the heart, and after we left the Societe Theosophique I felt even more light.

### LE BEAUSSET

We arrived at Le Peausset at 7 p.m. Madame Blanche Poray and daughter Martine welcomed the Master on arrival. They gave us an excellent dinner after which mother and daughter drove off to their permanent home, L'Hippocampe at Sanary, about 18 miles away on the sea-shore.

After dinner when Mrs. Blanche Poray and Martine had departed for Sanary, Andre wanted to know about the aura. Master explained that almost all that was written about the human aura projected an inaccurate picture. The important points to be noted are that :

- (a) The aura is inside, not outside the body.
- (b) There are only 3 colours in the human aura, red, black and what Master called brilliancy. The black is very bad and shows vice, misconduct, etc. Red shows a short-tempered person, one who is wrathful. Brilliancy shows spirituality.

- (c) The colours appear along the facial outline, along the cheeks.

*Master:* How to read the aura? Just peep into the condition of the person when the aura, the real one inside, will be revealed.

I told Master that I saw these colours only on the surface of the facial skin. Master confirmed that this was correct and this is how these colours appear.

Andre remarked he had often seen a blue colour, whereas this colour, according to Master, did not exist in the aura. He wanted clarification. Master answered that each centre of the heart region had its own colour and, when reading an abhyasi's condition, the colour of a particular centre may appear and be mistaken for the auric colour. Master told us the story, a dream he had, in which a sannyasi appeared and told Master about the science of chromo-therapy or effecting cures by using light of different colours. The sannyasi had suggested in the dream that if a sick person needed a particular colour for his treatment, then Master could transmit from the centre which had that particular colour, and a cure would surely result.

*Monday, 1st May, 1972*

Four youngsters came at about 10 a.m. to Le Beausset. Master gave them group sitting.

They were Andreine Bel, Bernard Bel, Chantal Tarteret and Jean Claude Jacques.

We had a quiet lunch by ourselves, Madame Blanche and Martine having come in at 8 a.m. to prepare it.

3 p.m.: A former catholic priest Mayer Michel has come with a group of about 35 boys and girls, all aged between 19 and 23 years. Having found the Catholic Christian Church unable to give him the spiritual guidance he needs for his spiritual growth, Mayer Michel has broken away from the Church and is looking for a source of real, living inspiration. The youths with him are also involved in a search to fulfil their deep inner needs. They have come to see Master.

Andre spoke to them on Sahaj Marg for over an hour in French. They were rapt and attentive and wanted to meditate. Master gave them a sitting for 20 minutes. Even after the meditation was over they did not disperse but hung around talking to Andre for quite some time. This group will come to India later this year. They will write to Master well in advance.

At 5-30 p.m. Vera and Elidir came and drove us to their home in La Cadiere D'Azur, about 18 km away. We met Mme. Jourdan their neighbour. I gave her a first sitting while Master gave Vera, Elidir and another neighbour a separate sitting. This other neighbour had her first sitting with me when I was here last September.

Madame Jourdan asked several questions and was impressed with answers given by me. Back to Le Beausset at 7 p.m.

When we came back to Le Beausset I first filled Master's hookah. At 8-30 p.m. Dr. Andre Felissier, wife Christian Felissier and a cousin, an old lady, all came to see Master. They had meditation with Master for 20 minutes.

After meditation there was some discussion on Faith. I explained to them how we were required only to start with trust and when our experience in meditation ripened, trust would become faith. This faith would make us steadfast on the way, the practice, and increasing internal development and spiritual growth would ripen faith into surrender and lead us on to the goal.

Therefore, Trust—Faith—Steadfastness in pursuit of the way—Surrender—Goal!

## SANARY

*Tuesday, 2nd May, 1972:*

Master got up at 8 a.m. fresh and cheerful. While smoking his first hookah of the day he kept me engaged in conversation.

At 10 a.m. we were driven by Mr. Poray in his car to his seaside home L'Hippocampe at Sanary—a short distance of about 30 km. But the road was full of twists and turns, and even half way through Master began to feel giddy with nausea. Andre drove very slowly during the latter half but it made little difference to

Master's suffering—once nausea and giddiness start nothing seems to stop them. The last 10 mts. of the car ride became almost unbearable, and when we reached L'Hippocampe Master was feeling quite bad and went straight to bed.

From 11 a.m. people began to come in to see Master. All of them had sitting with Master, and later had lunch with us. After lunch this group continued to talk to Master for well over 2 hours—Master was back in form by then.

At about 3 p.m. Rako arrived from Marseilles to see Master. A bit later Rako's son Francis turned up with two of his friends, also from Marseilles. Rako talked to these youngsters and then gave them a sitting in which, I discovered later, Andre's daughter Martine had also joined. By this time Vera and Elidir also joined us at Andre's place, having driven over from La Cadiere D'Azur.

Master gave Vera an individual sitting while I gave Elidir a sitting. It was a jolly gathering and all were happy. Master was very pleased to have Rako with him again, and repeatedly expressed disappointment that Rako could not stay with him. At Marseilles, under my persuasion, Rako agreed to prolong his journey and be with Master till we left London for U. S. A. He changed his tickets accordingly.

At 5-30 p.m. all said good-bye to Master, going their several ways. Andre drove Master and me out to see a garden-cum-zoo, the Jardine

Exotique. We spent about half an hour seeing mainly tropical birds, plants, etc., and met the proprietor and his wife, friends of Andre. Then we drove on to Le Beausset, arriving there around 7-30 p.m. We had a quiet dinner.

## LE BEAUSSET

*Wednesday, 3rd May, 1972:*

Woke up at 6 a.m. as usual. By now my own daily routine has crystallised into a definite pattern. I wake up at 6 a.m. have my wash, bath, and simultaneously wash and clean Master's dentures. I am ready, dressed, by 7 a.m. generally. At 7-15 or so, prepare Master's *Chillum* and when it is ready at about 7-45 a.m. wake Master up because on waking up the first thing he looks for is his hookah, which he generally smokes while still in bed. Generally at 8 a.m. or 8-30 I have my breakfast. Master does not ordinarily eat anything in the morning. After I finish my breakfast, preparation has to be made for Master's bath. He is generally through with his hookah by now. He starts rubbing oil on his head and ears, all the while commenting on something or other. After the toilet is over, I mix his bath water for him, i.e. the hot and cold taps to be correctly blended to deliver water of desired warmth. Notwithstanding a daily drill to teach Master this simple business, he has not been able to "master" it! Generally I get the taps going as

needed. Then he asks to be shown how it is done. I close the taps and turn them on again adjusting the warmth. Then he asks to be permitted to do it himself and I ask him to go ahead. He does - and finds he doesn't know which is the hot tap and which the cold, nor how to turn them on and off!! Then he instructs me to demonstrate this again, which I do - after which he generally has another go at it, but abandons it half way through with the remark "You do it, I cannot." Then I finally mix the water, and carefully instruct him how to close the taps when he has finished his bath. Another fear of Master is about locking himself inside the bathroom - and so he generally refuses to turn any key - some doors are provided with keys - and if the locking arrangement is anything different from the simple tower bolt common in India, Master will have nothing to do with it. Master is unhappy with mechanical appliances however simple. On such days I have the additional duty of standing guard outside the bathroom to ensure that no one goes in while he is in his bath!

When he has completed his bath I get his glass of milk for him. Generally after a second hookah at about 10 a.m. Master is ready for the day.

Thereafter begins the official day with visitors coming to see Master from 10-30 or 11 a.m. onwards till after lunch is over, say 2-30 p.m. Then Master goes to bed, and usually

rests a couple of hours while I handle any visitors. Normally we have a group satsangh at 11 a.m. for those present and a second one around 7 p.m. By 5 p.m. Master is ready for the fray again, and then his day really begins, because all said and done Master is very much alive in the evenings, and on till late at night. From 5 p.m. he becomes jolly, witty and very very talkative, whereas in the mornings he is generally withdrawn, taciturn and tends to sit leaning back in an easy-chair with his knees drawn up to his chin, gazing at the ceiling.

The evenings are normally the times when question—answer sessions are held. After satsangh we usually have dinner by 8 p.m. and then Master comes into his own, aided by anything up to 3 more *chillum*s by midnight. By midnight his *chillum* count generally averages a minimum of 7!. Generally we hit the hay at midnight, but that does not by any means mean that we sleep. Usually his feet and legs are massaged for at least half an hour, and all the time he rambles on about one thing or another. These midnight monologues are often the most instructive and revealing sessions of the day. It is then that Master talks of intimate and confidential matters, often pertaining to his own spiritual experiences, and his period of Sadhana with his Master Shri Lalaji Maharaj. When finally he says that we should go to sleep it is generally around 1 a.m. On occasion, not frequent, but not infrequent either, when Master

for one reason or another is unable to sleep, a final hookah has to be prepared between 3 a.m. and 4 a.m. This last episode is not part of a "typical" day but not unusual.

Well, this morning at 10 a.m. a group of 6 people came from Marseilles - all persons who had attended the public meeting at the Societe Theosophique, and participated in the group meditation also. They all spoke to Master and Andre for over an hour and then had group sitting, after which they left for Marseilles.

After lunch Vera and Elidir came to see Master, with a dentist, Philip Demarge and his wife, Lisa Demarge. Madame Egger who was with us in Marseilles and had a sitting with Master also came at 3 p.m. All had sitting with the Master. In the 3-30 p.m. sitting six persons participated.

About 4-30 p.m. a news reporter of the 'Provençal Magazin' came to take photographs of Master. Andre gave him a copy of L'Aube De La Realite from which extracts will be included in the article they will bring out. By 6 p.m. all dispersed.

We had a quiet dinner followed by a quiet evening.

*Thursday, 4th May, 1972:*

Madame Blanche and Martine came at 9 a.m. to Le Beausset. They have been staying at Sanary, coming in the morning to prepare our lunch for us, going back, and coming again

in the evening, generally with a prepared meal for dinner, which they get ready and serve, going home to Sanary after dinner. Andre has been staying with us.

Madame Blanche commenced meditation by taking a sitting with Master - we are all so happy that she did this, though only at the last moment. Martine also sat for meditation. They have come to say good-bye to Master as we are about to leave for Nice.

Our stay here has been very comfortable. The house is beautiful, secluded in this little village the total population of which is about 10 families. Behind the house are nice woods mostly of pine, in rocky terrain. This part of Provence is said to be one of the beautiful areas of France, full of vineyards and farms. There are no cars or traffic to disturb us. We are about 3 km from the nearest main road. The house has a nice orchard to the front and on the right, with woods behind. Yet all modern conveniences are available, such as telephone, frigidaire, the latest propane gas cooking range, hot and cold water laid on, just about everything one can need! Master has enjoyed his stay here - the climate has been just wonderful, Mme Blanche's food really superb, and Master has, to my mind, put on about 4 lbs since we left India!

We bid good-bye to Mme. Blanche and Martine and set off with Andre in his citroen at 10 a.m. for Nice, but with a stop en route to visit, and have lunch with, a friend of Andre's

who, he says, is very very spiritual. The road was good to this place Roquebrunne Sur Argens, and though only about 100 km the road was a bit twisty so that Master began to feel giddy. When we reached the home of Madame Regis called "Le Cavaliere" at exactly noon, Master was quite upset and had to lie down on a couch. He was the main guest for lunch but declared himself totally unable to eat. So Andre and I had a special vegetarian lunch, very well prepared indeed, with Madame Regis, her husband and daughter.

#### NICE

We left "Le Cavaliere" at 2-45 p.m. Master having recovered a little, and reached Nice at 3-30 p.m. We are guests of Madame Bonjour at her residence "Maridis" in Parc Liserb off the Boulevard Cimiez. Madame Bonjour had visited Sanary for a discussion with Mme. Blanche to prepare herself to entertain Master. She is a nice person, with a husband working somewhere in Africa. We also found at "Maridis" Mrs. Irene De Marle De Richleacoff, who has arrived from Paris. She will be our hostess in Paris and has come in advance to learn all about Master's needs. Irene speaks French, Russian and a little German and Italian, but practically no English. Mme. Bonjour speaks only French but seems to understand English, simple English, when it is spoken.

We had a room assigned to us in the ground floor, really the basement if viewed from the opposite side of the house. It was hot in Nice, compared to Le Beausset, and the room smelly with the smell of fresh paint, obviously having been prepared for Master's occupation just a day earlier. Mme. Bonjour confirmed that the boys had indeed got it ready just that morning, having worked practically day and night for the purpose.

Master was tired and still a bit giddy, and rested till 5-30 p.m. after his 180 km drive.

At 6 p.m. Master went to the toilet and had an accident. I heard a crash, and minutes later he came out very agitated, saying something had been broken when he slipped and had a fall. I found that the plastic seat and seat-cover of the western-type closet had been smashed to pieces. Master was very fortunately unhurt, except for a slight bruise on the right hip well above the thigh. It was a very narrow room, just walls around the W.C. so that Master could not really fall. If it had been a larger room with space to fall in Master might have sustained a fracture. He insisted on seeing Madame Bonjour at once to apologise for the breakage and to offer to pay for it. But she, good lady, was very concerned about Master, and she and Andre were relieved only when I repeatedly assured them that Master had suffered no major injury. It took Master a couple of hours to get over this episode.



There was some talk. One person asked Master, "Do you enjoy your stay here?" Master answered, aiming his answer at Andre rather than at the questioner, "We should not enjoy, but people should enjoy us. Saints are not for enjoyment. As I have written somewhere, a Saint is a target for the world's sorrows."

At 6-45 p.m. Master took group Satsangh with Andre, Mme. Bonjour, Mme. Irene, Jean-Michel and Jean-Marie, for 20 mts.

At 8-30 p.m. after dinner, about 15 persons assembled. Andre spoke to them till 11 p.m. with me clarifying from time to time. Jean-Michel and Jean-Marie have agreed to work for the Mission. Both are young and good.

*Friday, 5th May, 1972 :*

Under instructions from Master, I gave Irene De Marle of Paris an individual sitting to clean and prepare her for permission. Madame Renee Thieux of Nice came in the morning to see Master. She will come to India later this year. Many more came in the morning. At 11 a.m. Master took group meditation in which ten persons participated.

Mme. Bonjour showed us a sort of hall, all of wood, being put up behind her house on her property. A group of boys led by Jean-Michel and Jean-Marie are doing this job on the site of a demolished building, so that they may have a gymnasium-cum-meditation hall sort of place for their own use. All the work is done by the

boys themselves, and Mme. Bonjour has allowed her land to be used for this. Mme. Bonjour suggested that our own afternoon meditation could be held in this place, though the building is in no sense ready, and one had to negotiate a rather steep ladder sort of stair-case to climb up to the place. Master was privately pleased with this, having seen that the place could easily accommodate upto a 100 at a pinch.

The 3-30 p.m. group meditation was held in this wooden hall which the boys have already started calling "ashram". Master took the satsangh and nearly 30 persons attended.

At 4 p.m. I gave group sitting to a group of seven persons who came too late for the 3-30 p.m. session.

At 8-30 p.m. a public meeting was held at "Maison des Jeunes et de la Culture", the home of youth and culture. The meeting had been organised mainly through the efforts of Jean-Michel and Jean-Marie.

The "Maison des Jeunes" is an enormous building, and our own meeting was held in one of the rooms on the second floor. The whole building was bristling with activity, several meetings being obviously in progress in several rooms. Television sets at each landing, used like a lounge, also kept many youngsters busy.

Our meeting began with a 10 minute introductory talk by me on Yoga vis-a-vis human evolution. Andre Poray translated this as I spoke. After I had finished Andre read

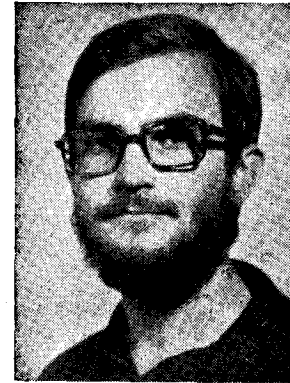
out one chapter from L'Aube de la Realite and then spoke generally for another 15 mts. Then the whole group sat in meditation while Master transmitted. At least 20 of the 130 present were persons who have already met Master and have commenced our meditation. The last 5 minutes were superb. We returned to "Maridis" at about 10-30 p.m.

When we were alone in our room Master said, "Look, today I have transmitted in a new way such as I have never done in India. As circumstances are created for the work, so the means of carrying out the work changes too. It is all Lalaji's Grace!" Hookah was made ready and Master commenced smoking. After a few contented puffs he continued to elaborate on the technique he had used this evening. After this Master was in a ruminative mood. He had a second hookah and we went to bed around half past midnight. Andre Poray and Irene said good-bye—they go to Paris by car tomorrow morning so that Irene can have everything ready by the time Master reaches Paris.

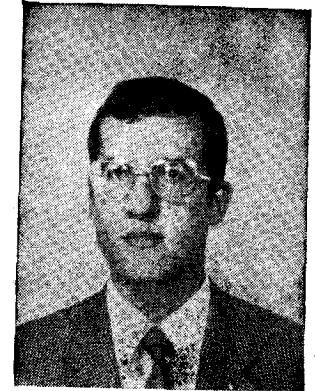
*Saturday, 6th May, 1972:*

Andre and Irene left in Andre's citroen at around 5-30 a.m. destination Paris, some 1100 km. away. They go in advance to prepare for Master's arrival. They hope to reach Paris late this evening and Andre will meet us at Orly airport when we ourselves arrive there tomorrow. So today we are on our own,

looked after mainly by Jean-Michel for Mission work and Mme. Bonjour on the domestic front.



*Piquemal Jean-Michel*



*Bertrand Jean-Marie*

At 9-15 a.m. Piquemal Jean-Michel of Nice was granted Provisional Permission by Master and authorised to organise the Nice centre of the Mission, assisted by Bertrand Jean-Marie also of Nice, who was granted Provisional Permission by Master at 9-30 a.m. Both these young gentlemen (aged 20 and 21) will organise the Nice activity and work under the overall supervision and guidance of Andre Poray.

Master was very tired after this. He asked me to take the 11 a.m. group satsangh. About a dozen persons were present including Vera and Elidir who had arrived at 8 a.m.

Later I gave first sitting to Brigitte Bardet of Nice. After giving this sitting I fell ill with severe head-ache and went to sleep. The afternoon group meditation was taken by

Master at the "ashram"—46 were present, most of them of course persons who have already commenced meditation under our system.

Master was busy the whole day, and after lunch I don't think he had any rest, because I was in bed with head-ache. The whole day I could hear him in the next room talking away to a group, which kept re-constituting itself as members went off and were replaced by others, the number in the group remaining more or less constant.

In the evening Master was absorbed in discussion with a French gentleman who, several years ago, had spent a few years in Tibet under a Living Lama, and had undergone the prescribed operation for having his third eye opened. He was a tall, well-built person, a face not at all French but more middle—Eastern, say Lebanese Arab or something like that. He had a powerful physique and a grave visage. He rarely smiled. He claimed a high degree of evolution, as also the power to transmit, the power to heal etc. Master asked him to study him and give his finding. This gentleman said that he found that Master's Master was always with him. He found the Grand Master's power like a rain-bow or something like that, going from one shoulder, over the head, and down to the other shoulder. Master agreed with this. Then this person transmitted to Master, and Master told me that it was true that he could transmit. Then

because Master was still suffering a little pain in his right hip due to the fall of a few days earlier, this person gave him a few "passes" as done by mesmerists to reduce his pain.

All in all Master was very impressed with this person because of his sincerity and his true regard for his own master, and spoke highly of him again and again. Later he tried to cure my head-ache too.

*Sunday, 7th May, 1972:*

Got up as usual at 6 a.m. Master had two quick *chillums*. We left for the airport at 8-45 a.m. in Madame Bonjour's car, driven by Bertrand Jean-Marie, with Master next to him in the front seat, while Madame Bonjour, Jean-Michel and I were in the rear seat. The weather was fine, the chill of the first two days having gone. We reached the airport at about 9-15 a.m. Vera and Elidir met us there, and a little later Rako joined us. These three will be flying with us to Paris—in fact Vera and Elidir are something of a formal escort for Master, taking the place of Andre Poray. Rako was originally to accompany Master up to Paris only, but under persuasion he has changed his programme and will now accompany us to London, parting from us only when we leave U.K. for the U.S.A.

We left Nice at 10-20 a.m. by Air France Super Boeing 727 on their flight AF 408 and arrived Paris at 11-30 a.m. The flight was very

pleasant. Vera and Elidir had seats just in front of us and there was some conversation. When we landed in Paris at Orly Sud airport, Andre was already there to meet Master. Vera and Elidir went off by themselves to stay in the Hotel Belmont (where I had stayed in 1967) in Rue Bassano, while Rako left for his own flat. Rako has been thinking of selling this flat if he can get a good price for it, and investing the money in a sizable property just outside Tananarive to house the main Mission Ashram in Madagascar.

We were driven by Andre in his Citroen to the 4th floor flat of Mme. Irene De Marle De Richleacoff. Paris was cloudy, windy and much colder than Nice. Master felt the cold as we came out to the car park, though adequately protected against it.

### PARIS

After lunch Master gave Irene a special sitting, and then went off with Andre to see something of Paris, undeterred by the cloudy, chilly, rainy weather. I did not go as I had a bad head-ache again. I went to sleep and only woke up at about 6-30 p.m. just before Master and Andre returned. Master seemed to have enjoyed his brief outing during which he had seen the Eiffel Tower—up which he did not go—and the Notre Dame, from outside—and the Arc De Triomphe during a brief drive up and down the Champs Elysee.



*Mrs. Faideau*

*Irene*

*Master*

*Andre*

*Pierre Faideau*

We had our evening meal at 7 p.m. and left at 8 p.m. for a public meeting organised under the auspices of the Societe Theosophique in their own huge building. The meeting began at 8-30 p.m. and was presided over by Mr. Francis Brunel, a past President (for over 10 years) of the Society. He is a tall well-built person, with somewhat of a Cossack visage and attire. He speaks English, Malagasy, and surprisingly, some Hindi too!

I spoke for about 20 minutes on Sahaj Marg, and Mr. Brunel translated what I said into French as I went along. Andre then took over, reading a chapter from L'Aube de la Realite. After this Master took group satsangh for the 100 odd persons assembled in the hall. Andre has visited Paris several times in the past year, and given his talks and picture shows, and so quite a few are already practlicants of our system of meditation. I saw Andre's name listed quite a few times in the Society's magazine as a speaker, among other topics, on Sahaj Marg. So in his own quiet way, talking of Buddhism, the Dalai Lama, Indian temples and so on, he has managed to rather unobtrusively but effectively introduce Master and the Mission to this audience too. I found in Marseilles he had followed the same precise pattern in organising his work. Master is pleased at what he has done and at the progress achieved.

The meditation lasted about 20 mts. I gave a closing talk for 10 mts.

Monday, 8th May, 1972:



*Irene De Marle*

In the morning Master granted Provisional Permission to Madame Irene De Marle De Richleacoff. She is an Artist-Peinture (a commercial artist) and appears to be well established, having a nice flat, well furnished and very comfortable.

At 10-30 a.m. Vera and Elidir joined us, and a little later Rako also came in.

Master took up Elidir's case personally and gave him a special sitting to prepare him for Preceptorship. Master later took up Rako and gave him a special sitting.

At 11-30 Mr. Pierre Faideau, government graphologist (handwriting expert), a friend of Andre, called to see Master. Andre has spoken highly of Pierre and has requested that he too be made a Preceptor so that Paris could have two preceptors. Andre feels that with just one lady preceptor the work may not develop very well as many men may be unwilling to take sittings from a lady. This suggestion was agreed to—and Master gave Pierre a special sitting to prepare him for Preceptorship.

At 3-45 p.m. Master granted Provisional Permission to Mr. Elidir Leslie Wish Davies of London.

After this Elidir, Vera and Rako all left. Master, Irene, Andre and I left at 4 p.m. to visit the Nobel Tour, a gigantic building housing modern commercial offices of the Nobel organisation. We went up, I think, to the 28th floor and had views of Paris on all sides. Master was impressed with what man has done and what man can do in the external world, and added "If all this attention, wisdom and effort were diverted inwards, how much could man not achieve!"

By 4-30 p.m. we left in Andre's car to go to the residence of Dr. Angelo Tomatis. Normally this distance of less than 5 km should have been covered in, say, 20 minutes at the most. But this evening it took us nearly 2 hours because of traffic blocks all the way on account of the French President passing that way.

When we arrived at the residence of Dr. Tomatis we found about 15 persons assembled in their large drawing room. Master took group meditation for the whole lot over a period of about 20 minutes. Master was tired by the long car ride from the Nobel Tour - slow, jerky, full of automobile fumes, hot with the windows closed and unbearably stuffy, but chilly with windows down. Andre introduced all those assembled to Master. Vera, Elidir and Rako were there with us.



Pierre

Rajagopalachari Master

Irene

After meditation there was dinner for all - only uncooked food, divided into two sections, one side having sweet fruits with cheese, the other acid fruits and nuts. The variety of fruits was something astonishing - mangoes, avocados, bananas, pineapple, figs both fresh and dried, to name just a few. They don't eat cooked food at all - no milk, no coffee, nothing. Today they had one dish of soup only for the Master as a concession to his needs. Dr. Tomatis believes that acid and sweet fruits should not be eaten together in the same meal. Either the one or the other. By going on this regimen - a millionaire's, if they eat this way everyday! - he has reduced his weight, being a very trim 155 lbs. to his former 220 lbs.!

Dr. Tomatis treats retarded children by sound therapy, playing sounds recorded under water to resemble the first sounds the foetus hears in the mother's womb, where it is surrounded by the amniotic fluid. His theory is that by playing such sounds to his juvenile, retarded patients he re-creates for them the safe and secure original environment, and this helps them to get rid of tensions and begin to be normal. It was observed that when children, in special individual cubicles, on couches, were exposed to such sounds played-back, they invariably went to sleep assuming a curled-up position similar to that of the foetus in the mother's womb. Slowly the children begin to develop normally. Most of his patients are

children who stutter or stammer, or who are abnormally shy etc.

*Tuesday, 9th May, 1972:*

My fourth week away from home begins today. I feel I have been away for years but, probably due to the tight daily routine, I also feel I have just come here. There are almost no thoughts of home, and but a few stray thoughts about the office.

Master was a bit lazy and languid this morning and continued to be in bed, curled up in a rug. At 9 a.m. I requested Master to read my past life, the need for which he had discussed a few days ago. What he told me of my past life was in fantastic agreement with a reading I had from the palm-leaf texts. After this Master gave me a sitting for 20 minutes to clean the impressions of the past life.

At 10 a.m. Andre drove Master, Irene and me to the residence of his friend Pierre Faideau. When we arrived there we found Mr. Francis Brunel had already arrived and was seeking a private session with Master. The others retired after greeting Master. Mr. Brunel, Master and I were alone for nearly an hour. Mr. Brunel spoke of his past work for self development, about his travels abroad and about his present pre-occupation with world development and mass improvement of people of the world. Master explained how it would be possible only by tackling individuals and helping them to

develop themselves. When individuals are so helped, then society is automatically helped because society is nothing but a large mass of individuals.

At 11 a.m. Master granted Provisional Permission to Mr. Pierre Faideau. Pierre's wife joined us for lunch - a really lovely lunch - and then Master rested for about an hour.

We left Pierre's house at 4 p.m. and drove straight to the residence of Mrs. Mariane Kohler. Mrs. Kohler seems to be a particularly good friend of Andre, and he obviously respects her very much. During the last two days he has been almost constantly speaking of her. She is something of a writer and journalist, the latter function being apparently more important since, according to Andre, she contributes to quite a number of journals and is a well-known and recognised figure in journalistic circles for many years. She has been dabbling in a serious way in yoga and mysticism and seems to be familiar with several Eastern schools. Andre seems to have persuaded her to take up our meditation about a year ago, and apparently she has benefited by her experience of this system. Andre tells me she is planning a trip to India to see Master in Shahjahanpur, and is also thinking of writing a book on her experiences under Sahaj Marg. Now that Master is here she feels she should wait till her Indian visit is also over so that she can have

more, and better authenticated, material for her proposed book.

When we entered her salon, nearly 15 persons were already there. It was a small but very elegantly furnished drawing room. She, Mariane, is quite an art lover - she has some very valuable antiques in this room. The assembled persons were introduced to Master. Then there were some questions and answers for nearly one hour, mainly on subjects like Kundalini and Hatha yoga.

Master took meditation for 20 minutes - the last 5 minutes were just superb. Again some questions and answers followed.

Q.: How would you define the world?

Master: I can say that the world is the exaggeration of Reality.

We left Mariane's home at 6-10 p.m. and returned to Irene's flat.

At 8 30 p.m. we went to the Societe Theosophique for group meditation. About 46 persons were present. Master transmitted for about 25 minutes. I gave a short concluding talk on Sahaj Marg for 15 mts. It was very cold when we came out of the Societe Theosophique building. We got home by 10 p.m.

*Wednesday, 10th May, 1972:*

At 10 a.m. Mrs. Terry Haas of Paris came to see Master alone. She is a good lady, an artist. She was with Master for over an hour. She also had a sitting and was very moved.

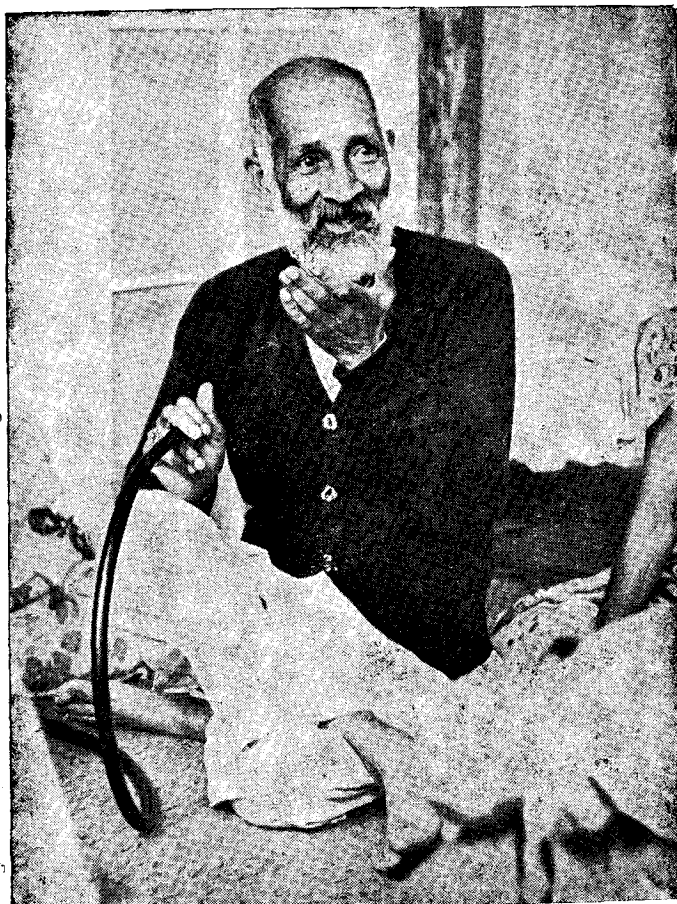


Andre drove us to Le Bourget airport, leaving Irene's flat at 12 noon. It is a long way to Le Bourget and the drive took us nearly an hour. It was nice and pleasant at this time of the day though the morning had been chilly and cloudy. Master has not had his hookah in Paris as Irene's is a 4th floor flat, all wooden flooring, carpeted wall-to-wall. There was only one small balcony where it could have been managed but it was too exposed and windy. So he was looking forward to it very much!

We were quite early at the airport. Rako joined us at about 1-30 p.m. He goes with us to Copenhagen. Master was persuaded to have some lime juice. When we were sitting in the restaurant he looked at the bar and saw all the bottles in the gleaming chromium-and-mirror bar. He wanted to know what the bottles contained. I told him they were all bottles of whisky, brandy, wine and so on. Master was quite amazed that there were so many bottles.

Suddenly he looked at Andre and Irene and said "You see all those bottles. They contain wine, but they are not drunk. We must be like that. We must have the world inside us but we must not be drunk with the world." Andre and Irene were quite moved and visibly sad at the parting.

DENMARK



*"Can you ever get Realisation so easily"*

## V. DENMARK

Master, Rako and I left Le Bourget at 14-50 by Scandinavian Airlines System DC. 9 aircraft on flight SK 566 and after a 90 mt. flight arrived at Copenhagen at 16-20 hrs.



*Birthe Haugaard*

We were talking in a general way of liberation, liberated souls, past life and so on. When talking of past life, I asked Master what could be the time interval between two births, or rather between death and rebirth. I told Master that I had read somewhere that souls with good samskaras, which have however to

be reborn, are reborn almost immediately, whereas the souls with bad samskaras remain suspended in limbo, as it were. Master said this was not correct. According to Master it was the soul with bad samskaras which was reborn soon, some almost immediately too, whereas the ones who were good had usually to hang around awaiting the creation of circumstances suitable for rebirth. Also, good souls were reluctant to be reborn and avoided this as long as possible. He then pointed to certain human examples where a soul had to wait several hundred or even several thousand years before taking rebirth.

We passed through immigration and customs, and though customs wanted to examine the hookah basket, there was no trouble. When we came out of customs we found Birthe, Elsebeth, Henrik, Vibe, Thomas, Ole, Bjorn, Kirsten, Leif, Lakshminarasimhan and family, Jytte, Anne and about 10 others waiting to welcome Master. It was a grand reception. Master spent 20 minutes chatting to the abhyasis.

### GREVE STRAND

Birthe drove us to her home in Greve Strand about 35 km. away. All abhyasis dispersed from the airport, to allow Master to rest for the rest of the day. Rako came in another car, and after parting from us at Rome is back in residence with us again! Leif Larsson and Rikke were

with us during the evening. At about 7 p.m. Birthe's daughter Helle and her husband came to see Master and spent a brief 20 mts. but said nothing to Master. After dinner Master sat with his hookah and started talking in a relaxed way. Rako, Birthe, Elsebeth, Leif and Rikke were the only persons present. Later we telephoned Vibe and Thomas and got them over too.

*Master*: Birthe, can you tell me what is transmission?

*Birthe*: I think Master, it is the passing of the highest consciousness into the heart of the abhyasi.

*Master*: It is a good definition. But I will tell you what I think. Transmission is the utilisation of the Divine power for the transformation of man.

*Birthe*: Thank you Master.

Master then talked of the world and how he had defined it else-where as "exaggeration of Reality," but now he offered another definition "The world is sensed objects." When Birthe asked Master what is Reality, Master said "Reality is baseless Base."

Master then told Birthe of his experiences in Egypt which had enabled him to "understand the Greek mentality", and added "Look here, the Greek Philosophers say 'know thyself', but I say 'forget yourself'—that is what I say. What is the use in knowing myself? I know what I am, but what I have to know is what I must be or ought to be.

That is the purpose of life. Some people have taught meditation on this idea too, of knowing the self. But suppose you meditate on the idea "who am I"—well, the concentration is only on the "I", so that egoism will grow. Look here, we meditate and egoism grows! So what is the use of this meditation? It is my view that we must forget ourselves and then only we can find Him. I may be wrong but this is my view. Now people have craving for God. It is everywhere, but people do not develop spiritually. Why? Because they do not know how to approach Him. But because they have this craving they are prepared to do anything. Look here, I met a person in Nice who had been in Tibet and had undergone the operation for opening the third eye. You must have read about this. There are many books about it. He was a very good man and I admire him greatly, because look here, who will be prepared to undergo an operation? He was prepared to bear all the pain and trouble, and therefore I admire him."

"Some people asked me in France why I had come to Europe. I told them that when Birthe was in India to see me last year she was invited to lecture to the Rotary Club at Shahjahanpur. There she was asked why she had come to India, and she answered "I have come to seek India in India." I told these people I have come to put or create India in Europe."

Thursday, 11th May, 1972:

Abhyasis of the Danish centres started coming in from 8 a.m. on. By 9-30 a.m. about 35 had gathered. Most of them are old members of the Mission whom I had met last September when I was here for 3 days. There are a few new faces too, indicating swelling in the Mission membership since my last visit. The newer members are somewhat older than our first batch of abhyasis.

At 10 a.m. Master personally took group satsangh which lasted for about 35 minutes. It was very good.

After the meditation sitting we sat out in the garden—it was sunny and pleasant, though surprisingly, Master felt a little cold. Some people asked questions which Master personally answered.

Q.: Why should we meditate on the heart?  
For me I find it is better if I meditate on the head.

Master: This is *the* method. For us it is the *only* method.

Q.: I have been doing mantra meditation. Is it better or is your method better?

Master: It all depends on your experience. If you find you are improving in your method then continue it. If not, search for another method.

Q.: Here it is beautiful sunshine, and you have come in spring, and we can't help thinking of God.

*Master*: Well, I will tell you. It is we who spoil the whole world by our bad thoughts and wrong actions. Every thought leaves its impression on the atmosphere. If any one can read it he can see that the thoughts are flowing in the atmosphere more than the clouds. You can yourself see the difference if you go to a slaughter house and you go to a church or temple. The difference is in the thoughts in the two places. Our duty is to leave the world a better place than we find it when we come into it. Then we are co-operating with Nature. Now we are going against nature, and so there is destruction.

*Q.*: How to have faith, or develop it in oneself?

*Master*: Really speaking, faith is not necessary. What we have to do is to trust in some one and begin. And then if you find you are progressing, faith will automatically develop. Now I will tell you, people speak so much of conscience. Conscience should guide us but we guide our conscience as we choose. Now what is conscience? It is really of four levels, the manas, the buddhi, chit and the ego. Where these are all balanced and merge into the one original thought, then that is the real conscience.

*Q.*: Some say the guru is inside?

*Master*: I will tell you, God is the only guru. All the others are working under His guidance and directions. Really speaking, if a man says he is a guru he is not fit to train others in Spirituality. Such a person is really usurping the position of God.

*Q.*: Is God inside us?

*Master*: God is inside everything, but the real question is, are you inside God?

*Q.*: Are all the methods good?

*Master*: Well, all may be good, but I tell you milk is good, but to some it gives diarrhoea. So they must avoid it.

*Friday, 12th May, 1972:*

Master woke up refreshed after a good night's sleep. He was in a thoughtful mood. He started talking to me about some special techniques he had evolved to lay the basis or foundation for future change in the world.

At 9 a.m. I gave Master a hair-cut and beard trim—a good job considering the fact that this is the first time ever that I function in this capacity!

About 30 abhyasis collected at 11 a.m. for group satsangh. The sitting lasted about 25 minutes. Then Master and the whole group sat out in the brilliant sun on the lawn. The weather is just superb.

12-30 p.m. Michel and Tony, a young man and a girl from the Danish radio network, came to interview Master. It being something formal, Master made me do the answering. I was able to make him say something occasionally. This interview was recorded on their equipment and lasted over half an hour. I have also recorded it on cassette, this being the first recording on my Philips mains-cum—battery model cassette recorder that I acquired this morning with the assistance of Dr. Lakshminarasimhan. It is slightly more expensive than if it had been bought in an airport duty-free shop.

#### RECORD OF RADIO INTERVIEW

Q: What is the purpose of a human being, of human existence?

Master: The purpose is only Realisation, or to realise one's own nature which is Divine.

PR.: The purpose of human life, my Master says, is to realise the Divine nature in man, and his teaching is developed to make it possible in this life itself. You see, normally in yoga we take it as a means of evolution. Now it is true that evolution goes on for millions of years and, may be, we will see the fruit or result of that evolution some day. But yoga is a short-cut to achieve in

this life itself what we will ultimately achieve. This is my Master's teaching.

Q.: But to realise God, or the Divine nature, is that to be God?

PR.: No, nobody can be God. There is only God and nobody other than Him can be God. But we can be God-like.

Q.: What are we supposed to do?

PR.: The basic thing is that mind is itself the vehicle through which we have to develop ourselves. The mind is also the instrument of degeneration or fall. According to our system of Raja Yoga called Sahaj Marg, my Master says the only way to do it is to give a new direction to the mind and orient it towards its proper goal which is the divinisation of man. That is, what is necessary is a diversion of the mind from its present trend or tendencies to its proper trend.

Q.: How do you think it will all end? It may sound silly, but how do you think it will end for civilisation.

PR.: Well, we find that civilisation can have many meanings. For instance here in the West you don't understand, by civilisation, what we understand by the same word in the East. In the East, civilisation means culture, it means many things. It is very clear. Everybody knows about it. But civili-



Radio Interview, Greve Strand, Denmark

sation, as it is understood today in the West, seems to mean the acquisition of material wealth, comfort, a happy life, enjoyment, sensual pleasures—things like that. Today this is what is going under the name and garb of civilisation, whereas in terms of our understanding, my Master's understanding, civilisation should mean divinisation.

Now, society is after all composed of individuals. You can't change society as a group, *en masse*. You can only change it by changing the individuals belonging to it. And when the bulk of the individuals are changed, we say that society has changed. So we start from the individual and try to change society. Society is not our aim. Our aim is always the individual. But when you change or transform individuals you cannot but help change society. So in a way this system of human transformation will cross national boundaries, social boundaries, racial boundaries, and ultimately it should lead, if this is successful, to a world society which recognises the real values of life, and what civilisation should really mean.

Q.: The real values of life—what are these?



*Master being Interviewed—Greve Strand, Denmark*

*PR.:* Well, I think there is already a change in the West away from the material values of life. There is a fumbling search to try to ascertain what are the real values of life. You know, only when people have become completely saturated with material life do they begin to realise that material values have no meaning. Why is there such a drastic change in social values and moral values? There is an effervescence of change in the whole of Europe today, and it is a negation of material life. So, the people themselves are coming to understand that these material values are not the real values. Then what are the real values? Well, we say it is Divinisation; it is the possession of a balanced mind; it is the correct performance of one's duty. Or as my Master puts it, Saintliness is the proper functioning of all one's faculties. Proper functioning, mind you! No exaggeration, no suppression.

*Q.:* And now can you tell us something about Transmission?

*PR.:* Transmission is something we believe to be unique to our system. Master defines transmission as the utilisation of Divine power or energy for the transformation of man. This is made possible by the discovery of his own



Master that a human being can transmit to another provided he is in contact with the Ultimate source of all energy. And my Master is doing this work. And, apart from his doing it himself, he has made it possible for people called preceptors, teachers, trainers, to also transmit this same energy under his control, under his guidance and directions.

Q. : Is it physical, this energy which is transmitted?

PR. : It is not physical energy. We believe it to be the Ultimate energy which is not physical, which is not chemical—in short we don't believe it is matter at all. Of course Science recognises matter and energy as two divisions, but in energy you can have grosser energies and subtler energies. We believe what is transmitted to be the subtlest of all energies. You can call it Divine energy; you can call it Ultimate energy; or you can call it the subtlest consciousness. It can be called by many names but my Master's own words are "Using the Divine Power for the transformation of man."

Q. : How does this transmission work on you? Can you explain it a little?

Master : It brings out the Divine energy into you, and then it works. When Divine

energy of that nature is coming into you it will function.

Q. : But how does it work on you?

Master : You mean on myself?

Q. : Yes.

Master : Well, in myself it brings me to the balanced state of mind. Unbalanced character is lost. These are the effects of the transmission.

Q. : Can you feel it?

Master : Yes, if we are sensitive we can feel it. And suppose you do not feel it, the changes that occur will convince you of the effects of the transmission.

Q. : Yes. I understand. And now may I ask you another question? It may be a silly question too, but can you explain who you are?

Master : I am what I ought to be! (Laughter)

Q. : Yes, but can't you say some thing more?

Master : More and more, and less and less, these things have no value.

Q. : Are you a guru, for example?

Master : I don't think like that. I think myself to be only one of the associates of my own associates.

Q. : But I think that many people regard you as the guru or the Master.

Master : Well, they will have to use some word when referring to me. They prefer this word, which I don't like.

PR.: I will clarify this. My Master once said that suppose you are the president of a corporation. You are a president to all the other employees, but to yourself you are not the president. To yourself you are Michel. Isn't it? So, no man is to himself what he is to others. To us, my Master is a Guru of course. But what is he to himself? (laughter). I mean this seriously. It is a serious subject.

Q.: Do you recognise him as a Master?

PR.: Yes, we recognise him as a Master. But one of my Master's important teachings is that the Ultimate guru or Master is only God. But there are people who function under the direct guidance of God, using the power of God. So they function in His capacity but they don't function as God. Like, for instance, we Preceptors function on behalf of our Master, but I cannot say I am a Master. But certainly the work goes on; and may be, there are people to whom we are Preceptors, but for myself I am a disciple of my Master, and for himself he is himself, and as my Master himself told you, he himself is what he ought to be.

Q.: But I am what I am, how is it different?

PR.: It is a good question. As you correctly said, we are what we are, but we are

not yet what we ought to be. That is the difference.

Q.: Is your Master an authority on yoga?

PR.: On this particular yoga, Yes. We consider him to be the authority. This system of Raja Yoga, called Sahaj Marg, which means the natural way of Realisation, was discovered by his Master, also called Shri Ram Chandraji, but belonging to a different place, Fatehgarh. He rediscovered—I say rediscovered because this power of transmission was there many many centuries ago according to my Master, but this faculty of transmission was lost—he rediscovered the possibility of transmitting the Divine energy into the hearts of persons so that they grow, not by their own power, which is after all limited however strong or powerful a person may be, but by the Divine energy which is poured into them. And my Master is now following this tradition, this practice. This is unique. And therefore it is correct to say my Master is an authority on this yoga. It is a practical yoga. It is not philosophical or metaphysical. It does not need these foundations.

Q.: The words 'freedom' and 'to be free' What do they mean?

*Master*: Freedom—when you are free from freedom, then that is the real freedom.

*Q.*: Free from freedom?

*Master*: Yes, That is the real freedom—when you are free from freedom.

*PR.*: It can be explained like this. Real freedom is that state when you are not conscious of either freedom or bondage. Because when we say we are free, we associate it or compare it with a previous state of bondage. So it is a comparative state. But the absolute state knows neither freedom nor bondage.

*Q.*: Master, why have you come to Denmark?

*Master*: To give a good thing to my associates here. They are also human beings. Otherwise we have a good field in India itself. But since this is a good thing, and the people here are also human beings, they should also partake of it. So I have come to Denmark.

*Q.*: What do you feel about Denmark? I mean in relation to the rest of Europe?

*Master*: Every country is good provided the people follow the natural laws. If the people of Denmark follow the natural laws, then Denmark will be a better country than others.

*Q.*: Yes, but haven't you got any predictions about Denmark?

*Master*: No, I don't think of it. If it comes automatically then it is correct. I do not think of it. This is not my work.

*Q.*: No? But I have read some record of your visions in your book.

*Master*: Yes, when I was in that state I wrote about them. Or when the things come down direct to me, then I write about them. I do not try for visions or predictions.

*PR.*: You know those were written when Master was in a state of superconsciousness, which he does not normally like to call or bring down upon himself for this sort of work, because there is the danger that it may degenerate into cheap forms of astrology or prediction. His fundamental work is the regeneration, the transformation, of man. While in the process of doing his work some-times he feels the super-conscious state coming on, and then he writes these things. It is not that he seeks for things to predict, or for ideas of the future. That is not done.

*Q.*: But haven't you got any visions about Denmark?

*Master*: Well, now you have given me the idea. After sometime you may ask me about it. (laughter)

Q. : How did you begin this work that you are doing now ?

Master : My Master ordered me to do it, and so I started it.

Q. : Your Master ? Who was it ?

PR. : His Master was also called Shri Ram Chandraji, and this Mission is named after him. It is a coincidence that both my Master and his own Master are called by the same name. Now in India, we have a system of offering fees to the teacher or guru when the course of study is completed. We call it the *guru dakshina*. Our Grand Master, we call him Grand Master, told my Master that his *guru dakshina* would be the propagation of this yoga throughout the world for the benefit of mankind. So that is why my Master is travelling over half the world, in his old age too. Originally this yoga was restricted to India, but as my Master has said again and again, yoga is not the monopoly of the Indians but is the birth-right of all humanity. So he is now trying to help those who seek it. We offer it only to those who seek it—we don't thrust it on anybody.

Q. : But how was your own origin with the Grand old Master ? How was the beginning, I mean ? How did you meet him ?

Master : It was accidental. I had the idea that I must get a good Master, and I prayed for it, and I got my Master.

Q. : When did you meet him ?

Master : I think about 45 years ago.

PR. : About 50 years ago, when my Master was 22 years old, he came in contact with his Master.

Q. : And what did he teach you all ?

Master : What we are doing here now, that is what he taught us.

Q. : But it is not every human being who can be a Master. Isn't it ?

PR. : No. But my Master was selected, from among all the disciples the Grand Master had, as the proper person to carry on this work. He was given the necessary power to do it. This is true of any hierarchy. For instance if you are a king your son becomes a king. It is by birth. Some things come by birth, by inheritance. Certain things come by transfer of power. Certain things come by endowment. I endow upon you property, and immediately you become a propertied man. In spiritual life or in spiritual hierarchies it is not necessary that the son becomes the spiritual descendent—I mean the blood son. There may be spiritual sons who carry on the tradition entrusted to them by their own Master.

And what about karma, the laws of karma, reincarnation, how does that work?

You can see from all the books that are published that karma is a very well discussed, and a much written about subject. Simply put, karma means the effect of the past on the present. I don't think we can dispute it. The dispute comes only when we talk of a past life or a future life. Certain religions don't believe in a future life. Certain religions believe in reincarnation.

Now there may be room for a certain logic to make it necessary that there was a past life. And once you accept a past life logically, a future life seems to follow, also logically. Karma really means the effect of past impressions arising out of our own actions. We do something, and that action leaves an impression upon us. This impression governs or conditions our future action. The sum total of all such impressions put together is grouped under one word 'karma'. In our Mission we call karma by another word "samskara." It is not only the bad actions which lead to karma, it is also good actions. Good actions give rise to a good future, whereas bad actions give rise to a

bad future. But our idea of spiritual development is to have no future life at all. I mean this sort of life, in the physical plane of existence. We don't want it at all. Nor do we seek to live in other planes. The idea is to be liberated.

*Q.* : But what is good action, and what is bad action?

*PR.* : Well, as traditionally understood. You know the general norms. For instance charity is considered to be a good action. But we can take the meaning as traditionally understood. It doesn't make any difference.

*Q.* : It doesn't make any difference? How? Does it not depend on the feeling you have of what is good and what is bad?

*PR.* : I am telling you what karma really means. Karma means all actions put together—the impressions of such actions. Some people misunderstand karma as applying only to the effect of evil actions, let us say murder, robbery, rape, etc. But in India we believe that the sum total of all impressions constitutes karma. A particular act or action may be good according to you, it may be bad according to me—it does not matter. There is always a sum total of impressions.

- Q.: Yes, but an evil action can just as well be a good action.
- PR.: Well, that is something you can't debate here you know. It all depends on circumstances. For instance you kill an enemy soldier in war. Under moral law it is bad, but under national and patriotic laws it is good. So it depends on from which level of human existence you are looking at a particular thing.
- Q.: Yes, but how does it work?
- PR.: The law always works from its absolute level, the highest level. The rest are our interpretations. For instance take the case of conscientious objectors in the last war, people who refused to fight because it is evil. They were put in jail. So you can say that if you refuse to kill the enemy, you will go to jail. At least that would appear to have been the cause-and-effect relationship for those particular people.
- Q.: I was told that when you are trying to receive this transmission you have to meditate on the heart. Is that right?
- PR.: Yes, we meditate on light in the heart. My Master says that the heart is the most suitable for meditation because it is the heart that is the seat of life. It is also the seat of emotion. And,

- traditionally in all religions, God is supposed to be seated in the heart. There are other points for meditation but my Master says they have only limited effect, mainly physical, as against the total *spiritual* effect of human transformation that we seek in our Sahaj Marg Yoga.
- Q.: But isn't the point between the eyes more suitable?
- PR.: Well, it is certainly more popular and well known because even in the Bhagavad Gita that point is mentioned—the Ajna Chakra. But according to my Master the Ajna Chakra is the point of distribution of power to the human system. So by meditating on that point we may acquire power, but not spiritual growth. There is also another interpretation, that the Ajna Chakra is a point suited to, and meant for, the sannyasi, the ascetics who renounce life, but it is not suited for the house-holder.
- Q.: Master, what is your opinion about Sannyasa?
- Master: Sannyasa is not necessary.
- Q.: Why not?
- Master: Because when they go to the forest they often think of their families, their children and so on. Then why should we go there? We should remain

here, discarding what is happening, discarding attachment. There is no need to run away. When we can get God cheaply why should we go to all these troubles?

*PR.*: There is another aspect to be considered. God cannot be *only* for those who renounce life. If God is in everybody, in everything, then surely God is for all of us. So if there is a way for the Sannyasi, surely there must be as effective a way for the house-holder too! Once somebody questioned my Master about celibacy. Is celibacy a necessity for spiritual progress? That is what he wanted to know. Very bluntly my Master said, "God is not a fool to create two sexes if one was enough." (Laughter)

*Q.*: Are you able to see in a human being how far he has developed?

*Master*: Yes, as much as my work needs, that much I can see.

*Q.*: Do you have any more incarnations left?

*Master*: Well, that I cannot answer. Only one who is not willing to take an incarnation can reply to that.

*PR.*: What my Master implies is this. He has no objection to being incarnated again, or to not being incarnated again, as the Divine plan may need.

*Q.*: But when a human being reaches a certain point is there not an end?

*PR.*: You see, there are two ways of looking at this. We recognise two ways of rebirth. One is the karma tradition where you are reborn under the compulsion of your karma. You have no choice in the matter. You are reborn at a specific time, in a specific environment, under specific conditions, so that the future is worked out according to the foundation laid in the past. The others are the so-called liberated souls, Masters who descend into the physical plane of their own free will to help humanity to develop from time to time. Now I believe we all are compulsive re-incarnations. But if my Master should re-incarnate again, it would be purely voluntary. It becomes something on which karma has no bearing. So it is not possible to say whether he will reincarnate again or not, because it will depend on cosmic circumstances. If humanity needs his presence on the physical plane he may descend again, otherwise not.

*Q.*: How do you select Preceptors?

*Master*: When there are four or five things before you how do you select one from them?

*Q.*: Yes, I see. But why do you prefer one person to another?

*Master*: For qualities. If a man has good qualities he is preferred. A man can also be made to have good qualities.

*Q.*: What kind of qualities do you mean?

*Master*: Sympathy, charity, service, thinking good thoughts—these are some.

*PR.*: I will explain one thing to you, Michel. There are people in our Mission who are very highly developed but who are not preceptors. And there are preceptors who are practically on the first rung of the ladder of spiritual development. So a person's spiritual level has no direct bearing on his qualifications to be a preceptor. What I personally believe—you have heard what the Master has said—to be really necessary in a preceptor is dedication to the spiritual cause. If this is there, Master can create the other qualities by his power. I believe this dedication to be a fundamental quality in a preceptor.

*Q.*: Do you feel any contact with the Grand old Master?

*Master*: There is contact always.

*Q.*: How?

*Master*: In the way in which it should be!  
(laughter)

*PR.*: That is, spiritual contact. The Grand Master is no longer in the physical plane. He passed away into Maha Samadhi in 1932. But there is continuous contact between him and my Master. We have seen it. My Master seems to receive guidance from him from time to time. He tells us about it. What the relationship is I don't know, because it is from one plane of existence to another.

*Q.*: Have you any visions of how Western civilisation shall end?

*Master*: The base will be changed. The base will become highly spiritual.

*Q.*: But how shall it change?

*Master*: By following the method. By having good thoughts. I am telling you it is the work of the Divine. Some Divine hand is working for this change because some 10 or 15 years ago this was not the case. But I am feeling it here now, in Europe. Some change is taking place. The people are fed up with the life of materialism. So they naturally cling to that which has the base as spirituality.

*Q.*: Is it all to be destroyed—I mean the West?

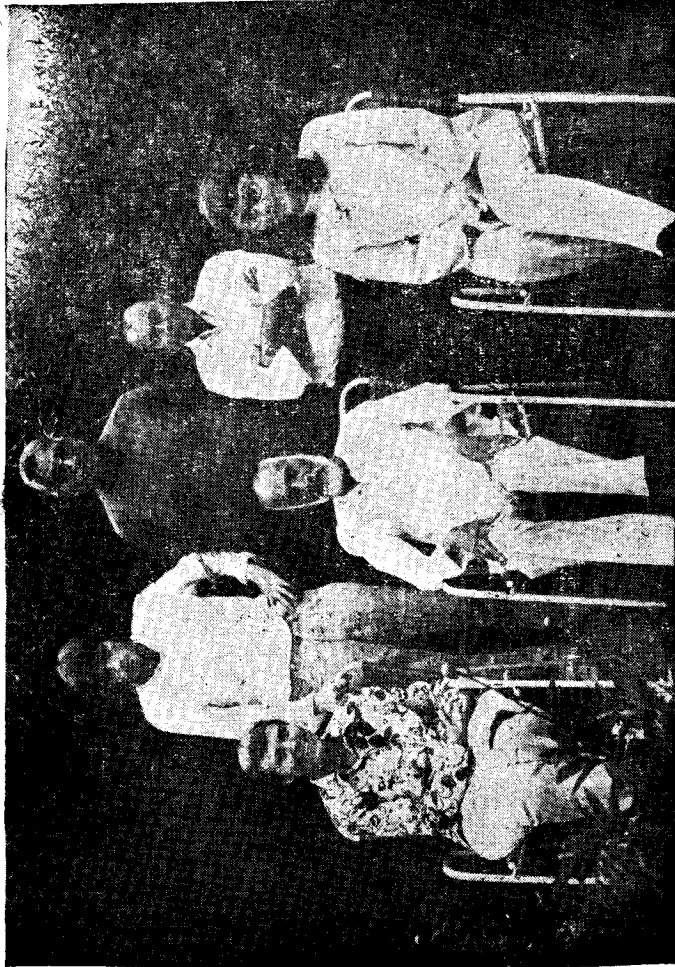
*PR.*: No. No. It is not like that. In any endeavour those who co-operate are taken along, while those who oppose



or do not co-operate are not taken along on the path. You may call this destruction, but it may be that they are transferred to another plane. So what does not co-operate with the Divine plan changes until it co-operates. This change you may call destruction, you may call it conversion. When you split an atom is the atom destroyed or is it converted? Both are correct. So what we normally call destruction may be conversion for its own good. A child is converted into a man. Is it destruction of the child? It is a transition from one phase of human existence into another. And when the man becomes old his youth is destroyed, in a sense. But we don't consider this to be destruction because we see the transition from stage to stage. When we don't see, or cannot see, the successive stages in a transitional continuum, we perceive the end of each phase as destruction of that phase.

The radio interview lasted about 40 minutes. They had many more questions to ask but, unfortunately, the tape in their recorder was completed, and so the interview came to a somewhat abrupt termination.

Michel and Tony, the interviewers of Danish Radio, both took their sittings and meditated.



*Master with the Danish Working Committee*

Master went up and rested till 3 p.m.

I gave first sitting to Mr. Kristen Bjorg, a psychologist interested in conducting research on our system of yoga, and on yoga generally.

From 3-00 to 4-30 p.m. Master was on the lawn, in an absolutely hilarious mood. He kept the audience roaring. One of his pronouncements was "Man is the hallucination of Being."

Fred Weinstock our U.S.A. preceptor is here.

In to-day's newspapers - three of them - notices have appeared regarding tomorrow's

public meeting in Copenhagen. The notices include Master's photograph. Apart from this, Vibe has arranged for printed posters of about 9" x 16" to be pasted all over the city. The poster has nothing but Master's picture - about 8" x 12", and a notice below giving place and time of the meeting.



*Vibe Erstad*

At 6 p.m. in the evening we had a Preceptors' meeting presided over by Master. Birthe Haugaard, Vibe Erstad, A. Rakotondrainibe, Fred Weinstock and Dr. A. Lakshminarasimhan were all present. I gave a short introductory talk on what Master desired by

way of organisation, and the need for such local meetings to be held periodically. I also conveyed to those present, Master's desire to have the Mission registered as a permanent body in Denmark under Danish law, and requested Vibe to take necessary steps to have this done so that by the time Master returns to Denmark after visiting the U.K. and the U.S.A. all the formalities could be completed.

Rako gave a long talk on the way he proposed to organise Mission activity in Madagascar, and of how he proposed to expand the work into Mauritius and Kenya, etc., in Africa if Master approved of his plans. His idea was to open additional centres in Madagascar itself, and also to strengthen the Tananarive organisation. He mentioned the immediate possibility of two more centres at two coastal towns, and possibly three centres in Tananarive itself. Thereafter he would try to open a centre in Mauritius. Later perhaps Nairobi would be worth entering. Master was pleased with Rako's enthusiasm. Rako has already picked out a couple of youngsters as prospective workers of the Mission. Master told Rako that he would try to make a one week visit to Madagascar in 1973 after the Centenary Celebrations in Madras are over in February. If that visit materialised then he could study the candidates proposed for Preceptorship and grant Permission.



Master with Preceptors of Denmark

Fred felt that we should not make harsh and definite pronouncements against the drug habit. He said that particularly in America he was familiar with official repression and felt that if we, in the Mission, adopted negative attitudes, the Mission might very well be identified with such official repression and harassment.

8-00 p.m. Master took group satsangh again - over 40 present. The meditation lasted 1 hr. and 3 mts. Most of the abhyasis stayed on till 11 p.m. talking to Master. Vibe and Thomas were asked by Master to stay the night in Birthe's house.

*Saturday, 13th May, 1972:*

At 8-30 a.m. Master granted Provisional Permission to Miss Elsebeth Haugaard, daughter of Mrs. Birthe Haugaard. At 19 she is probably the youngest Preceptor in the Mission today.

Later Mr. Paul Warwick, popularly known as Shri Paul, came to see Master. He is head of the Ramana movement



*Elsebeth Haugaard*

in Denmark, has a wife and two children, and seems to have a large number of *chelas*.

He is the head of an organisation called Maha Yoga Fellowship. Shri Paul had heard about Master and wanted to meet him alone - but Master's difficulty in understanding English spoken with an accent, and the reciprocal disability on the part of his questioners to understand Master's accented English, generally make my presence at even so-called "confidential" discussions unavoidable. Shri Paul was keen to work for the welfare of humanity. Master advised him that he should commence meditation and then study this aspect of service. He had a short sitting with Master.

Shri Paul wanted to know what precisely Master meant when he spoke of Realisation. Master answered "You know what you are, but you don't know what *He* is. When you know, or feel in yourself, what *He* is, that is Realisation."

At 10-30 a.m. Master took group meditation with about 25 abhyasis present.

At 1 p.m. Master, Rako and I left in Birthe's car for the city of Copenhagen. Birthe managed to locate the nursing home in which Anne was confined, and we all called on her at 2 p.m. with special permission to see her baby. Anne was at the airport to greet Master on arrival on the 10th May, and that same night she was confined and delivered of this baby boy early next morning. The baby has been named Chandra after Master. There is already a baby named Kasturi, daughter of Jytte Gravesen.

As a matter of fact quite a few babies have been born in our group here, and a few more are expected. There is a general feeling that Sahaj Marg is good for babies! and the more serious and happy thought that Denmark will have a bright spiritual future with such blessed children born in it! Anne was naturally overjoyed, and moved too, by Master's visit - and Master seemed to enjoy seeing this girl-devotee in his own quiet way. We were with Anne for about half an hour and then left.

Birthe then drove us around a little, including a drive on the Langelinie, but omitted to take us to the famous statue of Andersen's "Little Mermaid". Finally she took us to the exhibition hall of the Academy of Arts—the Festsalen in the Kunstakademiet—for a public meeting scheduled to commence at 3 p.m. It is a large and well-ventilated hall, and apart from practically our whole Danish group, the hall was nearly full when we entered it. Vibe, Thomas and Jens had made ready a large number of handouts—one photo of Master, and a Danish translation of "Outlines of Sahaj Marg", copies of which were given to persons as they entered the hall. By the time the meeting was to begin, the available seating capacity of 300 was filled up and many had to stand.

Birthe opened the meeting by giving a short introductory talk in Danish and English for about 10 minutes. After this I spoke on "Sahaj Marg" as the main speaker of the evening for



*Master with Jytte and Baby Kasturt*

about 20 minutes. Most people seemed to be able to understand my English, though I was told later that my delivery was too fast—something I could well believe when I heard the speech played back to me later from a tape-recording! Bjorn Juvik spoke in Danish after me—very very well it seemed, judging from audience reaction. He speaks wonderfully, with a slow and measured delivery, every word well pronounced and accented, and with an admirable lack of self-consciousness. It was indeed a very good speech and I could see he was quoting from the famous and well-loved Danish philosopher Soren Kirkegaard. Later he told me he had found some references to meditation and similar spiritual practices, and this he had quoted to the audience. Bjorn was followed by Jytte Gravesen, also speaking in Danish. She too spoke very well. I gathered that she was telling the audience about her own personal experience under Sahaj Marg. I could feel that what she said carried conviction. After this Rako spoke in French, and his speech was translated, sentence by sentence, into Danish by Vibe. Rako gave the assembled people an idea of the response to this system in his own native Madagascar, and exhorted the Danes to give this system a whole-hearted trial. The lectures concluded with a short concluding talk in English by Dr. Lakshminarasimhan. But we had to face a 20 minute question-and-answer session after this! Some excellent

questions were asked and, to my regret, these went unrecorded. After this Master transmitted to the whole audience for 25 mts. Before we started meditating the routine announcement was made that those who did not wish to participate were at liberty to leave and surprisingly, about a dozen left. I say surprisingly because on no earlier occasion had a single person ever left the hall! But one significant fact was that when the hall was empty we found that every single person had taken away the printed handouts which they had received earlier—not one sheet was left behind by any one! This, to us, was something really remarkable. The Danish group was jubilant at the wonderful success of the meeting. They had taken great trouble and effort in organising this meeting, and had every cause for joy at its more-than-successful conclusion.

We left the hall and found that there was a light drizzle. It had also become quite dark, even though it was only about 5–30 p.m. We got into Birthe's car to be driven back to Greve Strand—Elsebeth joining us in the car for the return journey. Master was in a mischievously jubilant mood, very very hilarious, and kept saying some outlandish things—keeping us all virtually roaring with laughter. Talking of God and power Master said “Look here, God may be great but the power is mine. I have never asked for power from God. When I

wanted any power I took it! This happens when *self* assumes its *original* state.”

Birthe asked why it was that sometimes she felt happy, but very often sad and despondent. The master answered, rather cryptically “The water is buoyant, not you.” I suppose it means that we must learn to float on the water of the ocean of Bliss, and thus be buoyant.

At about 8 p.m. about 10 abhyasis came to Birthe's house to be with Master. Vibe, Thomas, Jens, and one another remained overnight. Master was a bit tired and went up to bed immediately after we returned from Copenhagen. He came down for dinner at 9–30 p.m. and retired almost immediately after he had eaten. Surprisingly, he came down again at about 10–15 p.m. and spent nearly 45 mts. with the abhyasis present, before finally going to bed at 11 p.m. The rest of us were talking till 1 a.m.

*Sunday, 14th May, 1972:*

The morning found Master rather dull and listless. He stayed in bed rather late too, and seemed to be pre-occupied with Mission matters at home in India. He was obviously thinking of problems of organisation because suddenly he started speaking to me and said, “One gentleman asked me why I wanted more members in the Mission. If you have six or seven persons is it not enough? he asked. I told him, “Look here, I have come from Infinity



“Now do you understand?”

and the seed of Infinity is in me. And in whatever I do, I shall naturally wish Infinity to be with me, and for all I also wish Infinity to be with them. Even a thief wishes that he may have many with him (laughing). This is the effect of that very same Infinity, but in a wrong direction. And I tell you one more thing—we should not use the part power of God but we should use the full power of God. But when the “I” is there, full power does not come. So drop the “I” and the full power comes! But it must be used under control. One has to be very alert”.

Master went on to speak of gratitude, how gratitude must develop in the heart of an abhyasi for what he is receiving, and how selfishness must not be present, even as a tinge. I asked Master how exactly he would define selfishness. Master answered “If your heart does not acknowledge the service that one does to you, then that is selfishness.”

Later in the morning Master came into his own normal mood. Elsebeth was busy giving sittings to abhyasis. She has taken to this Spiritual work like a duck to water. A number of abhyasis came in the morning and Master sat out on the lawn with them, and by his merry conversation kept them roaring with laughter. One of his sallies was “I praise myself, but look here, I also tell everybody my foolishness, so that they neutralise themselves.”

There was no general satsangh this morning as we had to leave for Copenhagen to stay

the night in Dr. Lakshminarasimhan's house, as Birthe leaves for London this evening to be with Master there.

We left at 12 noon in Vibe's car, all packed up as we ourselves leave for London tomorrow,



A. Lakshminarasimhan

Vibe and Master in front, Birthe, Rako and I in the back. We arrived about half an hour later and had lunch in Lakshminarasimhan's house. After lunch nearly 50 people gathered, and about 36 new members joined the Mission by commencing the practice of meditation. Birthe, Vibe, Elsebeth, Lakshmi-

narasimhan and I were all kept busy, having individual sittings with the new entrants. Most of them are persons who came to the public meeting held in the city yesterday evening.

About 3-30 a young person, Hans Jorgen Hvid came to see Master. He is from Viborg and wanted to serve Master in Viborg if a centre could be established there. Master was impressed with his sincerity and simplicity, and under his instructions I gave Hans a special sitting to prepare him for Permission. Later Master gave him two individual sittings

so that today, in the brief period of about 6 hours, he has had three sittings in all.

Later I gave individual sittings to Birthe, Vibe, Thomas, and Jytte. Birthe left for the airport at 6-45 p.m. to catch her chartered group flight for London.

Master was exhausted and slept from 6-30 p.m. to 9 p.m. but after dinner he was back in form, and kept us in tears of laughter till 11 p.m. Thomas, particularly, was often compelled to fall flat on his back, unable to control his glee and joy.

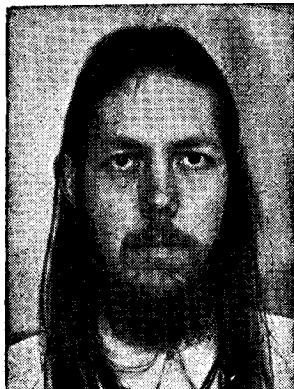
A young girl was present. Master had studied her and told her that her problem was that she was thinking of the past all the time, and this was interfering with her work. The girl agreed. During his conversation Master suddenly stopped talking, looked penetratingly at this girl and said "You are thinking of the past again!" There was a burst of laughter while she embarrassedly nodded agreement. After ten minutes the same thing happened again, and the audience was in tears with laughter, seeing this young girl so caught in an act not visible or apparent to any one else! The persons assembled had a taste of Master's remarkable powers on this occasion.

*Monday, 15th May, 1972:*

Master had a restful night, and woke up fresh in the morning. At 8 a.m. Master granted



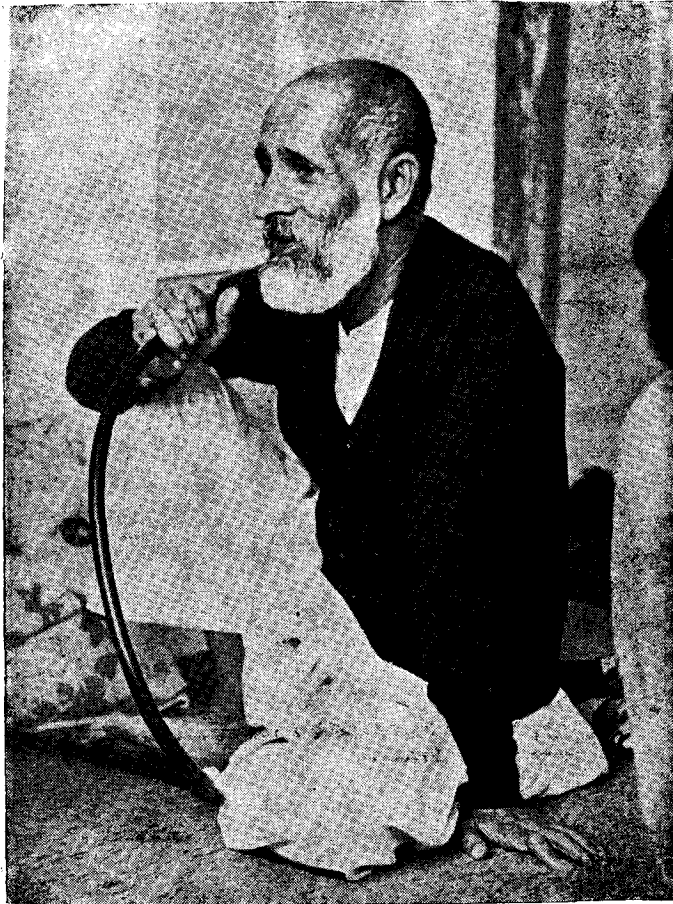
Provisional Permission to Hans Jorgen Hvid and authorised him to organise a centre at Viborg. From 7 a.m. to 9 a.m. I gave individual sittings to Ole, Bjorn, Kirsten, Jens and Edith.



*Hans Jorgen Hvid*

After breakfast we left Dr. Lakshminarasimhan's house at 10-30 a.m. for the airport. About 15 abhyasis were gathered at the airport to bid farewell to Master. Rako goes with us to London. We left Copenhagen at 12-05 by BEA Trident aircraft on their flight No. BE-741, on a 90 mts. flight to London. The flight was smooth, comfortable, and enjoyable. Master gave me a 3 minute transmission while we waited to board the plane at Gate No. 21.

UNITED KINGDOM



*"Well, It's Master's Grace."*

## VI. UNITED KINGDOM

We touched down at London at 13-35 hrs. Immigration formalities involved a 20 minute wait—a card to be filled up by the officer on duty himself, then stamped, then our entry permit to be stamped all over again—all this took over 15 mts. Master had to stand patiently all the time. It seemed to me that Commonwealth queues—at special Commonwealth counters—had the longest waiting to put in—preferred treatment indeed!

When we finally emerged after claiming our baggage and passing through Customs, Vera and Elidir were found eagerly waiting in the arrival lounge to greet Master and take him home.

Rako went off by himself to Cromwell Road to contact Birthe who had promised to arrange accommodation for him. We drove in a big car Elidir had laid on for the occasion and reached Marlborough Place after approximately 35 mts. driving. It was a fine sunny day and a real summer day as the British understand it. On arrival we had a fine lunch prepared by a young woman, Mrs. Carol Simpson, who has agreed to help with the cooking for the whole week that Master will be in London. It was her husband John who drove us out from Heathrow airport. Carol is said to be an expert on Indian cooking.

At 3-30 p. m. an Indian gentleman Mr. Shorey Kapoor, settled in England for



*Elidir and Vera Davies*

many years, came to see Master. Fred Weinstock came in at 4 p.m. followed by Ose of Copenhagen and her English husband John Wadlow, both of whom had come to India some months ago. They were followed at 5 p.m. by Andre Poray who has come over from France for a proposed stay of 3 days. Andre is staying at a hotel within walking distance of where we are. At 5-30 p.m. Birthe and Rako arrived from their hotel in Cromwell Road, and Ron Mendelsohn's arrival completed the group for the day. Master gave group sitting to all of them at 6 p.m. The group dispersed at 8 p.m. leaving us to have a fine dinner, after which Master sat with Vera and Elidir in their drawing room till nearly 10-30 p.m.

*Tuesday, 16th May, 1972:*

Rako, Birthe and Andre came in at about 10 a.m. Master is not very well this morning. He is complaining of muscular pain near the lumbar region, and had some difficulty coming down the staircase from our first floor bedroom. Ose came in at 10-30, and revealed herself to be an expert physiotherapist. She gave Master a massage and also prescribed some infra-red exposure. She put him under a hot electric blanket for some time. All this gave Master much comfort and relief.

Birthe, Rako and I went out for a walk, and had lunch at the "Star of Bengal" Restaurant, about 10 mts. walk from Vera's residence.

Master went out on a short tour of London and came back in almost a collapse condition. He could hardly climb the stairs to his bedroom, and went to bed at once.

Later on he told me that the atmosphere of London had been so heavy he had almost suffocated. When repeating this to Vera she asked him "But Master, why did you not clear it?" Master said, "I cleared it just enough so that I could live in it."

*Vera*: Master, is the London atmosphere as bad as that over Paris? We have been told that there is so much that is bad in Paris, we feel that perhaps the atmosphere there must be very bad indeed!

*Master*: No, in Paris it was quite good. I had no trouble there. I find that the atmosphere over London is the worst of all I have seen.

*Vera*: Master! Could you clean this if it is so bad? It would be wonderful if you could.

*Master*: Yes, I told you I have already cleared it a little, may be 5%, but more I will not do. If people want then they must pray for that.

In the afternoon Mr. Shorey Kapoor came again for a sitting. Mr. M. L. Sardana of the Indian Embassy and his wife, together with another Mr. Sardhana and his wife, all came in the afternoon, followed by Ose, John and Fred—all of whom stayed with Master

for most of the day. John and Fred introduced three new members to the Mission, friends of theirs. Ron Mendelsohn came in the evening. There was a short group satsangh in the evening taken by me. The group dispersed at 8 p.m. Vera invited Rako, Birthe and Andre to stay to dinner with Master. Master is still having his back trouble but is managing alright. He has to walk rather bent in the middle, with his right hand supporting his back.

At 10 p.m. Dr. Rajendra Pal Singh telephoned from Hyattsville, U.S.A. to discuss Master's U.S. programme. He wanted to know if we could fly to Boston direct instead of to New York, so that a meeting could be arranged at Boston on 22nd evening itself. I pointed out to Dr. Singh that Master would certainly be very tired after a seven hour trans-atlantic flight, and therefore an evening of rest would be necessary. Also, only this morning I had been to Air India and confirmed our flights to New York and I did not want to change the travel plans again. Dr. Singh very kindly agreed.

We went to bed at 11 p.m. Master with an electric blanket over him, grinning happily at this unusual comfort and luxury in bed.

*Wednesday, 17th May, 1972:*

Master said he had a very comfortable night though he did not sleep much. He is fascinated with the electric blanket and has enjoyed using it right through the night. He

came down to the drawing room at 8-30 a.m. I was reading a letter I had received in the morning post. Master suddenly said, "look, try to experience your present condition. I was studying your condition just now, and I found that to read your letter you had to come down from your own condition. I congratulate you! This is the real thing that I want, that you should remain drowned in your condition, and come down to the ordinary level only when necessary."

People kept drifting in the whole day and we had to have several satsanghs for small groups as they formed. Those present included Andre, Birthe, Rako, John, Ose, an actor Murray Head and his friend Sue, Nicholas Roditi a young banker, and others. Carol and John Simpson have both begun meditation, and come closer to Master.

Master was speaking to people the whole day but I was busy giving sittings and so could record only a few of his sayings.

*Master:* A yogi's aim is to get command over the powers of Nature. It is very easy because there there is no resistance, while in human beings there is natural resistance.

God laughs when we weep. Do you know why? He laughs at our folly in weeping!

What is Yoga? It is the perception of Reality.

What is Soul? It is the spark of Reality.

Andre, Birthe and Rako stayed to dinner. After dinner Andre said good-bye to Master and to all of us as he leaves early tomorrow morning for Paris. All of us were sorry to see him go and wished he could have stayed the rest of the week with us. He has been worried about his health and is obviously suffering pain, which he has concealed from all of us. He should have had treatment ere now, but has planned it for late July so that Master's European visit would be over by then. Even now he goes home so early only to complete some business in northern France before getting back to Sanary. A second reason is that Master has already been in France for 10 days, and Andre feels that if he stays on in London he may deprive English abhyasis from obtaining the full benefit of Master's stay in London.

In the night Vera and Elidir had a long talk with me after Master retired to bed. Vera was very depressed and seemed to feel that Master's visit to London will be a waste as she doesn't expect much response. Elidir seemed to agree, and both wanted me to cut short the London visit and go off to the U.S.A. where they feel the response would be much better. I told them that the U.S.A. programme has been fixed and it is now too late to ask them to make changes. I told her Master's will will prevail and we have only to see we don't

impede its working, that is all that is necessary from us. They agreed ultimately that results concern only Master, while putting in the requisite effort is our share of the job.

*Thursday, 18th May, 1972 :*

There were several group sittings during the day. Master has been having his lumbago-like pain, and Ose has been giving him a massage practically every morning.

*Friday, 19th May, 1972 :*

A very active day. People kept coming in the whole day. Ose, John, Rako, Birthe, the Sardhanas, the second Sardhana family, a Mr. Patel and a Mr. Purshottam of Malawi, Ron Mendelsohn, his friend Pauline, all were there.

Rako said good-bye to Master late in the evening. He leaves tomorrow after being with the Master for almost a whole month. He goes to Paris and then on to Madagascar. His presence has been of help to me. Master has enjoyed having him with him. In spite of his high position and social standing he is very humble and has served Master personally with great personal devotion and love. I am sorry to see him go as he has shared in many of my own tasks so far, and now that we are going to the United States, where I don't know anyone, Rako's presence as a tried and trusted friend, and a true devotee of the Master would have

been of great help. Fred Weinstock has also left for the States.

*Saturday, 20th May, 1972 :*

Meditation in the morning. Birthe, John, Ose all came. In the afternoon Vera, Elidir, Master and I went to see the Westminster Abbey. Master went through it very carefully and in considerable detail, putting on his spectacles time and again to read the inscriptions, often asking Elidir to locate for him the place where certain individuals lie buried. We spent nearly two hours inside and Master, with his passion for, and knowledge of, history, was evidently enjoying the visit, arranged entirely at his request. We were all reluctant to have this excursion because of the episode last Tuesday, but it went off well.

In the evening Ose and John came and stayed for dinner.

*Sunday, 21st May, 1972 :*

In the morning Mr. John Pierce-Higgins came for a short sitting with Master. He is a very nice person, seriously interested in yoga, religion and healing (faith-healing). He came again in the evening bringing with him two professional healers, but they were not interested in Master's teaching. Mr. John however took to this seriously, and even though he has had short sessions earlier with Master, they were primarily for physical betterment. Now

he took a formal sitting as a beginning in Spiritual Sadhana.

At 5-30 p.m. Elidir and I accompanied Birthe to drop her at her hotel at 111, Cromwell Road. She leaves this evening for Denmark.

Q. : Why do some people not get the deep feeling of peace in meditation?

Master: Because even though they are doing meditation properly, they are behind *Being*.

Ron Mendelsohn and Pauline stayed to dinner.

A large number of persons have visited Master, and have taken up meditation seriously in London. Master has been specially impressed with the devotion shown by many of them, and was full of affectionate praise for Ron, Pauline, John, Ose, Michael Benedict, and Nick Roditi.

There is one person who did not repeat his only visit to Master. He had corresponded with Master, and Master had written to him some of the longest letters he has ever written. Master had answered many questions he had raised, and in fact Master was very keen on meeting him as he appeared to be highly intellectual. This person came once, asked some questions, and never came again! Master seemed quite disappointed that one who showed so much interest when he was so far away did nothing to develop his interest when he was actually in London.

Originally Master was to come back to London for a day's rest on his way back from

U.S.A. to Denmark. However, on learning that SAS had a direct flight between New York and Copenhagen which took only just a little longer than the New York—London flight, it was decided to cut out London. Another major obstacle is the need for a fresh British entry permit. When we landed at Heathrow, British Immigration told us that a new one would have to be obtained in New York if we wanted to come to London again. This is too big a problem, and time-consuming. A third reason is that Vera and Elidir are going to live in the country, and they have the problem of shifting to their new home. So all things considered we have decided to cut out London on the return trip. Vera and Elidir said they will try to meet Master in Europe, most probably in Switzerland.

*Monday, 22nd May, 1972 :*

Master woke up quite early at 6 a.m. He is better, his back-ache has almost disappeared. It was a bit chilly, and there was a slight drizzle. When we came down at 7 a.m. it was better. Master had a glass of milk and I had early breakfast.

Ose and John came at 9 a.m. We were all talking till 11 a.m. rather desultorily as Vera was quite subdued, feeling the impending separation from Master.

At 11 a.m. Master got into Vera's car while I got in with Ose and John into theirs, and we

left for Heathrow airport. We checked in, said good-bye to the Davies' and to Ose and John, and passed through immigration to the departure lounge. We had rather a long time to wait as we came in very early to Heathrow, and being early there was no crowd at the Air-India checking-in counter. Thus we were early all along the line. Master sat on a comfortable sofa, but was thoughtful and obviously far away.

We boarded Air India's jumbo jet Boeing 747 "Emperor Ashoka" on their flight AI-101 and took off at 13-30 GMT. This is our first jumbo-jet flight, and Master was struck with wonder at its enormity. He kept exclaiming again and again at the luxury of the decor, the comfort of the seats, and expressed wonder at the 5-channel music heard through a set of ear-phones. He enjoyed himself in every way. Lunch was served soon after we took off. Master first said he would not eat at all, but later agreed to try some of it, and finally ate the complete lunch. This is the first time, ever, to my knowledge, that Master has eaten solid food aboard an aeroplane! After lunch, which he expressed as having been excellent, he listened to Indian music and also watched the film show for some time. He was awake and entirely active and did not feel the need for any rest. After 3 hours some snacks were served and, wonder of wonders, Master ate this too!

UNITED STATES OF AMERICA





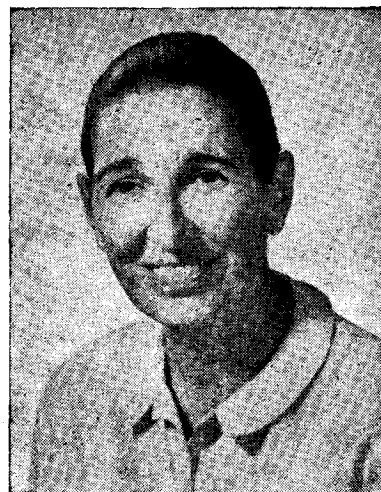
*Carola*

*Fred Master  
Stonington (Conn)*

*Dr. Singh*

## VII. UNITED STATES OF AMERICA

The 7 hours 10 minutes trans-atlantic flight seemed to take no time at all as Master so happily enjoyed everything that happened aboard the aircraft. The flight was superb all the way, without even the slightest of vibration



*Grace Kimball*

to cause unease or discomfort. Soon we were winging our way over Boston and shortly thereafter landed on U.S. soil, touching down at Kennedy International airport at 15-35 local time. We passed through immigration and customs within 30 minutes, and when we

came out we found Dr. Rajendra Pal Singh, Mrs. Caroline S. Miller, Mrs. Carola A. Miller and Fred Weinstock assembled to lovingly welcome Master. It was windy and quite chilly, chilly enough to force us to seek shelter in a protected place, while Mrs. Caroline Miller went to fetch her car from the parking lot—quite an arduous and time-consuming operation in this land of the automobile. We left Kennedy airport at about 4-45 p.m. in Carol's car, Carol and Master in front, with Dr. Singh, Carola, Fred and I squeezed in into the back seat. After some time Fred had to perch on Dr. Singh's lap to ease the pressure on Carola! After approximately an hour's drive we halted for a brief rest and some cold drinks at a way-side self-service store—a small one indeed but well stocked with normally needed candy, ice-cream, drinks, etc.

### STONINGTON

After a 15 mts. halt we drove on till 8 p. m. to finally reach Stonington, in the State of Connecticut, where Mrs. Miller has her residence. Master began to get tired soon after we landed at Kennedy, and even though he enjoyed his long transatlantic flight very much, the comparatively short carriage of about 120 miles very definitely proved to be the last straw on the camel's back, and he was fatigued when we got to Carol's residence. This is not surprising, considering the fact that 8 p. m. here is really 01-30 GMT, and having woken up at

London at 6 a. m. he has been virtually on his feet for all of 19½ hours already. He went straight up to the 1st floor bedroom (2nd floor in American English!) and within minutes thereafter a "chillum" was got ready which he deeply enjoyed before going to bed to rest. At 9-30 p. m. Mr. and Mrs. Anand Swaroop,



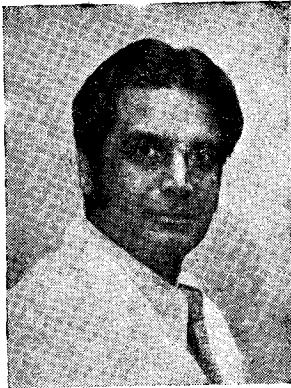
*A Quiet Morning—Stonington*

abhyasis living in Storrs, drove over to have Master's darshan. Master was able to receive them for just a few minutes. They left later in the night to return to Storrs. Dr. Singh and I have a bedroom between us. Fred stays at a nearby place arranged by Carol. Carola is the eldest daughter of Mrs. Grace Kimball, and is the daughter-in-law of Carol, having married her son Antony. Tony came in to meet Master.

When we went to bed it was well past 11 p.m.— a long day indeed of 22½ hours!

*Tuesday, 23rd May, 1972:*

The whole morning had been kept thoughtfully free to enable Master to have much needed rest. The weather is fine and sunny, but somewhat chilly when the wind blows.



*R. P. Singh*

8 p. m. Public meeting held at the Stonington Community Centre. About 45 persons were present. Mrs. Miller's son Tony first spoke briefly, introducing Master to the audience. This was followed by a short speech given by

Dr. Singh. After this I spoke for about 25 minutes on Sahaj Marg. We then introduced Fred Weinstock to the gathering and he spoke for 5 mts. on his own experience of this system. After this there was group meditation for 15 mts. We returned home at 9-45 p. m.

*Wednesday, 24th May, 1972:*

At 9-30 a. m. Master granted Provisional Permission to Mrs. Caroline S. Miller.

A few persons who attended yesterday's meeting came in to Carol's house and commenced meditation.

Master's general condition is not very good. He is very tired and will take a few days to recover from the tiring travel indulged in so far. Considering all relevant facts, a decision was taken to omit a visit to Texas in view of the long distance involved including a time difference too. We telephoned Mr. Chiranjeevi at Corsicana and conveyed this to him. He had made arrangements for 3 meetings and was quite disappointed but understood Master's need for rest in view of the long journey already undertaken, and the further programme still ahead of him.



*Caroline S. Miller*

At 4 p.m. Master, Dr. Singh and I left with Carol in her car to go to Storrs to attend a public meeting in the University of Connecticut. At Norwich a car rammed into us from behind and smashed up the boot. Master, who was till then sitting forward, had just then leaned back and so did not suffer any injury. There was no injury to anyone but the car suffered a bit. We were delayed for nearly one hour, completing police formalities. In the meantime Dr. Singh had telephoned Anand Swaroop at Storrs and he came over in his car. By then the formalities



*Master signing Mrs. Miller's certificate  
Stonington. (Conn) U.S.A.*

having been completed, and our vehicle being in running condition, we drove on to Storrs, following Anand Swaroop.

At 7-30 p. m. a public meeting was held in Room 217 of the commons building of the University of Connecticut. I spoke to the persons assembled on Sahaj Marg after Master had been introduced to the gathering by Anand Swaroop. After my talk Master transmitted for about 18 mts. After some questions and answers, we came back to Anand Swaroop's residence for dinner and left at 10 p.m., returning to Stonington at 11-20 p.m., covering the 80 miles in an hour and a quarter!

Anand Swaroop had arranged for Master to stay the night at Storrs, but we had earlier decided to drive back to Stonington for the night.

*Thursday, 25th May, 1972 :*

Early in the morning Master was talking about his own drowned condition. He started getting into this condition on the 20th April at Delhi, before we left India. It has been visible all along in his eyes. He is so far far away, and so entirely absent from this existence. Sometimes I have been worried that in this condition he may injure himself or harm himself in some way. Every action of his has to be watched. Once he almost burnt himself with a glowing cigarette, which I prevented just in time.

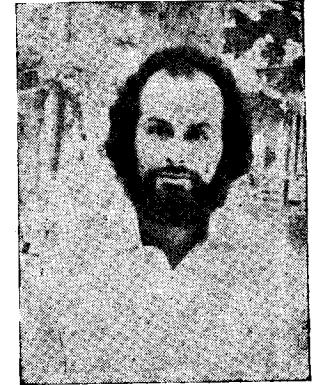
I asked Master how much of my own Self was in this state of being drowned. Master said "about one third is in this inwardly drowned state". I was disappointed that this was all that had been achieved after so many years of Sadhana. Master laughed and said "Do you think it is so little? This is in fact too much. Even in so-called saints you will not find so much turned inside. One-third is very much. You should be happy."

Master, Dr. Singh and I were driven 100 miles to Boston by Carol in her car, leaving Stonington at 1-15 p.m. and arriving at the MIT campus at 3 p.m.—100 miles in 105 minutes!

At 4-30 p.m. Master presided over a public meeting in Room 491 of the Students Centre of the Massachusetts Institute of Technology. Master was briefly introduced to the audience by Dr. Singh, and then I spoke on "Yoga as an instrument of evolution" for about 25 mts. This was followed by meditation conducted by Master for about 20 minutes.

Boston was cold and windy when we arrived at 3 p.m. and even colder when we left the MIT campus at 6-10 p.m. Anand Swaroop, his wife, and a couple of friends had come over from Storrs to attend the meeting. Fred Weinstock came in yesterday to Boston to collect some of his friends whom he wished to introduce to Master. Fred joined us when we left Boston.

We all then drove 56 miles to Providence in the State of Rhode Island, arriving there at 7-10 p.m. for a public meeting in Room No. 279 of the Barus and Holley Building on George Street, housing the Division of Engineering and Department of Physics of the Brown University. Following Dr. Singh's introduction of the Master, I spoke on "Pranahuti, or transmission of Yogic energy" for half an



*Fred Weinstock*

hour, and this was followed by group meditation for 25 mts. Mr. and Mrs. Anand Swaroop came over to Providence to attend this meeting too, before returning to Storrs.

We left Providence at 8-30 p.m. and returned to Stonington at 9-20 p.m. leaving Fred at Providence as he wished to go back to Boston.

*Friday, 26th May, 1972 :*

Master is feeling somewhat less fatigued, and looking more cheerful and more of his usual self to-day.

Master gave a sitting to Carol, Tony, Carola, Bob Barlow and Dr. Singh.

We left Stonington in a specially hired car at 2-10 p.m. Due to Mrs. Miller's car being out of circulation, the insurance company made a car available at their cost so that she could take her Indian guests to New York, Troy, etc. Carola joined us for this trip and, with Carol at the wheel, we left Stonington at 2-10 p.m., arriving New York, Columbia University campus at 5 p.m.—a total distance of 135 miles. We drove straight to the campus—no sight-seeing at all! At 6-30 p.m. we had a public meeting in the Foreign Students' Centre. Dr. Singh spoke first to introduce the Master. Then I spoke on Sahaj Marg for about 25 mts. and this was followed by meditation for 20 mts—very deep and blissful. Dr. Joseph Annichiarico and his wife, old friends of Dr. Singh, attended this meeting. They live in New Jersey and are a nice couple. The doctor is a fine man. There was a question-and-answer session.

We left Columbia campus at 9 p.m. and though we were originally to stay the night in New York and go on to Troy the next morning, we found that it would be worthwhile going on to Troy straightaway. Spending the night in New York would have first of all meant the group breaking up to stay separately as arrangements had been made with friends for Master and me. So, in spite of the long drive, we decided to go on, and after about half an hour's drive we stopped across the

river in the State of New Jersey at a road-side "Howard Johnson" restaurant for dinner. All of us had a really good and enjoyable dinner. Master enjoyed his mushroom soup with particular relish and ate a full dinner—after a long time! We left the restaurant at about 11 p.m. and reached Troy at 1 a.m.

#### TROY

Mr. S. S. Ramakrishnan, having been informed by telephone of our changed plans, met Master on arrival. Master, Carol and Carola stay in Ramakrishnan's small flat, Ramakrishnan himself bedding with a friend of his, while Dr. Singh and I were put up with a friend, Shri Indrajit Kumar. It was about 2-30 a.m. when we finally went to bed.

*Saturday, 27th May, 1972 :*

From Indrajit Kumar's house we came in to Ramakrishnan's house at 10-30 a.m. Master was up and talking to Carol and Carola. They had slept on the floor, and had something of an uncomfortable night and very little sleep. Carol looked tired, having had to drive us all the way from Stonington to New York, and then on here to Troy, all in one day.

Master was sitting rather quiet. Carol asked him to say something. Master laughed and said "I am not a speaker but a silencer."

Christine Langstaff, our Preceptor in Canada, came in at 11 a.m. from Montreal to meet Master.

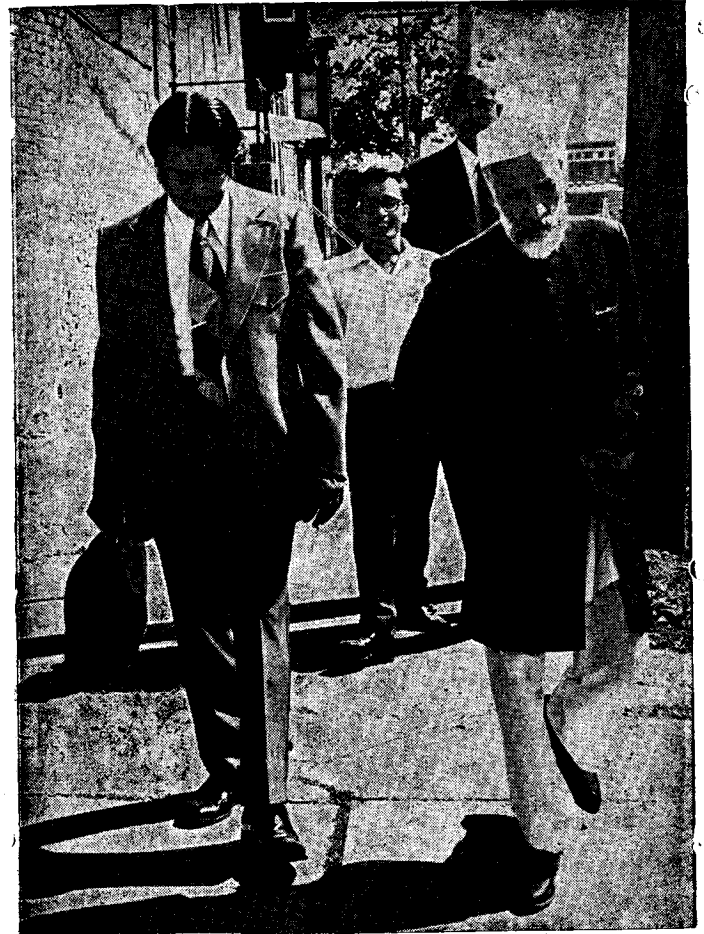
At 1 p.m. Carol, Carola, Christine, Dr. Singh, Ramakrishnan, and I had lunch at Indrajit Kumar's house. Master was to have been the chief guest, but said he was not feeling quite well and did not want to eat, so he did not come.



*Christine Langstaff*

At 4 p.m. a public meeting organised by the RPI India Club was held at the Rensselaer Newman Cultural Centre on Burdett Road. Prof. John M. Koller presided. I spoke for 20 minutes on Master's teachings. After this

Master transmitted to the gathering when we all sat for group meditation for nearly 20 mts. It was superb! After this there was some discussion, the whole gathering breaking up into 3 groups, the main one around Master, all asking questions. This lasted till 5-45 p.m. Murray Head of London and his girl-friend Sue, who flew to the U. S. A. middle of last week, came to attend this meeting. Murray brought five of his friends. They are all staying on a nearby farm. Just as the meeting ended Fred Weinstock turned up from Boston, with two of his friends.



*Troy (N. Y.) U. S. A.*

Q. : What is the difference between thought and intuition ?

Master : The developed stage of idea is thought, and thought, when it crosses its boundary, becomes intuition.

Q. : Meditation is passive. You do nothing. How can it give results ?

Master : We meditate on the heart supposing Divine Light to be there. It means you are playing on your own heart, which is itself a sport and a work. You know you are meditating, that means doing something; and the place on which you work, the heart, is also there. And you have to reach your goal; this idea is also there, and you wait for something subconsciously. That means you are not inert but so busy that you are doing three things at the same time. So passivity is lost in activity!

6 p.m. Master was the guest of the Rev. Tom Phelan at his residence just behind the cultural centre. Carol, Carola, Christine and I were also invited. Father Phelan had thoughtfully arranged a simple but elegant dinner wholly of vegetables and fruit. After dinner Master spent some time with Father Phelan in his study, answering questions. We returned to Ramakrishnan's home at 9 p.m. Some persons came to see Master, the last a Lebanese student by name Megdi, leaving at 11-30 p.m. After that

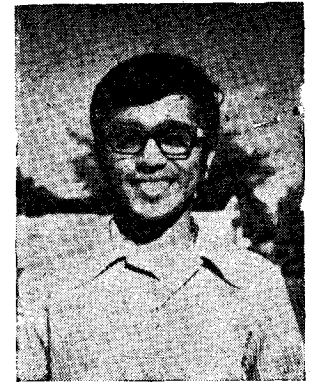
Master was in a reminiscent mood and told Carol some of his experiences. It was 1 a.m. when we finally adjourned to bed.

*Sunday, 28th May, 1972 :*

Mr. S. S. Ramakrishnan was granted Provisional Permission by Master, and authorised to organise a centre of the Mission in Troy.

At 10-30 a.m. we were all invited to attend Mass in the Rensselaer Newman Chapel on

Burdett Avenue. After Father Phelan finished the first part of the prayer, he introduced Master to the congregation saying that the time had come when humanity had once again to turn to the East for spiritual guidance, adding "Here is a great Master of the East, a Master of Yoga, who will talk to you through



*S. S. Ramakrishnan*

his Secretary, Mr. P. Rajagopalachari, and tell you how to find that which we have lost sight of—true human aspiration leading to the Real Goal." I spoke on "Man and God" for 10 mts. to a packed congregation. Today is the feast of the Holy Trinity—an important day for Catholics.

After this we returned to Ramakrishnan's residence. We were to have attended one more



public meeting in a nearby town but that was telephonically cancelled by the sponsors.

Carol and Carola left at noon to drive to Stonington, and telephoned at 3-30 p.m. to confirm having arrived home.

At 4 p.m. we went to the Rensselaer-Newman Cultural Centre for a group meditation. I gave a short talk of 15 mts. to introduce the subject and the practice. Among those present were Fred Weinstock, his friends Jay Patt and Mrs. Patt, Murray and Sue, Prof. Koller, and the Lebanese student Megdi. The meditation was again superb. After this Prof. Koller and Master had a private discussion for over half an hour. Christine Langstaff did not attend the meeting and, on enquiry, I discovered she had left for Canada at noon. Fred and the Patts left for Boston in the evening after the meeting ended.

8 p.m. Public meeting at the RPI Students Union building sponsored by UPAC. I spoke on Raja Yoga for nearly half an hour. After this Master took group meditation for the 50 odd persons assembled for about 25 mts. We returned home at 9-15 p.m.

The following have commenced systematic meditation here:

Paul Reeves, Doris Traschen, Jennie Traschen, Arthur Beaudan, Muriel De Rosa, David Champion, Chris Matichak, Kenneth Bartle, Harry Smith, Judy Theile, Charles Burroughs, Indrajit Kumar, Suresh Joshi and Janardhan Bhat.

*Monday, 29th May, 1972:*

A quiet morning. Joshi and Janardhan Bhat came at 11 a.m. for a sitting with Master.

We left Ramakrishnan's residence at 1 p.m. in Indrajit Kumar's car, and were driven to Albany airport. Dr. Singh said good-bye rather sorrowfully to Master, as he goes back to Hyattsville from here. So once again Master and I are on our own.

We left Albany at 14-10 by Allegheny Airlines flight 489 and arrived Detroit after an one hour flight, at 14-10 (1 hour time difference). We had to wait at Detroit airport for nearly half an hour as Charlotte O'Brien arrived there late and breathless, to meet Master. She drove us in her car 75 miles to East Lansing in the State of Michigan, reaching there at 17-20.

We ate a good lunch at the place where Charlotte is staying, and then went on to Teri Littrel's house where Master and I will be staying. Teri is a nice young girl. After some rest, we left at 7-30 p.m. to attend a meeting of students organised by Charlotte at "Synergy" I spoke on the Sahaj Marg system of Raja Yoga, and this was followed as usual by group meditation for about 20 mts. We were back at Teri's place at 9 p.m.

*Tuesday, 30th May, 1972:*

At 9 a.m. I accompanied Charlotte to the Union Building, Michigan State University, for

a meeting in the Captain's Room. I spoke to the assembled students of Yoga for nearly 45 mts. about our own system. Later Master came at 11-30 a.m. and gave group sitting to those present.

From 12 to 2 p.m. about 15 young persons came to meet Master in Teri's house.

At 4 p.m. Master presided over a public meeting in the Green Room of the Union Building. I spoke on Sahaj Marg for the usual 25 mts., and this was followed by a group sitting taken by Master. Among those who came to meet Master was Mr. Armando Lara, a Cuban gentleman now residing here. This person impressed Master much with his sincerity and good heart, and Master expressed a desire to remain in touch with him.

Another person who similarly impressed Master was Mr. Manuel Fontecha, a young man of Honduras, who has come to study at Michigan State University. He leaves tomorrow for Tegucigalpa, his home town, after completing two years study here. He has been practising another system of meditation for a couple of years but has felt nothing. He sat for this afternoon's sitting and was electrified by what he felt, and was extremely sorry that he is meeting Master only on the eve of his own departure for Honduras. He followed us to Teri's home and had a special sitting with Master.

Another person who impressed Master was Mr. Clint Lockert, Bibliographer, MSU Library, East Lansing, Michigan.

8-30 p. m. We attended a Yoga group meeting in the Green Room of the Union Building, specially arranged for students of Yoga in the University. I talked on Yoga for 25 mts. Master followed with a group sitting for 20 mts. My speech was said to have been very good! We got back home at 9-20 p.m. Charlotte agreed to work for the Mission.

*Wednesday, 31st May, 1972:*

A number of young persons came in the morning and I gave them their first sittings. They are Bill Zuppann, Allen Zachevieja, Bob Browning, Scott Decker, Teri Littrel, Pamela Hemmes, Andy Homer, Fred Hemmes, Armando Lara, Ann Courtney, Jim Anend, Peter Enberg, Sue Forstet, Duane Jherrian, Bob Hemmes, Vicki Hemmes. After this I gave a special sitting to Charlotte O'Brien.

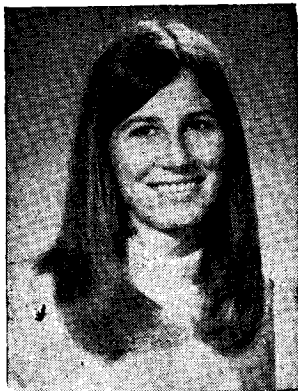
Master is not very well today. He has been badly constipated for 4 days now. However he spoke to about 20 persons who assembled to see him in Teri's house from 10 a. m. to 11-15 a. m.

At 11-15 Master and I left Teri's home in East Lansing in Charlotte's car and arrived at Toledo at 1-15. We stopped at Toledo for lunch, which Master ate with relish, and then drove on to Lakewood, a suburb of Cleveland in the State of Ohio, reaching Mrs. Grace Kimball's house at 5-15 p. m. (4-15 mid West time). We drove 230 miles from East Lansing to get there, spending four hours on the actual journey. Charlotte,

a 19 year old girl, is a very competent, safe and fast driver. She is very calm and speaks little, but is a very charming person. Mrs. Grace Kimball, her daughter Spencer Kimball, a Preceptor of the Mission, and the youngest daughter of the family, Celia, were all there to welcome Master. The evening was kept free to permit Master to rest. An enormous bed room, the master bed room of the house, was placed at Master's disposal, the Kimballs moving into a guest bed room for the duration of Master's stay in Lakewood.

*Thursday, 1st June, 1972:*

9-30 a.m. to 11-15 a.m. A group of about 40 persons gathered in Mrs. Kimball's drawing room. I spoke to them for 25 minutes on Yoga vis a vis Sahaj Marg. Master then transmitted to the group.



*Spencer Kimball*

7 p.m. Public meeting in the Cleveland Public Library, Cleveland. I spoke for nearly 30 mts. on Yoga as an instrument of Realisation. This was followed by 20 mts. meditation. After the meeting I met

Gerrie, a negro girl, who is intensely interested and is thinking of coming to India this autumn.

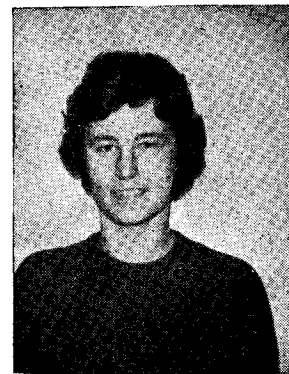
*Friday, 2nd June, 1972:*

About 50 persons assembled in Grace's drawing room for the 10 a. m. group meditation. I had to give a short introductory talk on Sahaj Marg. My throat is bad and I have a bad headache.

Grace and Spencer took Master out to lunch to meet 75 ladies, members of the Cleveland Hospital Board. I was to have addressed them after lunch but couldn't go due to indisposition. This is the only meeting I have missed yet, and the only occasion Master has had to go out without me.

4 p.m. Master granted Provisional Permission to Miss. Charlotte O'Brien and authorised her to organise a Mission Centre at East Lansing.

Mr. Charles J. Nohava had a special sitting with Master. He attended the evening public meeting at the Cleveland Public Library yesterday. In my speech I had elaborated on the system of Preceptors, and stressed the important fact that this system made abhyasis independent of personal physical contact with the Master, as local Preceptors could do the work of Transmission. Immediately after the meeting he came to Master and asked how he could become a Preceptor!



*Charlotte O'Brien*

7-30 p.m. Public meeting at the Lakewood Public Library. Over 110 were present. I spoke for over half an hour on Yoga, and this was followed by group meditation for 25 mts. After this about 30 mts. were spent on discussions.

10 p.m. Mrs. Grace O'Dare Kimball was granted Provisional Permission by Master.

*Saturday, 3rd June, 1972 :*

Nearly 50 persons were present for the morning group meditation. Master told them "Look here, in the past people had to be dependent on India, or the East, for spiritual development. They had to go there at considerable cost and personal difficulty and usually had to spend years there to seek training. Now by creating Preceptors here in your own town, you no longer have to look to India—I have liberated you from India. (laughter) Other Gurus create disciples, I train and prepare Masters!"

Master told me "There is avarice for *approach* in our abhyasis but no craving for spirituality itself."

Some questions were asked.

Q. : Who are evil people, and what are evil ways?

Master : Doing unnatural things, that is evil. The things which make man spiritually and physically strong are good, while those which make man mentally and physically weak are bad.

Q. : What is the moral of man?

Master : To think of higher things—that is the moral of man. When you think of it you will also have it. Try for it. I feel that civilisation in all countries must be modified within 10 years.

Can you tell me what is the greatest foolishness of man? I will tell you. We always think of the past but forget to build the future. That is our great foolishness.

Q. : Are will and desire different?

Master : Desire at its own place is bad, but if it is properly moulded it is good. We are using desire wrongly. Will is the process to obtain the object of desire.

Q. : What is the power of mantras?

Master : In Sahaj Marg we do not advocate mantra recitation.

Q. : But do they have any power?

Master : Well, it is said mantras have power because many people have taught this. But in my own opinion, meditation alone can lead to the real goal. The real way of mantra yoga is to meditate on the *meaning* of the mantra. That is what the Veda Sutra says. Otherwise there is no use. If you are just reciting a mantra without meditating on the meaning, it may still have some effect, but not much. In my opinion you may also repeat your

own name over and over again—that also becomes a mantra!

The rest of the day was free of any social obligations.

*Sunday, 4th June, 1972:*

10-30 a.m. Mrs. Esther M. Hills was granted Provisional Permission by Master. She will work under the instructions and guidance of Grace, who will be in-charge of the centre.

Dr. Joseph Warren and his wife Mary came at 11 a.m. for a special sitting with Master. They are close friends of the Kimballs and followers of another system of meditation.

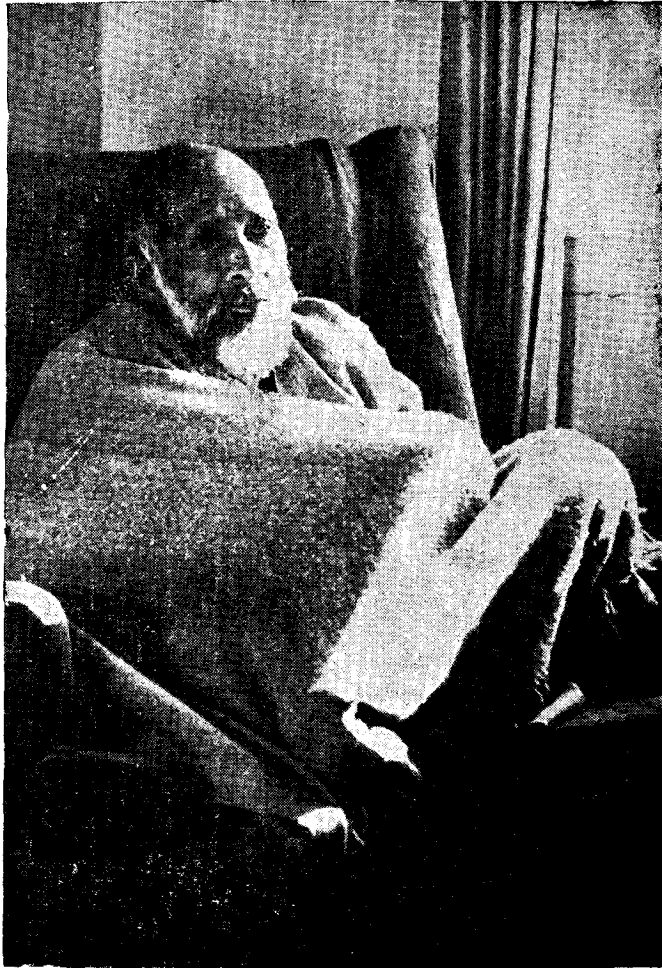


*Esther M. Hills*

Charlotte left at 2-30 p.m. to drive back to E. Lansing. At 4 p.m. about 8 persons came for satsangh.

*Monday, 5th June, 1972:*

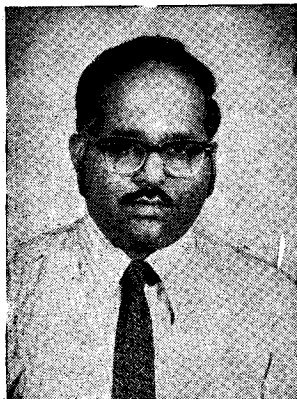
We left 18102, Clifton Road, the Kimball residence, at 10 a.m. with Grace and Spencer, who drove us to the Hopkins airport at Cleveland for our United Airlines flight 642 to Washington. The Boeing 737 flight took off at 12-15 p.m., and we landed at Washington



*Keeping warm in Lakewood (Ohio) U. S. A.*

National airport at 13-10 after a good flight. Dr. Singh and Chiranjeevi were at the airport to meet Master. It was very hot and we were sweating. Dr. Singh drove us home to Hyattsville, 12 miles away. Even the air-conditioner in Dr. Singh's car was unable to cope with the heat and humidity.

Chiranjeevi, his wife Sujata, 9 year old daughter Lakshmi and 5 year old daughter Suneeta have come by car all the way from Corsicana, Texas, having driven 1500 miles to get here, the husband and wife sharing the driving.



*S. Chiranjeevi*

to bed for such rest as he could get.

At 6-30 p.m. Mr. A. V. Rangarajan, Vatsala, Sukanya, my aunt Kamala, Rangamani and Sushila came to see Master and me. Rangarajan has come for a conference. Rangamani and Sushila are here from India on an 8 week holiday. They stayed with Master till 9-30 p.m.

*Tuesday, 6th June, 1972:*

Master slept well last night and had a good night. He woke up feeling refreshed. The sky is completely overcast and it is windy and chilly, with a slight drizzle, in complete contrast to yesterday's sweltering heat. Master has a free day in front of him. When the USA plans were originally made, three days were set apart for Texas, but that had to be cancelled due to Master's fatigue. One of those three days was given as an extra day to Lakewood, and two days were added to the stay here in Hyattsville. But it was then too late to change the local meeting dates, so we have two free days here—necessary ones!

I left Hyattsville at 10-30 a.m. with Dr. Singh and drove into Washington to spend the day with Rangarajan and family at the Crystal City Marriot hotel where they were staying. Dr. Singh picked me up in the evening at 8-15 p.m. and we came back to Hyattsville around 9 p.m. Master was well, and completely at home as usual.

Master gave a special sitting to a couple. After the sitting Master asked the lady whether she had any difficulty with the sense of smell. She answered in the affirmative. The husband agreed too. Then Master, probing further, said "You can smell good smells, but you cannot ever smell bad smells, is this true?" The wife immediately confirmed this, but the husband was dumbfounded. They have

been married so many years but he did not know this! Master also said she had weak vision in one eye and asked her to check up. Neither had noticed *this* so far. This was a remarkable exhibition of Master's powers of reading which I was privileged to witness at first hand.

In the course of after-dinner talks with Master the talk turned towards visions and experiences in meditation. Master explained that visions are unnecessary and have, really speaking, no value as indicators of Spiritual progress. A vision is nothing but a locked-up impression being allowed to surface by the cleaning process. Therefore all that come out as visions are nothing but earlier impressions formed in us by our own thoughts and actions. Master went on to tell a humorous story about his own period of early sadhana, relating to a time when he had commenced training abhyasis by Transmission.

One day his mother asked him, "Have you had darshan of Lord Vishnu?" Master answered that he had not. Whereupon his mother remarked "When you have yourself not had His darshan, how can you make these people have His darshan? You are misleading these persons." There was tremendous laughter at this, sparked off by Master's own delighted laughter. This story served to illustrate the idea that visions have no value in spiritual life. Master explained that he related this

anecdote only to illustrate the current state of Hindu religion and beliefs.

*Wednesday, 7th June, 1972:*

Master had a good night's rest again and is cheerful and more his usual self this morning. Today is the second day of rest.

At 7-30 p.m. Dr. Robert Monroe (Mind Research Institute, Blue Ridge, Virginia) came to see Master. He is a well known author and researcher, and has several books to his credit. I believe S. S. Ramakrishnan, having read Dr. Monroe's books, many of which I saw in his bookshelf, established contact with him with a view to bringing him and Master together. Naturally Dr. Monroe is very deeply and widely read, and has an intimate knowledge of techniques. He spoke at length to Master, and spoke feelingly about his own personal experiences. After an hour's talk he had an individual sitting with Master. When he left at around 9-15 p.m. he promised Master that they would meet again before Master leaves this country.

*Thursday, 8th June, 1972:*

I gave Master a hair cut and beard-trim, his second one on this tour. Master laughed and said "You have saved me money by this. Do you know they charge five dollars for a hair cut here!!"

Master left Hyattsville at 11 a.m. with Dr. Singh, his wife, baby son, and the

Chiranjeevi family in one car while Chiranjeevi and I followed in Chiranjeevi's car. We went to Washington to see the more important sights. Dr. Singh took Master to see the White House, but Chiranjeevi and I got left out as we missed Dr. Singh's car on the way somewhere and came too late to get in. I waited on the pavement while Chiranjeevi went to park his car, but he failed to turn up for more than half an hour after even Master had come out of the White House. Ultimately, just when we were beginning to be seriously worried about him, as he does not know Washington, he turned up. We all then went to see the Washington monument, entry and ascent to the top involving a half-hour wait in a queue. After this we saw the Lincoln memorial. We were supposed to go on to Arlington but everyone was too tired by then—no lunch even, and it is 4 p.m. now—and so we decided to drive back home to Hyattsville.

9 p.m. Some Indian friends of Dr. Singh came with their wives to have darshan of Master—Dr. Verma, Mr. Kanti, their wives and one other person.

*Friday, 9th June, 1972 :*

Master is completely well.

At 8 a.m. I left with Dr. Singh for Washington and spent a few hours with Rangarajan and family at the Crystal City Marriot Hotel. They leave for New York this afternoon. They dropped me at Hyattsville at

2 p.m., spent half-an-hour with Master, and then drove off on their long drive to New York.

Dr. Joseph N. Annichiarico, his wife and 8 year son came at 2 p.m. from Oakland NJ to spend two days with Master. They will stay with us. This couple attended the Columbia University meeting.

At 5 p.m. Carol Miller arrived from Stonington. She also stays with us. Dr. Singh's house is quite full now, and except Master all the rest will sleep on the floor.

7-30 p.m. Public meeting in the Prince George Memorial County Library. Dr. Singh commenced with a short talk introducing Master. Then I spoke for half an hour on "Sahaj Marg Yoga and States of Consciousness." This was followed by a 20 mts. group satsangh taken by Master.

When we returned home Dr. Joe was given a special sitting by Master to prepare him for Permission. Master was very active after dinner and was talking till 11-30 p.m.

*Saturday, 10th June, 1972 :*

At 9-30 a.m. Master granted Provisional Permission to Dr. Joseph N. Annichiarico of Oak Land, New Jersey. All those who have been made Preceptors till now were given their certificates as we had brought 15 with us. But these are finished, and so Dr. Joseph will have to wait for his certificate to be sent from India after our return !



My cousin B. Ranganathan who is studying here in the States came in at 3 p.m. from Pittsburgh when we had gone to attend a public meeting. He will also stay with us here in Dr. Singh's residence—one more in this already too crowded place. It is fortunate that Dr. Singh and his wife are extremely hospitable and will not mind this.

2 p.m. Public meeting in the Prince George Memorial County Library. I spoke for 25 mts. on "The Inner needs of Man", followed by Master's transmission during a group sitting for 20 mts. When this meeting ended we all got into the car to go home, but Master suddenly expressed a desire to go to Arlington. So we drove to Washington, visited J. F. Kennedy's grave in Arlington and came back to Hyattsville by 5 p.m.

8 p.m. Public meeting at the First Spiritual Science Church of Washington D.C. in Washington. The place was packed full.

The husband and wife who run this church are both members of the clergy.

I gave my longest lecture so far at this place, speaking for 40 minutes on "Yoga and Sahaj Marg". The audience, composed entirely of people interested in Spiritual development, listened with rapt attention. My lecture was followed by 20 mts. group meditation. We got back home at 10 p.m.

11 p.m. About 10 persons came for sitting with Master. We went to bed at nearly 1 a.m.!

A lady, Mrs. Gould of Adelphi, Maryland, was very keenly interested and Master, who is very impressed with her, gave her a special sitting. I managed to do most of the packing after 10 p.m. as we leave the United States tomorrow on our return journey towards home, which is however more than 3 weeks away.

*Sunday, 11th June, 1972 :*

Dr. Joseph, his wife and son left at 8-20 a.m. by car to return to Oak Land. Mrs. Miller decided to go with them and so she also left.

At 9 a.m. S. S. Ramakrishnan arrived from Troy, having travelled all night by bus to get here via New York!

At 9-30 a.m. we packed up and left Hyattsville. The Chiranjeevi family took a last-minute decision to go with Master to New York before getting back to Texas. We arrived at Bethesda, a Washington suburb, at 10-30 a.m. A meeting had been arranged there by the Vedic Culture Society. Dr. Singh spoke for 5 mts. and then I spoke for 20 mts. on Sahaj Marg. Master then took group meditation. Just as we were about to get into our cars to drive to New York Mr. S. Radhakrishnan, a brother of Mr. M. S. Sundara, our Delhi Preceptor met Master and was almost in tears to learn that Master was about to leave for New York, and to leave the country this evening. Radhakrishnan is in Washington with his brother Mr. Nanjundiah, but had received no

information of Master's visit to the U. S. A. He saw a notice of this morning's meeting in "India News" published by the Indian Embassy, and so came here. He was very very upset and miserable at having missed the chance of being with Master for one whole week.

We left Bethesda at 11-45 a.m. stopped en route at 1-15 p.m. for a very bad lunch, insufficient in every way, and finally arrived at Kennedy International airport, New York at 6-45 p.m.—a total of 240 miles by car to-day. Master was very tired and looked exhausted.

This is the third time we come to New York, but we have seen nothing of it. In fact, barring the brief excursion to Washington, we have seen nothing of the U. S. except airports which we passed through and the Highways! We are also leaving the country without being able to meet Dr. Robert Monroe again. He telephoned yesterday, anxiously trying to get Master to fly over in a friend's plane to his place, promising to put us down in New York this evening, but we did not wish to take any chance with Master's health particularly as Dr. Monroe's home is in the hills, and a car drive over twisting hill roads would be unavoidable. Dr. Monroe has promised to make a trip to India to meet Master.

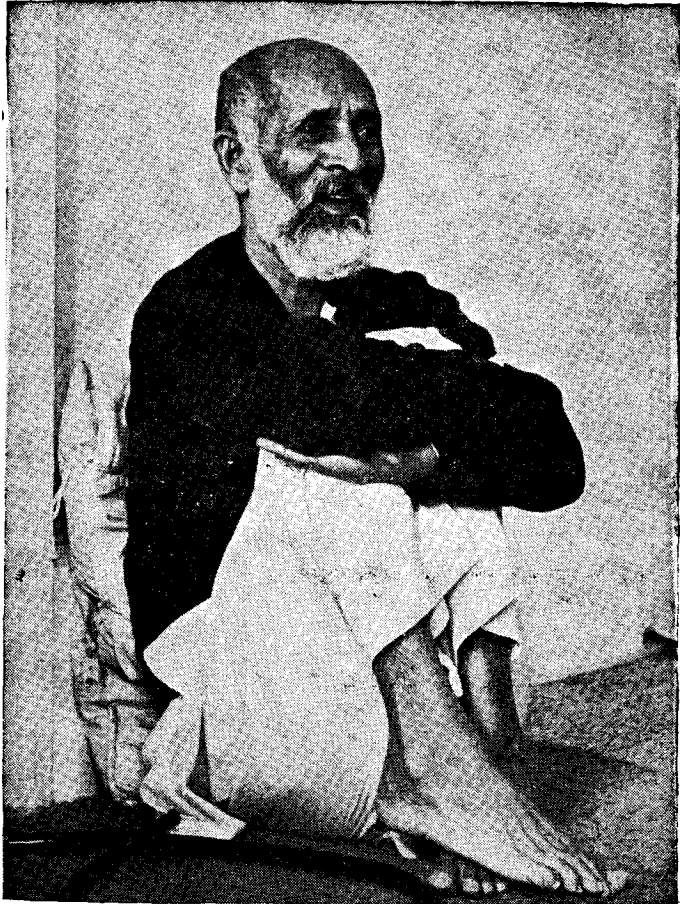
At Kennedy airport the Rangarajan family also joined us later to send off Master. Dr. Singh

broke down completely and was in tears. He is really much affected.

Master and I left New York by Boeing 747 on SAS flight SK 612, taking off at 9-35 p.m. on their non-stop flight to Copenhagen.

Our hectic 3 weeks tour of U. S. A. thus came to an end. We fly 3950 miles, the longest single flight yet, before we reach our destination tomorrow, after a 7 hour flight.

DENMARK REVISITED



*At home in Denmark*

## VIII. DENMARK REVISITED

*Monday, 12th June, 1972:*

The flight from New York was quite comfortable and SAS looked after us very well. I had requested Air India, Washington to arrange vegetarian food for us, but somewhere the whole thing had misfired. The Purser said SAS had not received any request for special food, but he nevertheless managed to make up 2 trays for us from the 1st Class pantry, and we had a tasty dinner. Master did not sleep much on the flight. Mostly he was in a withdrawn and ruminative mood.

We touched down at Copenhagen airport at 10-40 a.m. local time, somewhat behind schedule. A group of local abhyasis and Preceptors lovingly greeted Master. Birthe, Vibe, Thomas, Ose, John, Jens, Kurt, Mikala and Lakshminarasimhan were part of the group. Since Master was very tired we drove away without spending much time at the airport, and went to Birthe's house in Greve Strand. During the day there were no visitors. In the evening Vibe, Thomas, Lakshminarasimhan, Leif Larsson and Josiah of Amsterdam all came to meet Master, the last named Josiah with two of his friends. Two new faces are here, one Mr. Bent Ruus who

has been following another system of meditation under a well-known guru for about 10 years, and the other Allen, a nice, well-behaved young man, a mathematician. Bent is also said to be one of the teachers of the other yoga system—and well-read and acquainted with Eastern teachings. There was no meditation in the evening as Master was exhausted. He however joined the small group in Birthe's drawing-room, relaxed with his hookah, and spoke to those present till 11 p.m.

There was some general talk of Philosophy, and the value of Philosophic studies. Some tended to argue for, and some against Philosophy. Master broke in into the discussion.

*Master:* Philosophy gives happiness without, but I give happiness within. And by talking of philosophy I also give happiness without! So look here, I give happiness both within and and without! (laughter)

*Q.:* Master, you know the protons and the neutrons in the nucleus of the atom. Do you think they are ultimate particles or is there anything beyond?

*Master:* Well, I am telling you—if these particles were simple at the base and also simple at the outside, then they would be God!

*Q.:* What is wisdom?

*Master:* It is the proper utilisation of the power of God.

*Q.:* What is egoism?

*Master:* Egoism is not a bad thing. Really speaking it is a pointer. It points to something. Now here is a table, and I lift it up. I can lift it because of the egoistic power in me which tells me I can lift it. So you see egoism is not bad, but the mistake is we identify the knowledge the Self has—that it can lift the table—with the body. This is the mistake, that the knowledge the self has about itself is identified with the body. So egoism is really a clue to power that the Self possesses. Now look here, I am against the annihilation of the Self because if it is destroyed then we cannot work at all. Now all Saints, at least in India, have said that annihilation of the Self is necessary but I am against it."

After this there was some general discussion on power and the use of power. This led to the subject of creation. Master explained how creation had come about because the power of God had to be used. He explained that power, if not used, would solidify and lead to what he calls power-grossness. This applies to Preceptors of the Mission also—if power given to them is not used by them this peculiar grossness develops. So power must be used. He then jokingly added "God is clever, but man is wise.

Why? Because man can utilise the cleverness of God, and that requires wisdom! So man is wise—look here! (laughing hilariously).

Q.: In Transcendental meditation I began at one point, and at the other end there was the zero point to which I aspired. Now I came to a particular point where my progress stopped. If I had not accepted this fact I could not have developed further.

Master: Well, a Master of the proper calibre could have prevented this block. It is the master's business. If you know you have stopped then do what you can about it. If you can do nothing yourself, then ask the Master. But don't try to be both the Master and the disciple yourself! That becomes the difficulty.

There was again a drift in the discussion towards egoism. Master said "Egoism? I will tell you what it is. Man takes God's work, and throws his own work on God. This is the real difficulty! We should play our part and allow God to do His work in His own way." Yet later the discussion centred on love, Universal love and so on. Master said the real thing was to transfer all love to God. "Remembrance of one brings remembrance of all. If I love you, I love your children

also. There is a society which has been preaching Universal love for the last 40 years, but there is no success. Why? It is because of hatred, the presence of hatred in the heart. Remove hatred and love will develop by itself. So you should not work on it, but on its base."

*Tuesday, 13th June, 1972:*

Master took group Satsangh at 11 a.m.

When Master and I were here in May a decision had then been taken to register the Mission in Denmark if this was possible under Danish Law and within the framework of the Mission's bye-laws and constitution. As a matter of fact Master wants the Mission to be registered in all countries, one after the other, and the preliminary work has been, in most cases, entrusted to certain members in each country. In Denmark Thomas had undertaken to complete the necessary formalities and, assisted by a lawyer, a set of papers had been prepared which were available today for study. I spent much of the day going through the English translation of the Danish original and, finding much written in that would not be acceptable, I finally prepared a draft independent of what the lawyer had prepared. In the evening we had a meeting including the local preceptors, and Master presided over it. The draft was read through carefully and Master approved it. It

was then decided to submit this draft to the lawyer and see if it could be put in as it is.

Master took group satsangh at 8 p.m.

After dinner I sat down with Thomas, Vibe, Jens, Bjorn and a few others and typed out the final draft for the Danish government, which was completed at 2 a.m.

*Wednesday, 14th June, 1972:*

I gave individual sittings to Mikala, Palle and Neils. Hans Jorgen Hvid of Viborg came with two abhyasis to see Master.

At 9 a.m. Master, Birthe, Vibe, Thomas and I left for Copenhagen to meet the lawyer Mr. Preben Skriver in his office. Our draft was submitted to him. He read it through and felt that there was no major difficulty in anything it contained, except that the provision that Master would be the permanent President of the Danish Mission might cause some difficulty. He explained that under normal conditions a Danish citizen would be preferred. We explained to Mr. Preben the basics of our Mission Policy, and how Master's unique position as the Spiritual head of the Indian Mission made it necessary for him to so function in other countries too. Mr. Preben promised to consult the Registration authorities and telephone later in the day—which he did, confirming that everything had been accepted. He also sent us the requisite forms to be properly filled in and submitted.

Since we got back to Greve Strand only at 2 p.m. the 11 a.m. satsangh had to be skipped. The papers were filled and got ready for submission.

Abhyasis started gathering from 4 p.m. on. Evening satsangh was taken by Master as usual at 8 p.m.

Master is generally better today.

*Thursday, 15th June, 1972:*

Master was in a relaxed mood when he woke up, and quite cheerful. Some people came in at 9 a.m. Talking generally of skepticism, intellectual arrogance and so on, Master said, "This is the time not of Prophets but of atoms."

Q.: How to define God, Master?

Master: If all the adjectives in the world be removed, what is left is God. If you want to use vulgar language against God, in anger and rage, then use as much you like."

Master asked me to take the 11 a.m. satsangh as he wanted to be free of strain. About 44 abhyasis were present. After this I gave individual sittings to Vibe and Helle, and also a special sitting to Jytte Gravesen to prepare her for Preceptorship. Later I gave more individual sittings to Thomas, Jens, Leif, Kirsten and Allen.

At 6 p.m. Mr. Raman Lal Mimani, Preceptor of the Calcutta centre of the Mission, telephoned from Copenhagen city to say he had arrived in

the city with two friends, and wished to see Master. We gave him directions to come to Greve Strand, and at 8 p.m. we set out in Birthe's car to fetch them from the bus stand. Master was very pleased to see Raman Lalji and they were talking till 11-30 p.m.

Thomas, Vibe, Jens, Ole and I were up till 2 a.m. finalising the Registration papers, forming a local committee, putting down minutes of the meeting etc., ready for tomorrow.

Thomas, Vibe, Jens and Leif, these persons have been mostly sleeping in Birthe's drawing room the past few nights.

*Friday, 16th June, 1972 :*

The papers for the government were posted.

There was no morning satsangh, but Master sat out in the garden in the sun and spoke to the abhyasis, about twenty five of whom were gathered.

We left Greve Strand at 5-30 p.m. with Birthe and went to Lakshminarasimhan's house in Copenhagen for dinner. Sri Raman Lal Mimani had been invited, and had promised to join us by 6-30 p.m. but till 7 p.m. he did not come—nor did he turn up later. We had dinner without him, and then drove to a building near the Kunstakademiet where a room is hired every Friday for evening satsangh. Nearly 80 abhyasis had already assembled there. Master took group satsangh. The meditation was very good and lasted from 8-30 p.m. to 9 p.m. Master

was repeatedly expressing his disappointment that Sri Raman Lal Mimani was absent this evening. After satsangh two films with sound-track were exhibited. One was taken at Shahjahanpur and features Vibe asking questions of Master—the entire sound-track is this dialogue between the two, though the film shows, apart from the house, some farm scenes too. The film is a remarkable one for the wealth of expression and gesture Master uses in it while answering Vibe's questions—and the fluent movement of his hands is perhaps the most expressive—at times it is almost like watching the abhinaya and mudras of a talented dancer!

The second film features Sister Kasturi singing devotional songs. The scene is Madras, in "Gayathri".

The films ended by 11-30 and then we drove back to Greve Strand arriving home just after midnight.

*Saturday, 17th June, 1972 :*

Shri Raman Lal Mimani made an unexpected appearance at Greve Strand at 9 a.m. He was most unhappy to have missed meeting Master yesterday evening. It was, as usual, a small misunderstanding which kept him away. He was sitting in his hotel room in Copenhagen from 6 p.m. awaiting a phone call from Lakshminarasimhan but Lakshminarasimhan had understood otherwise—and so Raman Lalji



had to spend a lonely evening in a hotel room. Raman Lalji had come to say good-bye to Master as he intends going to London today. He was however persuaded to postpone departure for London by a day and go tomorrow. He telephoned his friends in the hotel at Copenhagen and made necessary changes in reservations.

We all left Greve Strand at 10 a.m. and drove to the North of Copenhagen, to Vibe's house where we are to spend the whole of the day.

At 11-30 a.m. there was group satsangh for over forty abhyasis. This was taken by Raman Lalji. Thereafter Raman Lalji was in great demand for individual sittings, and I think he

was quite busy the whole day, giving sitting after sitting to eager abhyasis who joyously welcomed this opportunity.

At 1-15 p.m. Master granted Provisional Permission to Jytte Gravesen.

There was an excellent lunch after this for all present.

I was busy the whole afternoon giving individual sittings to Allen, Josiah, Kirsten, Preben, Anne, Rikke, Vibe, Mikala, Bjorn, Jens, Rita, etc.



*Jytte Gravesen*

6-30 p.m.—A meeting of the newly constituted Danish Working Committee was held, presided over by Master. It was attended by Birthe, Vibe, Lakshminarasimhan, Thomas and myself. Shri Mimani was present by invitation. Thomas Mogensen was appointed Joint Secretary to the Working Committee.

8-00 p.m. Satsangh was taken by Master. Over 50 abhyasis were

present. After this the 2 films on Master and sister Kasturi were screened for Raman Lalji's benefit. Shri Raman Lal bid good-bye to Master as he leaves for London. Perhaps he will meet Master again in Switzerland, but it is not certain. We left Vibe's home at 10-30 p.m. or so and returned to Greve Strand around midnight. It has been a gala day, a festival day in every sense.

*Sunday, 18th June, 1972 :*

Master is well and relaxed. He enjoys staying in Denmark surrounded by abhyasis of such great love and devotion. He told me that it would be quite difficult for him to leave this place.



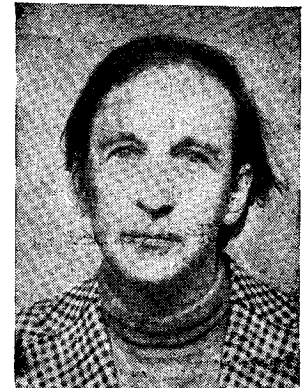
*Thomas Mogensen*

Spoke to Mr. Robert Koch in Zarten to fix up details of Master's programme—a pointer to the impending departure from this place.

We all left Greve Strand at 10-30 a.m. and went to the city to spend the day with the Lakshminarasimhan family at their residence. During the day there were on an average, about 30 persons present at all times, touching a peak of nearly 50 in the evening. During the day I gave 16 individual sittings to Lakshminarasimhan, Lakshmi, Mrs. Vasantha, Kurt, his wife Jette, Bjorn and his wife Kirsten, Rikke, Ole and his friend Helle, Mikala and her husband Palle, Samar, Vibe and Leah Stein.

12-30 p.m. Master granted Provisional Permission to Mr. Bent Ruus who will work in Copenhagen under the over-all guidance of Birthe. This brings the number of preceptors in Denmark to 7!

There was no group satsangh during the day. Master, after lunch, spent most of his time with the abhyasis in the drawing room. As I was occupied with individual sittings I missed all the conversation—except for the bursts of laughter which I kept hearing



*Bent Ruus*



*Look here, how wonderfully Transmission works*

again and again throughout the day. Master kept the audience delighted and virtually in tears all the time.

Master took group meditation at 8 p.m. which was attended by nearly 50 abhyasis. It was a long session of 50 minutes and was superb.

Some one asked Master what was most necessary for development in spirituality. Master answered "I want heart like the Indians and mind like the Europeans."

Q.: Why has God created this world where there are so many troubles and miseries?

Master: If energy does not manifest itself for millions of years it will solidify and lose itself, and God would have been no more. So, in order to preserve his life, He sent forth the energy and creation was the result.

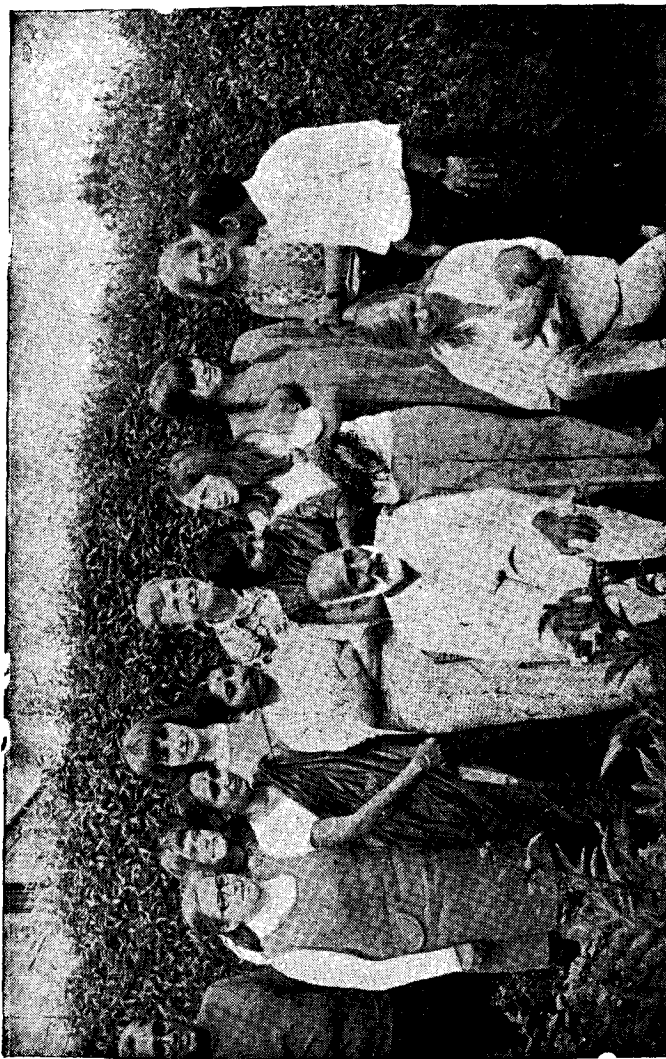
Q.: God is very cruel because He sees us suffering, but does nothing to remove our miseries.

Master: When energy came down from below the Centre, creation was the result. When it left the Centre and came out of it things here began to form. The mind we brought with us began to weave us and we came into that physical form, as we are now. It is our own work that we do not apply the mind correctly, and so misery

is the result. Therefore we are responsible for all the sufferings and miseries. That is why I have said that the proper use of all faculties is Saintliness. Why did this thought to do good and bad things arise in our mind? Because the energy in us cannot remain without action. Since the original showers came out of the Centre, and travelled some distance, the environment was changed and a little impurity in the mind was the result. Still we get help from the Central Force. Where there is poison in the body, fever is the result. Why it happens is because the Real Force which is working in us wants to throw out the unwanted. I am telling you all these things but I don't know if they are correct. I have only studied in the University where there is no A, B, C and D. (laughter)

*Monday, 19th June, 1972:*

Early in the morning my aunt Mrs. Gouri Bhadran telephoned from Copenhagen railway station to say that she and my uncle had arrived by overnight train from Oslo. They wished to spend the day with Master and so we arranged to go and meet them and bring them over. Birthe and I left for Copenhagen at 10-30 and first attended to air reservations



Greve Strand - Denmark

for our onward journey. After this we went to Mr. Bhadran's hotel and picked them up and drove them over to Greve Strand, arriving back home around 1 p.m.

The day sitting was taken by Bent Ruus. During the day I gave individual sittings to Josiah, Allen, Rita, Kurt, Jens, Sonia, Helle, Einar and Preben.

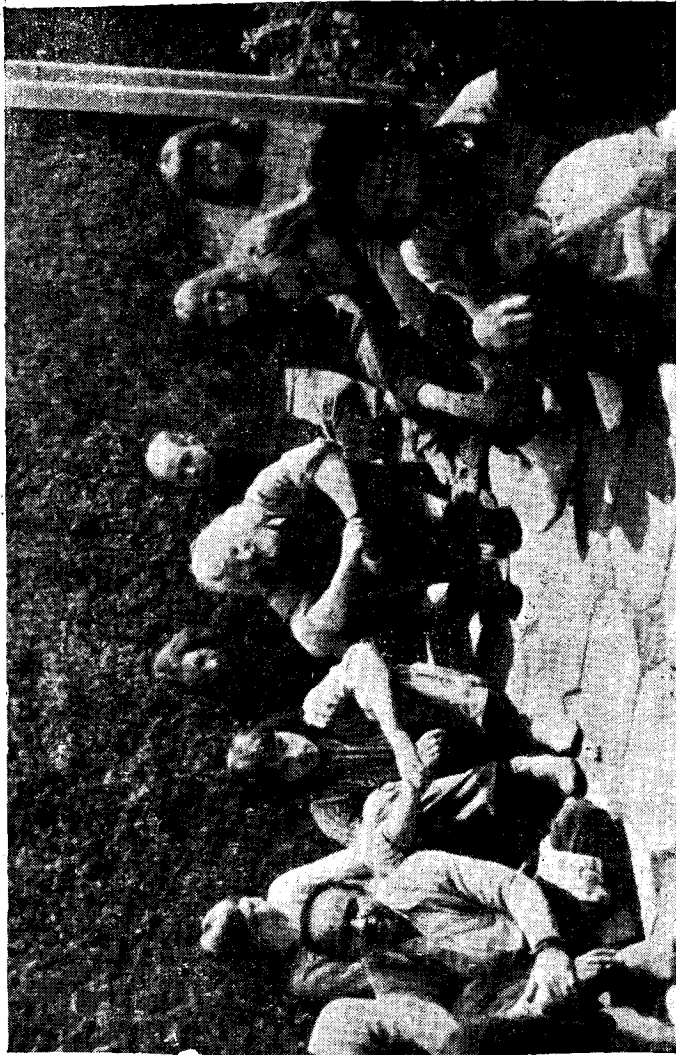
Mrs. Bhadran, who had taken up our system of meditation during my father's visit to Rome in 1969, had an individual sitting with Master. The evening satsangh taken by Master had a record attendance of 52 abhyasis.

Since the last 2 days a Polish student has been coming to see Master. Master took up his case with obvious reluctance—in view of the complexities present—but the results, after just two sessions have been nothing short of miraculous. This person had almost totally lost the capacity to think. He was fear-ridden and was a bundle of many mental problems. Master asked him how he felt and the person himself said that the power to think seems to have come back—though not yet fully. When he said this, Master said "Now there is some hope!"

The Bhadrans left at 11-30 p.m. for the city. They leave for Poznan, Poland tomorrow. I took a sitting from Jytte.

*Thursday, 20th June, 1972:*

Master, who has been entirely well so far, suddenly took ill this morning. He woke



Greve Strand, Denmark

up with a bad stomach ache, which turned unbearably severe around 11 a.m. The morning satsangh had to be cancelled. At 12 noon I consulted Master as to whether we should go to Germany this evening. He told me it was up to me to decide. I decided to cancel travel plans and inform Mr. Robert Koch accordingly, but I decided to wait till 2 p.m. before telephoning Mr. Koch.

At 2 p.m. Master was miraculously fresh and pronounced himself fully capable of travelling. I tried to persuade him to stay for the day and reconsider tomorrow, but he was very adamant, saying "plans have been made and I must stick to them. Of course if the pain is so intense as to be unbearable then it is different; but now I am well enough to travel I must go on with the plan. I cannot neglect my Master's work, when I am capable of undertaking it. By His Grace I am better; so we shall go."

I gave individual sittings to Kurt, Jens, Josiah, Helle, Sonia and Thomas.

Master gave a special sitting to Lakshminarasimhan at 3-30 p.m.

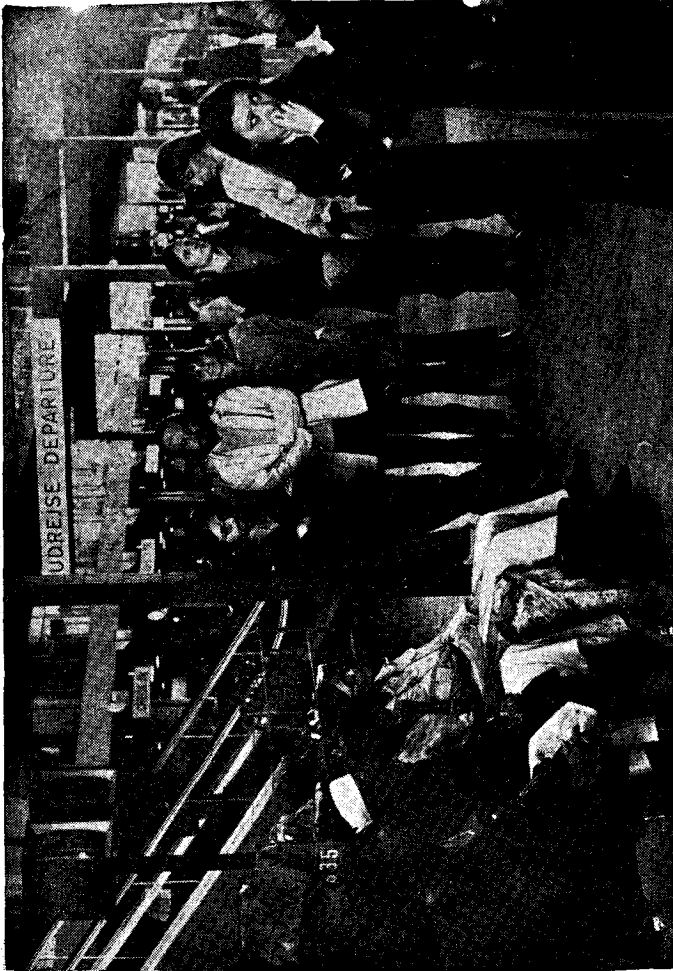
Birthe, Vibe, Elsebeth and Leif left at 3 p.m. to go to Copenhagen to catch a train for Freiburg. They will go on up to Italy and be with Master till he leaves Italy for India.

Master and I left Greve Strand at 4-30 p.m. and were driven to the Copenhagen airport by Hans Jorgen Hvid in his car. We arrived at the

airport at 5-30 p.m. Master continues to be unwell but seems capable of bearing the pain. Palle, Mikala, Kurt, Jette, Thomas, Ole, Helle, Jens, Hendryk and his sister Halina, Dr. Lashminarasimhan and family, all were at the airport to bid Master a loving and moving farewell.

Our Luft Hansa flight LH 017 operating a Boeing 727 aircraft took off only at 19-30 p.m. over 40 minutes behind time. I was very concerned at this delay because at Frankfurt where we have to change for Basle, we have just 40 minutes between planes—and if this delay continues we may very well miss the Swiss Air connection. With Master quite unwell the prospect of a forced halt at Frankfurt with no one to turn to for assistance is quite frightening.

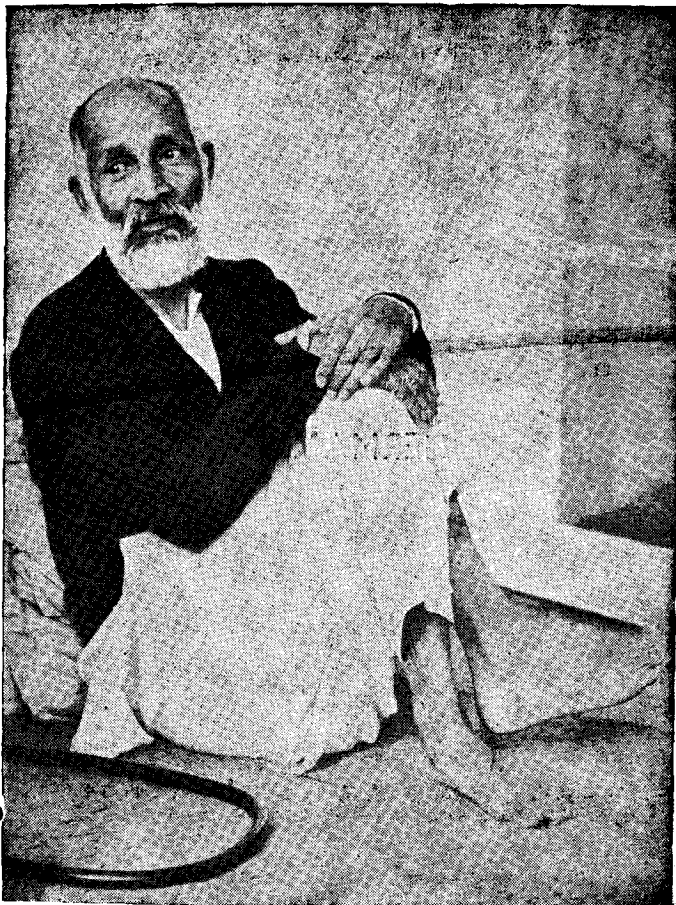
Copenhagen Airport





*"More than this I cannot say!"*

GERMANY



*How do you feel now?*

## IX. GERMANY

The Luft Hansa flight touched down at Frankfurt at 8-30 p.m. We had to wait for a coach to take us from the plane to the central airport area. Thereafter I had to literally drag Master by hand up and down a pair of staircases,



*Robert Koch*

and run nearly 250 meters before we came, panting, to the Swiss Air departure lounge and located our flight. Fortunately we were in time to board the DC 9 aircraft on Swiss Air flight SR 549 which took off at 9 p.m. Master is suffering badly but not showing it. We had a



comfortable 33 mts. flight before touching down at Basle at 9-40 p.m.

We passed through immigration formalities, but debacle of debacles, when I went to collect the baggage I found that while our 2 suitcases had arrived the hookah basket had not. I spent 40 minutes trying to trace it with the co-operation of Swiss Air ground staff, but all to no avail. Obviously it had been left behind in Frankfurt. Swiss Air promised to have it within 24 hrs. I filled up a claim form, and then discovered that even if the basket is recovered Swiss Air won't be able to send it to Germany as they can't send it out of the country. So reluctantly I agreed to have it sent to Mr. Krishnamurthi's address in Geneva, our next stop after Freiburg.

This episode was an eye-opener to me. When the piece of baggage was missed I took Master out to the arrival lounge where Mrs. Ruth Koch was waiting to receive him, and then took him to the waiting car. I went back into the baggage enclosure, filed the claim, and returned to the car, all the time wondering how Master was going to receive the news that the hookah was not available—and this, by an irony of fate, at the time when it is most needed! But here came a minor revelation. When I told Master the unpleasant news, not a muscle moved, no trace of emotion showed on his face; there was no annoyance, no disappointment—nothing! To those who know Master it is a

matter of common knowledge that the hookah is almost his sole link with physical existence. His food intake is less than negligible and people have often speculated how he subsists on such a meagre intake. The late Dr. Varadachari used to joke that there is probably some hidden sustenance in the tobacco of the hookah! It was therefore a new insight into Master's personality that the loss of a thing so vitally necessary to him left him completely unmoved.

Mrs. Ruth Koch escorted Master to her home in Zarten, a village near Freiburg, and we covered the 70 km from Basle airport in approximately 40 minutes on Autobahn E 4, arriving Zarten just after 11 p.m. Mr. Robert Koch was standing at his door, and received Master with visible emotion. It was around midnight when we went to bed. Master has stood the long journey from Copenhagen very well, but the strain has told on him. His face normally so calm and peaceful, is lined and drawn with pain. He says nothing, but an occasional grimace at a severe spasm of pain shows how much he is suffering.



*Ruth Koch*

*Wednesday, 21st June, 1972:*

Master slept well, and woke up only at 9 a.m. He has a lovely bed-room with a beautiful view of the nearby mountains, and farmland all around.

A lady, Mrs. Charlotte Mildner, an old friend of the Kochs, has come from her home near Uber Memmingen to help the Kochs while Master is here. She wanted to commence meditation and so I gave her her first sitting.

The Danish group had arrived at 6-40 a.m. and are staying at the Gasthof Zum Hirschen about 2 km from us. Mrs. Koch and I went over to see them at mid-day, had lunch with them, and brought them over to see Master. The group has been enlarged by Laura joining them. Laura Conklin is an American girl who has come to Denmark and joined a group studying there. She came into our meditation group like Charlotte O'Brien of East Lansing, Michigan, who also came to Denmark and met Birthe and so came into the Mission, and is now a Preceptor too!

Master brightened up when the Danish group came to see him. They seem to have a tonic effect on him. Even though he is still in considerable pain, in spite of antacids, cold milk and so on, their arrival made him cheerful and his usual talkative self. They left at 5 p.m. to find their way to the Old University in Freiburg where a public meeting has been arranged for this evening.

At 8 p.m. a public meeting was held in Room 1010 of the Old University Building of Freiburg. Master attended the meeting and suffered a silent hour on the dais without complaint. His deep sense of duty and commitment to his work make it imperative for him to attend the meeting. I spoke for 15 mts. in English, and then Mr. Robert Koch spoke for an hour in German. Mrs. Dagmar Ludmilla Pedersen of Copenhagen, a Mission member, drove us to the meeting. We found that she had arrived just this afternoon, having driven all the way from Copenhagen with her son Hans Hendrik in her Volkswagen. She is also staying at the Gasthof Zum Hirschen. Dagmar drove us up from Zarten to Freiburg in her car as the Kochs went ahead early to make the necessary arrangements. She also drove us back after the meeting. Master transmitted to the audience for 20 mts. The audience was sizable and appeared keenly attentive.

*Thursday, 22nd June, 1972:*

Master spent a rest-less pain-filled night. Medicines seem to do no good. The only effective palliative is ice-cold milk taken in small, frequent doses. The milk gives immediate relief.

Frau Mildner had her second sitting. Master woke up around 9-30 a.m. He was dull and morose and generally very lethargic. The

absence of the hookah is definitely being felt, and the pipe which he smokes now is but a poor substitute, affording no relief whatsoever.

At 11 a.m. Mrs. Rambeau and Mrs. Thron came to see Master. They had attended the meeting yesterday evening. They both took first sitting with Master.

The Danish group came in at 11-30 a.m. and at once Master became cheerful and transformed into his normal self. He kept them roaring with laughter and was completely relaxed while they were with him. I asked Master the reason behind this. He answered simply "They love me very much, and it gives me relief. I like to be surrounded by people who really love me, but really speaking people only want me to love them." The Danish group did not stay very long. They will not come back in the evening as several local visitors are expected—and a very unhappy group bid sad farewell to an equally unhappy Master. After they left Master lapsed back into his moody state.

At 4 p.m. a Mr. Muller, from Lugano in Switzerland, came to see Master. At 4-30 p.m. Mr. Majer who has spent 10 years in the Ramana Ashram at Tiruvannamalai came to see Master. He was accompanied by Mr. Maser.

At 8 p.m. a second public meeting was held in Room 1010 of the Old University Building in Freiburg. Mr. Robert Koch spoke in German.

*Friday, 23rd June, 1972:*

Master spent another restless night and looked haggard in the morning. The antacids are not helping him at all, and have been abandoned. Master takes only small doses of cold milk at 4 hourly intervals. This is his only sustenance too. He has adamantly refused to take any solid food, saying that solid food upsets him completely. I have tried my best to convince him that world-wide medical advice is to take small doses of solid food frequently to absorb the acids secreted. He refuses to budge saying "I have been suffering for 40 years and I know."

The Danish abhyasis came in at 9-30 a.m. Mr. Koch remarked to Master that he had observed even when in India that abhyasis of the Mission always had such happy eyes. He said "I can always recognise an abhyasi, Master, by just looking at the eyes. They always have such happy eyes." There was some talk about happiness. Some one asked Master whether he was happy. Master answered "Really speaking I have never tested the effect of happiness. I cannot remember if I was ever happy. Of course I can define happiness. One who is happy under all circumstances is happy. But I am telling you one thing. Happiness is heavier than tranquillity. I think pain is nearer God. That is my idea. Of course I may be wrong. But look here, sometimes when I am

in great pain I also groan ah! ah! but there is some peculiar enjoyment in it also."

Q.: Is it necessary to have pain to get closer to God?

*Master*: It is not necessary. It is for me alone. My Master used to suffer from great pain. He had abscess of the liver and used to suffer very much. but when he was in very great pain he used to sing! I asked him why. He told me that when a person is in great pain he has to groan or make some such noise, and so why not sing and make noise? My Master once told me that he could easily have removed this trouble in one minute. But he did not do so because he felt the pain was given by God, and who knows why God has given it! He felt there must be some reason for it? So that was my Master's submission to Divine Will!"

Master told me that many many years ago, his brother-disciple the late Pandit Rameshwar Prasad Mishra offered to remove in a minute this trouble of Master's. Master did not agree to it—even today, he does not know why! He then added that Lalaji Saheb once told Master that his pain could never be removed. When Master asked the reason for this, Lalaji said "You have become used to absorbing everything that is given to you. This has become a habit, so tha

now when pain comes to you, you hold on to that too. So how can it be removed?"

Some one then asked about the nature of fear. Master said "Fear is a hallucination of Wisdom. If wisdom is right there can be no fear." He added, with a burst of his healthy laughter, "Woman is the hallucination of man." Some one wanted this explained, and Master said "Parthasarathi, please explain this." I said in my opinion this is true, because it is man who endows woman with all sorts of romantic qualities, becoming poetic in the process, comparing her hair to a rain-laden cloud, eye-brows to a bow, eyes to stars and so on. All this man creates in his imagination without relevance to Reality, and so woman is certainly a hallucination of man. Master laughed and said "You see, he has explained very well."

Q.: Master, Do you think hallucination is maya?

*Master*: No, maya is normally said to be illusion but I don't agree. I think maya is the power of God. When we do not know how this power works we are confused, and call it maya. But when we know how the power of God operates, then we perceive Reality. So really speaking it is our own ignorance. Intellectuals borrow knowledge, and the Divine Personality creates knowledge."

Frau Mildner told Master that she had come with a lot of questions, but now she found she had none in her mind. Master replied "You came with questions. The questions are washed away and now YOU remain." (Laughter)

At 11 a.m. the following five ladies came to see Master, and all had first sitting with him. Frau Else Vollmer, Frau Else Lassig, Frau Emma Tran, Frau Amy Barlow, and Frau Spieler.

In the afternoon Master was quite unwell, with unbearable pain in the stomach. There was a proposal to go out sight-seeing but this had to be dropped.

At 2 p.m. I went with Frau Pedersen and Mr. Koch to Freiburg to do some shopping for Master, and returned by bus. The Danish group of abhyasis had invited Master for dinner at Gasthof Zum Hirschen but since he was not well Birthe kept him company in the Koch residence while the Kochs and I went to the hotel and had dinner with the rest of the group. They came back with us after dinner and stayed with Master till 11-30 p.m. I gave an individual sitting to Vibe before they left.

*Saturday, 24th June, 1972 :*

Master is very weak. He has had nothing solid to eat since we left Denmark and has been subsisting solely on cold milk. The severe pain has weakened him very much. He also does not get enough sleep. I have suggested a doctor

examine him, but Master's reply is that many doctors have seen him over the last forty years, but no one has been able to give relief. "It will last a few days and then go off. Don't worry about it. Sometimes it lasts 3 or 4 days, sometimes more, but generally not more than 15 days. So I will be alright in a short time."

Frau Lassig and Frau Vollmer came in the morning. Master was resting, so I gave them their second sitting.

The Danes were absent to-day by request, so as to allow local persons more time with Master.

Later in the morning Emma Tran and Amy Barlow came to see Master. A couple Mr. and Mrs. Hofmann came for the first time. All the four had sitting with Master. The Hofmanns are from near Hannover.

Mr. Hofmann is a psychic healer and tried his art on Master. Later Mr. Hans Oloikner came for the first time and I gave him his first sitting. He was followed by Mr. Max Braun, of Wiesbaden, an old friend of the Kochs. Master gave him his first sitting. After this the entire group present had a group meditation with Master.

Between 1 p.m. and 5 p.m. Master had good rest.

At 6 p.m. Prof. Hans Bender a well-known para-psychologist, reputed to be the only para-psychologist in Germany, came to see Master. He brought with him his daughter, and a

young psychologist Miss Barbara Andres. Miss Andres is doing research on meditation techniques in Europe, and collecting material for her work by interviewing yogis, saints, religious priests, eminent men in various fields, and she wanted to interview Master too. Master smiled and told Prof. Bender, "This is my Secretary Mr. Chari. He knows all about this system and can answer questions well. He is my voice." Prof. Bender and Barbara Andres interviewed me for about 40 mts. and the whole thing was recorded by Barbara. They appeared impressed with what they heard.

Later all had meditation with Master. Prof. Bender told Mr. Koch "I have never had so much peace and tranquillity in my life." Prof. Bender has been once in India in connection with palm-leaf oracles, and had visited our house in Madras and met my father for this purpose, and Master too.

At 8 p.m. Master suddenly decided to visit the Danish abhyasis in their hotel. Dagmar of the Danish group was present the whole afternoon and drove us over to the hotel.

The Danes were almost overcome with joy to see their beloved Master come to see them with all his pain and suffering. Love is indeed a many-splendoured thing, and what to speak of a Divine Love like Master's! His pure love draws people to him like a magnet attracts iron filings. On this trip many persons

have remarked to me that their first exposure to Master is mostly one of shock. They see he is so small, physically so frail, and so utterly simple and absolutely devoid of self-consciousness. They wonder how such a small man can give them what he claims he can give. Then, if there is time, they find out how much wisdom he has, how he answers any and every question with such directness and simplicity as to be staggering; his way of answering questions, not as if he knows everything, but as if he too has discovered the answer just then! Then as the exposure to Master's presence strengthens, they begin to be drawn in. A stage then comes when, as most of them often wistfully say, they cannot think of leaving him even for a moment. Master's magic is invincible.

The Danes were so happy just to gaze on their beloved Master who has graced them by his presence that they were busy adoring him, leaving nothing to be said. There was virtually no conversation during the one hour we remained there. They wanted Master to have Dinner with them, but Master explained that the Kochs would be waiting for us. At 9 p.m. Master decided to go back and Dagmar drove us back to Flaunser Strasse.

When Master had retired, the Kochs gave me a terrible fright by confiding to me that they had consulted two psychic healers who came to see Master, and they are very afraid

for him, and hoped that Master would be able to return safely to India. "Dear Chari, we hope Master, our dear Master, will be able to see India again" was what Mr. Koch kept repeating again and again. I was a little upset with them for consulting doctors without my knowledge, but assured them that Master himself was the best judge of his own condition and of his fitness to travel, and that we should leave it to him to decide his course of action.

*Sunday, 25th June, 1972:*

Several persons called in the morning to see Master. Master slept well last night and got up rather early this morning. The pain continues.

The following meditated with Master:

Mrs. Hildegaard Sosna Umananda, Mr. Klaus Sosna Shankarananda, Mr. Max Braun, Mrs. Birthe Haugaard and Dagmar Pedersen. Mr. Krishnamurthi telephoned from Geneva to check on Master's programme.

At 2-45 p.m. Mrs. Koch drove Master, Mr. Koch and me in their car to Oppenau, 75 km. away, arriving there at 4-30 p.m. The Denmark group had arrived earlier by train. Birthe and Vibe are sharing a room in the Gasthof Zum Linde, where the Kochs, Master and I are also staying. Master rested for 2 hours. The car drive had somewhat tired him.

At 6-30 p.m. Master presided over a meeting organised under the auspices of "Esoterium" by Mr. Geissler. Nearly 60 members of their group were present. I spoke for 15 mts. on



*With Robert Koch—Oppenau (W. Germany)*

Sahaj Marg, followed by Mr. Koch speaking in German. The meeting concluded with a short question-answer session. After this I was kept busy for nearly one hour by a group of teenagers asking questions on drugs, spirituality and so on. Five of this group later started meditation.

One young man Mr. Bernd Blust, teacher of another system of Yoga, came to see Master, but as Master was once again in bed with severe pain I spoke to him for half an hour. He was deeply impressed but troubled about having to give up one guru and adopt a new one. I explained to him how, if this became necessary out of one's inner conviction, it had to be done.

The Danes were with Master in our room till 11 p.m. Master did not sleep during the night, and was very restless.

*Monday, 26th June, 1972:*

Commencing from 7-30 a.m. I gave first sittings to the following:

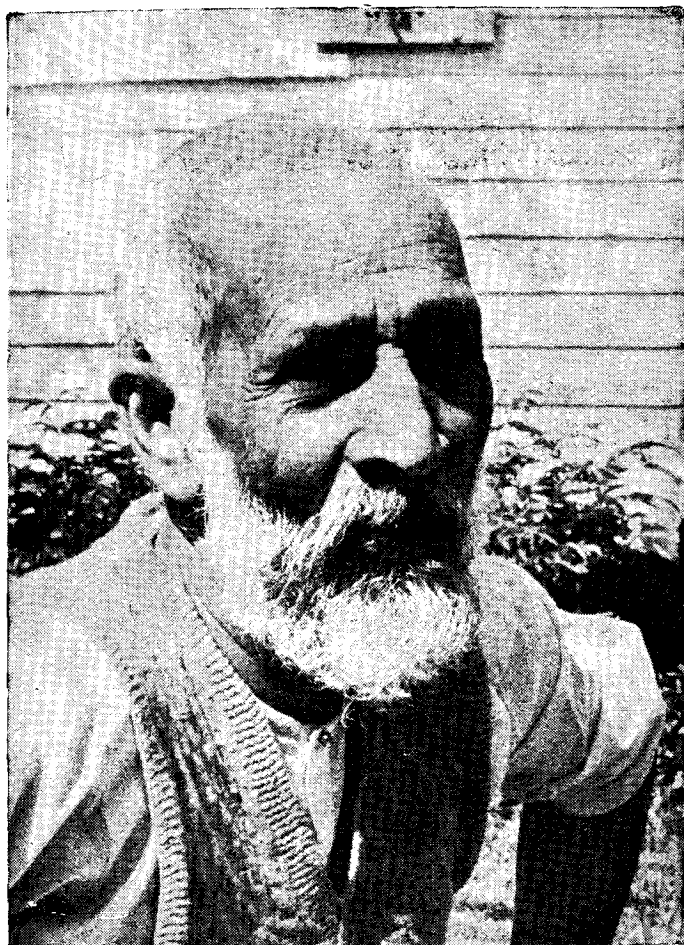
Albert Schmidt, Martin Schmidt, Klaus Huber, Albus Kolikowski and Martin Halter. Master gave special sittings to Mr. Bernd Blust and Wilhelm Tschaffler. Master, Mr. and Mrs. Koch and I left Oppenau at 10-10 a.m. A moving farewell was given by over 25 members of "Esoterium" assembled at the hotel. It is a pity that we did not have more time here in Oppenau, where the response has been genuine and good. We drove 25 km to Offenburg, where the Danes joined us, having come in by train from Oppenau. We left Offenburg by 11-07 train and came in to Basle to change trains at 12-36. The Danes travelled with us upto Basle. But they now go on to Italy, skipping Geneva, and so parted from Master

here. They are still in the same train with us, but in the fore-part which will separate 20 minutes from now and go on to Italy, our half going in another direction to Berne. Yesterday when we picked on the 11-07 train from Offenburg we were under the impression that it was a through train to Geneva, but much to our surprise, and quite a bit of physical trouble too, we found we had to change not only at Basle but at Berne too. We arrived Berne at 14-33, and had 3 minutes in hand to move 150 yds on the platform, go down to the basement sub-way, walk 100 yds along it, climb up to the departure platform and board our train—with me carrying all our baggage! Master had to run to keep up, and just as we arrived panting on our platform, the train came in. We boarded it and found ourselves in a luxurious compartment. When we recovered our wind I discovered we had got into a I class by mistake, but since these are corridor trains I was able to go to the next bogie and find II class accommodation for the two of us—and had to shift all the baggage all over again. It was a very hot and sunny day, and the travel was quite uncomfortable.



SWITZERLAND

1591-15



*Sunning*

## X. SWITZERLAND

We arrived at Geneva, hot and tired, at 16-25 and found Mr. Krishnamurthi, his daughter Indra and son Raju on the platform to welcome Master. Mr. Krishnamurthi is married to the eldest sister of Mr. G. S. Moni, our Preceptor at Madurai, and Master stays with them in Geneva. Mr. Krishnamurthi drove us to their 5th floor apartment on Chemin Francois Lehmann, Grand Sacconex.

On arrival Master was re-united with his hookah again after an absence of nearly a week. He enjoyed his hookah and went to bed to get some rest.

At 7 p.m. Dagmar Pedersen and her son turned up, having driven over from Oppenau to be with Master! She stayed for dinner with us. Master went to bed at 11 p.m. after some conversation with the Krishnamurthi family.

*Tuesday, 27th June, 1972 :*

Master is looking a shade better this morning. He wanted to see Switzerland very much but, now that he is here, he expressed himself happy with what he had seen. "What more is there to see? Mountains and lakes I have seen yesterday when we were coming by train. Geneva I have seen. That is enough. Now I know what Switzerland is like!"

The whole day was left free for Master to rest. I went to town with Raju to change our reservations for Rome from 29th to 28th so that Master would have one more day for rest at Rome before beginning the long journey to India.

Master has been working on me, and from 3 p.m. I have been feeling intoxicated. The feeling of intoxication was so heavy that I slept from 4 to 6 p.m.

8-30 p.m. Public meeting in the YMCA John Mott Building. The meeting was organised by Mr. Krishnamurthi. About 35 persons, all top officials of UN organisations, were present. I spoke for 25 mts. on "Sahaj Marg Yoga". This was followed by 25 mts. transmission by Master. People were keen to ask questions, and some 10 mts. were devoted to this, but then Master began to feel bad again and we had to return home in a hurry.

Mr. Alagappan, a friend of Mr. Krishnamurthi and a New York resident, came to see Master at 10 p.m. and remained till midnight. He seems to be impressed with Master but did not have time to really get down to brass tacks with the system.

*Wednesday, 28th June, 1972:*

The Krishnamurthi family drove us to Geneva airport at 9-30 a.m. We were booked on Alitalia flight 409 direct for Rome, but found that because Alitalia are on strike this flight

had been cancelled. We discovered that Itavia are running a flight to Rome via Torino and Bologna, departure scheduled for 10-35, the same time as the cancelled Alitalia flight. We had lost more than half an hour finding out about this, and had to scramble around madly to get seats on the Itavia flight and check in. It was really frustrating to find 2 Itavia men trying to handle a queue of more than 40 waiting passengers. We managed to get on, check in, and finally run across the tarmac to the waiting Fokker F 28 plane on flight IH 401. The plane took off at 10-35 a.m. and landed at Torino at 12-05 local time (1 hr ahead of European time). We had to alight for Customs and Passport Control. We left Torino at 12-45 arriving Bologna at 13-12, and left Bologna at 14-53 arriving Rome, Ciampino airport at 14-53—total flying time just 100 mts. from Geneva, but a 5 hour journey for us—very very tiring to Master. He is dead-beat and at the end of his enormous resistance. I am deeply worried. We had no snacks, no lunch, nothing to drink on this journey—a very poor show indeed.

ITALY REVISITED



*Accademia Yoga, Rome, with Giorgio Furlan*

## XI. ITALY REVISITED

When we came out we found no one to meet us. At Geneva I had requested Mr. Krishnamurthi to telephone Mr. Saravanamuttu and tell him of the change in travel plans. We waited more than half an hour but no one showed up. We then boarded the airline bus taking passengers to the city terminal. On the way Master was extremely bad, and shocked and frightened me to the core saying "I hope I shall be able to reach home safely." We arrived at the city terminal, Master barely able to walk. I left him with the luggage, went to change some currency and phone to Sara. The currency exchange took some time as all banks have suspended foreign exchange transactions due to the floating of the British Pound. Fortunately a single travel agency counter was still doing business, and after a 30 minute wait I changed some Pounds, getting 1540 lire to the Pound as against the normal rate of 1700 or 1720. Then I spoke to Casal Palocco getting Birthe on the line. She told me that there was utter confusion, Sara having been busy the whole day with Elsebeth's bookings for Africa. She told me 3 cars and several abhyasis were at Fiumicino to greet Master, but Alitalia had no information on the Itavia flight at all. They were still waiting at Fiumicino for Master! We took a

taxi finally and drove 32 km to Casal Palocco arriving home at 5 p.m. with Master almost in a state of collapse! We have decided to have a doctor in for consultation.

Luciana Suberni came in at 7-30 p.m. Spencer Kimball arrived from Florence at 8-00 p.m. Mr. Arulpragasam, a Sinhalese friend of Sara came at 8 and I gave him an individual sitting. The Danes are all in residence here, with Spencer added on today. We have our old room. Toni and Nilo Bernardi came in at 8 p.m. and stayed till past midnight.

Master had a light dinner—his first bit of solid food in a week now—and was better after it.

At half-past midnight I gave group sitting to all those present.

Master is slightly better, but spent a sleepless night.

*Thursday, 29th June, 1972:*

Master had a set-back. Severe stomach ache with some nausea. Called in a doctor at 10-30 a.m. He examined Master thoroughly and certified that his heart is perfect, but blood-pressure is somewhat low. He prescribed some medicines and asked us not to worry, and certified Master to be fit to undertake the long air journey back to India. He wanted him to have X-rays taken on arrival and also have a proper check. The doctor was surprised that Master showed no pain on his face even though

he was suffering extreme pain. He wanted to know who Master was and, hearing he is a Spiritual Master, was very happy to have met him.

Giorgio Furlan, Paolo, Josita, Toni, Bernardi, Lucy and others came to see Master. Josita also happens to be a psychic healer. She did some work on Master, and Master felt better!

I gave individual sittings to Arulpragasam and Antonio Siniscalco.

In the evening Master felt slightly worse, but had dinner and was better after it.

At 11-30 p.m. I gave group sitting to Birthe, Vibe, Laurie, Leif, Elsebeth, Josita, Lucy, Sara and Toni.

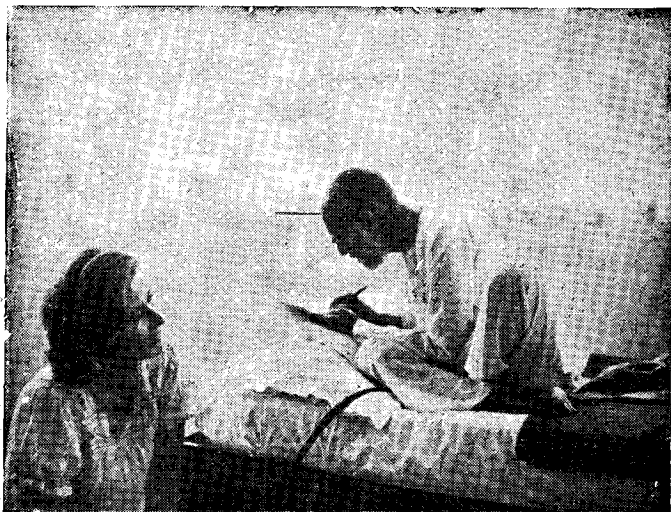
*Friday, 30th June, 1972:*

Master almost normal—the rapidity with which his condition changes is astonishing! I have found him almost on the verge of collapse at one instant and, half-an-hour later roaring with laughter with a group of abhyasis. When in deepest pain I have seen him sitting on his bed and groaning—but in such a way that I felt it was not really he but some one else who was groaning. The face would be as usual, no lines of pain, no suffering reflected on it, but at regular intervals the mouth would open, a deep groan would be emitted, and the mouth close again.

I gave him a hair-cut and beard trim, the third on this tour, after which he had a bath

and relaxed with the abhyasis. Master joked and said "See, now I have taught you a new profession! You see how much benefit you are getting by being with me." He was his normal self again after an agonising week of pain.

I gave first sitting to Theresa, Sara's maid. Irene Imperiali came in from Naples at 10 a.m. Under Master's instructions I gave her an individual sitting



Luciana

Master

In the afternoon Master set out for Rome for some last-minute shopping. He went in Sara's car while Vibe and I went in Toni's car. We went to Piazza Navona and then to a Standa department store. We got back

to Casal Palocco at 7 p.m. Elsebeth left for Africa for a 3 weeks holiday with her father.

*Saturday, 1st July, 1972:*

Master had a peaceful night and slept well.

At 7-30 a.m. I gave second sitting to Theresa, and an individual sitting to Vibe. Irene Imperiali brought her cousin Pio, who had his first sitting with Birthe yesterday. Pio had his second sitting this morning. They had three other friends with them and they had their first sittings with Birthe, Lucy and Vibe.

At 3-30 p.m. we all left for Toni's house. We spent the rest of the day there.

4-45 p.m. Preceptors' meeting. Master opened the meeting by saying "I am hoping that the Mission will grow here in Italy, and so I think we must now have an organisation here with office-bearers etc. I want to appoint a working committee as I have done in Denmark. What is your opinion?" There was some discussion on the difficulty of finding a place to hold weekly meetings in; on the difficulty of bringing together all the abhyasis, and so on. Toni offered her house for this purpose till more permanent arrangements could be made, and this was accepted.

Master then appointed a Working Committee for Italy as under:

Master	Permanent President
P. Rajagopalachari	Secretary

Mr. C.A. Rajagopalachari	„	Member
Mr. G.L. Saravanamuttu		Preceptor-in-charge Italian Centres
Mrs. Antonietta Bernardi		Joint Secretary
Mr. Paolo Passaquindici		Nominated member
Mrs. Luciana Suberni	„	„
Miss Irene Imperiali	„	„

This Committee will work under guidance of the Central organisation. Decisions taken by the local Working Committee will be implemented after Head Quarters' approval is obtained.

7-30 p.m. Group Satsangh taken by Master followed by dinner. We left Toni's house at 10 p.m. and returned to Casal Palocco at 10-45. Vera telephoned at 11-15 p.m. from London and spoke to Master.

*Sunday, 2nd July, 1972 :*

Master slept well and woke up refreshed.

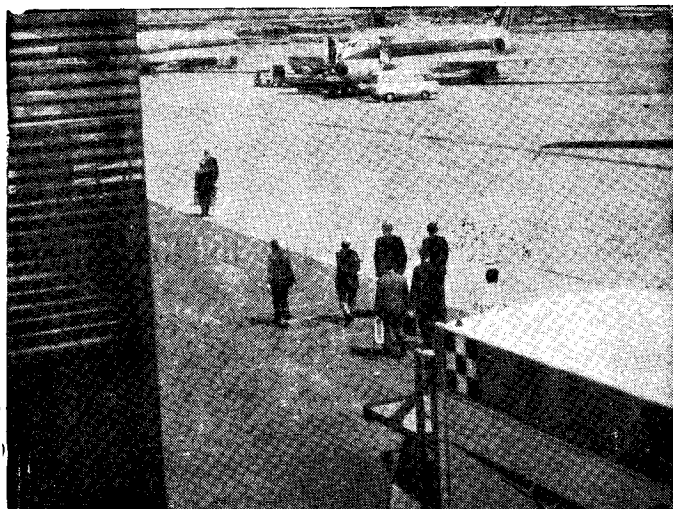
Many abhyasis came to see Master the whole morning. Lucy, Josita, Paolo, Toni, all came early in the morning. Josita has been giving Master daily treatment, and to-day Master gave her a short sitting and said "I have increased your power."

We left Casal Palocco in 4 cars for Fiumicino airport at 2-15 and reached there at 3 p.m. We go straight to Madras via Delhi. Bombay and Navsari visits are cancelled in view of Master's health.

At the airport to see Master off were Sara and daughter Lakshmi, Arulpragasam, Toni, Paolo, Lucy, Josita, Antonio Siniscalco, Birthe, Vibe, Leif and Laurie. They were all very sad and depressed. Master was quite moved and so we went into the departure lounge earlier than necessary after passing through immigration. We had a long wait as Air India's flight 112 was delayed by Air Traffic Control over Frankfurt and came in nearly one hour late. The wait was unduly prolonged due to tightening of security measures—a plane ex-Rome having been hijacked a few days earlier! We finally boarded the Jumbo Jet "Emperor Rajendra Chola" and took off at 17-18 local time and arrived at Beirut at 20-40 local time—1610 miles in 2 hrs and 22 mts.

On the flight Master suddenly said "Look here, I am going to tell you something wonderful—it is a new idea which has just occurred to me. People are always asking how thoughts come up in the mind. If there are no thoughts in the mind it means we have come to the perfectly balanced state, and the body will be shattered. How do thoughts rise? Our mind has come from the Big Mind or Divine Mind, and therefore however much it may have become spoilt, purity is always present in it. This purity, because of its connection with the Divine Mind, does not wish to take on any impurity upon itself. The impurities are thus being constantly





*"Goodbye, Rome!"*

## XII. BACK HOME DELHI

*Monday, 3rd July, 1972 :*

We landed at Palam air-port, New Delhi, at 6-05 in the morning after an enjoyable flight aboard Air India's Boeing 747 aircraft "Emperor Rajendra Chola" on their flight AI 112 from Beirut covering 3180 miles in 5 hrs. 25 mts. Throughout the flight from Beirut to Delhi Master was wide awake.— Nevertheless he did not have much discomfort though he was suffering from stomach ache ameliorated by small and frequent doses of cold milk which Air India supplied under special request made to their Rome office. Air India must be thanked for the special care that they gave to Master on his return flight to India.

Mr. M. S. Sundara, Preceptor of Delhi centre accompanied by his wife met Master on arrival. He had taken all necessary steps for quick completion of entrance formalities. When we came out of the arrival hall there were about 20 members of the Mission assembled to welcome Master from his strenuous and exhausting, nevertheless very successful tour of the West. After a brief exchange of greetings with them Mr. Sundara drove us to his residence at Sundar Nagar. On our way home Mrs. Sundara

remarked to Master that he must be happy to be in India again. Master characteristically answered "I do not know where I am. To me all places are the same."

From 9 o'clock in the morning abhyasis of the local Delhi centre started coming in, one by one, to Mr. Sundara's residence to pay their respects to Master. Master was relaxed and related a few anecdotes from his travels. After a few hours rest we left Sundar Nagar and came to the airport at about 10-30 a.m., only to find that our Indian Airlines flight IC 439 was delayed by almost an hour. Unfortunately this information was given to us only when we were already waiting in the departure lounge at Palam airport. Finally the flight took off at 12-15 p.m. and arrived at Madras at 3-10 p.m. Master had a resurgence of abdominal pain on the flight and was visibly tiring again.

At Meenambakkam airport, Madras, there was a large gathering of preceptors and abhyasis of the Mission who lovingly welcomed Master. Sister Kasturi who had arrived a week earlier from Modinagar was also present. Master was really exhausted by this time and drove straight to his son's residence at Besant Nagar. Thus ended a significant and important stage of Mission development with the personal offering of Master's service for the spiritual regeneration of mankind to people of almost half the world.

## EPILOGUE

### XIII. EPILOGUE

An epoch making spiritual journey by a Special Personality was thus consummated. What are the lessons that emerge from Master's tour? No doubt many lessons are to be learned from a study of His work, but I can only outline such knowledge and insight as I personally gained on this tour.

The first point is Master's dedication to the spiritual development of mankind, and his unselfish and generous method of distributing his own spiritual largesse irrespective of any consideration of race, social standing or sex. When we were on the last leg of our return flight from Beirut to Delhi, Master remarked "I am happy that I have been able to conclude this tour successfully. After all I am very old, and I never thought I could stand the strain of such a long journey. You know, before Lalaji attained Mahasamadhi he expressed the desire that this spiritual wealth which he has given to me must be distributed as widely as possible. It was his specially expressed wish that I should try and distribute it all over the world. In a sense I have fulfilled this wish of his and, therefore, I am happy. Of course in Lalaji's time the work was begun but it was not so widespread. Lalaji himself told me several times that although he had rediscovered the method

of transmission and made it available to quite a number of people in North India, there would be one who would come after him who would really organise the Mission in a sound way, and ensure that the benefit of spiritual development to the ultimate state of the perfect human being is offered to mankind at large all over the world. I am really happy that I have fulfilled my Master's task to me." I told Master that he could not so easily claim to have fulfilled his Master's wish because this first visit of his was only the beginning of the spread of His message and work. Master laughingly agreed. This shows the need for an abhyasi to have single pointed devotion to his Master, accompanied by a dedication to the fulfilment of the Master's cherished hopes and wishes. This was my first lesson.

Wherever Master went he was invariably asked one question "when there are so many people in India why do you feel it necessary to come out of your own country for this work?" Master's answer always was that for himself he never thought of being just an Indian. He agreed that the circumstances of his birth endowed upon him a nationality, a language as mother-tongue, and certain other limitations with which all human beings are born. In his spiritual character, however, he never felt that he was anything except a citizen of the world. He also said that what he had received from his Master, he had received very cheaply, and it

was of such great value that he felt it to be his bounden duty to offer it without any distinction to people all over the world, and also to offer it as cheaply as he himself got it. He always took considerable care to emphasise that spiritual training must be free, and no return should be asked for from the abhyasi because it was, in a sense, an act of charity. That is why in this Mission no demands are made for this training. This emphasises the second lesson that I learned, namely, whatever be the circumstances of our birth it is in our power to grow out of the narrow environmental limitations imposed on us by birth and by geography, and thereby really become servants of the Master serving the world and possibly even serving the universe.

There was the instance of a French gentleman we met at Nice who said that he had been in Tibet for three years under a living Lama. He had progressed under him sufficiently to have his third eye opened by a surgical operation. He came to Master as a humble seeker of spiritual knowledge, and during the course of conversation he also added that he had acquired the power of transmission. I was considerably surprised when Master asked this gentleman to give him a transmission. My surprise was owing to the fact that to my knowledge there have been very few Masters who would come down to the level of accepting any sort of spiritual power from any one below their own level of attainment. This simple act of

receiving transmission from the French gentleman showed me the real nature of Master's humility. It was a revelation in every sense of the term that Master, for himself, did not consider himself to be a Master at all!

At a later discussion in Denmark Master was asked as to why he was called Master by his disciples. Master, in his reply, emphasised that God alone is the real Master and all spiritual teachers or Masters who work for the spiritual regeneration of mankind, work under His guidance and His authority. He laughingly added "Well, everybody has got to be called something and my associates call me Master. But I do not consider myself a Master in any sense. I only feel that I am a servant of humanity offering such service as I can to help them for their spiritual development."

The third lesson that emerges is this extreme and fundamental humility that we must strive to develop in ourselves. This can come only by ridding ourselves of our individual ego by constant meditation and constant remembrance, and by striving to develop in our sadhana to achieve a final stage of total surrender and submission to the Master.

When Master was very sick in Germany, one gentleman who came to see him asked him why he could not cut short his tour of the remaining countries and return immediately to India to safeguard his health. He went so far as to advise that Master should do this forth-

with. Master answered "Between every beginning and every end there is a definite path which has to be followed and, for me, the path lies through the centres that I have to visit. If I do not complete these visits the path cannot lead me back home. Therefore, the shortest way of going back home is to complete my work first." This shows an extraordinary sense of dedication to the fulfilment of work taken on hand irrespective of any consideration of personal ability, capacity, or anything of that sort. This I believe to be a vital fourth lesson that we have to learn from a study of his work.

Earlier, in France, Master had been having a little discomfort in the body and one person who came to see him asked him how he, being a great spiritual Master, could not heal himself. Master had two answers to this question. The first one was "Well you have asked a very intelligent question but I will tell you my difficulty. I am not conscious that this body is mine. How can I, therefore, interfere with it in any way? If I was conscious that it is my body then I could certainly do it." And then Master went on to the second part of his answer to give an example taken from the life of his own Master Samarth Guru Mahatma Shri Ram Chandrajji Maharaj of Fatehgarh. The Grand Master was suffering from abscess of the liver and used to suffer excruciating pain quite often. Master observed that when his Master was under the severest pain he would always sing songs

praising God. Nobody but our own Master knew of this. Master once asked Lalaji Sahib why he sang when he was under such great suffering. Lalaji answered "Well when I am in such great pain I have to groan or moan or make some noise. Instead of doing all these weak things I prefer to sing praises of the Almighty, and thus relieve my pain." Master was very moved when he told us this story and said "Look here, how great was my Master's submission to Divine will! He could have cured himself in one second, but he put up with all the pain because he felt that it was given by God and therefore there must be some purpose in it." The fifth lesson I draw from this anecdote is the need for total submission to the Divine Will, and to erase from ourselves or from our mind all that we consider should happen to us, for us, or by us. Only by doing so can we, in a real sense, become instruments of the Divine Will.

There were frequent discussions on the comparative merits of other systems of spiritual practice which Master always discouraged with the single statement that he knew about his system and, therefore, he could talk in detail about it. He was not qualified to comment on the efficacy of other systems because he had neither studied them nor practised them. He invariably added "Well, they are all doing God's work, each in his own field and according to his ability and, therefore, it is good for

human beings that such work is going on." This shows the tolerance that he has for teachings of other persons, and the respect he has, particularly for those who are involved in the quest for realisation and in spiritual teaching. This is yet another lesson particularly to the Preceptors of our own Mission who, in their own work, will certainly come across problems of this nature—namely the need to be tolerant of other spiritual workers and their teachings and methods.

In America a lady remarked that more and more systems for spiritual training are coming into existence every day. This would certainly be unhealthy and may also cause a problem for an abhyasi in selecting the right way. Master's instant answer was "Well, the more the systems the better it is for man because he has a wide variety to choose from, whereas if there are only one or two it becomes an imposition since there is no free choice in selecting what is suitable for one." This is a great divergence from the popular sayings of so many gurus who prefer to say that their system alone is the best, and that they are the best in the field. Such gurus seek and keep disciples bound to them by strong bonds of discipline of an extreme nature. This again reflects Master's attitude of tolerance with the existence of any number of systems and so-called masters which we must strive to emulate.

The greatest of all lessons, and perhaps the most important one, came from observing the way people flocked to the Master. We in India are familiar with this phenomenon, but perhaps few of us have taken the trouble to analyse the reason for his personal magnetism, if such a term is enough to cover what the Master really has or possesses. Before Master undertook his tour there were several letters from abroad asking all sorts of philosophical and ideological questions. It was revealing to see how these very same people, after their first meeting with Master, capitulated to him in an entirely total way, even to the extent of not seeking answers to the questions they had asked earlier. Invariably, after meeting the Master questions seemed to evaporate and people found the answer from within themselves, each to his own question. Now Master is neither a scholar nor a philosopher in the conventionally accepted sense of these words. His language is utterly simple, and his way of answering questions is so direct that the answer is a real answer, and not one which only perpetuates the question by raising more questions. Also there was invariably an element of superconscious thought in his answers. The sincere affection and real regard which he gave to visitors when they came to see him is something that rarely exists in human beings at any level anywhere. We are all used to the contemporary mores of

conventional interpersonal intercourse, and it was refreshing and revealing to see how Master behaved in such a remarkable way in situations involving discussion, questions and answers, person to person interludes and so on. What struck me as something which separates Master from the rest of the human race is his utter simplicity, complete naturalness in any environment and a distinct and total lack of any patronising attitude. To him a child is as important as an aged philosopher, and an abhyasi of this system no more important than a newcomer who comes to see him for the first time. That is, he does not distinguish between one human being and another, whatever differences birth, environment and society might have otherwise created. I believe this to be the cardinal lesson that we have to learn.

And what were the attitudes of the average Westerner to Master and his teaching? Are there any lessons to be learned from their behaviour? I believe there are quite a few important lessons that we in India have to learn from an observation of the behaviour and attitude of our Western brothers and sisters.

The first and most important impression is that of personal discipline. The average Westerner is a very disciplined being, the discipline permeating to every phase of existence whether it be in the home, at the place of work, or in a social environment.

The most significant way in which their self discipline expresses itself is in their consciousness of time, and the punctilious manner of their keeping appointments at fixed times. In the West we rarely see the common Indian phenomenon of people waiting or hanging around after their appointments are over. Nor do they consider it necessary to be continuously present in the Master's presence, which latter habit is so common among our Indian brothers and sisters. They also have great regard for the personal convenience of Master, his comfort and his well-being in general. Devotion was, however, not lacking nor the higher expression of love for the Master. I bear this out by the often repeated statement of Master himself that in the West he found a greater degree of devotion and love for the Master than he had found elsewhere. A lesson to be drawn from this is that personal devotion, dedication and love can be, and must be, expressed by a regard and concern for Master's welfare rather than by looking to our own selfish interest.

A large number of people who were already involved with other systems of spiritual discipline came to see Master. They invariably came as seekers of a new way, having found their existing discipline unsatisfactory. In no single instance did they however revile or criticise their existing system, but satisfied themselves with the honest remark that they

had achieved whatever they could in the discipline they were practising and, therefore, they now had to seek a new method since the old one had nothing more to offer. This shows a capacity in them to take or absorb whatever a system can give, and then leave that system with gratitude for what they had received. It also shows an integrity to personal achievement because without this they would stagnate in the earlier system. They have therefore developed in themselves definitely oriented ideas of what they are looking for, and are able to seek for the right way in achieving their self-determined goal. No sense of false loyalties corrupts their mental attitude and prevents spiritual progress. We, on the other hand, are unfortunately too familiar with the average attitude where the seeker neither knows what he is seeking, nor knows what the system with which he is involved has to offer and, therefore, he is in the desperate predicament of being incapable of evaluating anything concerning his spiritual future. We are also only too familiar with our conventional attitude to viewing spiritual practice as something of a hereditary legacy from our fore-fathers, without taking the trouble to understand what we are practising and for what purpose. This latter attitude, according to Master, is the most damaging because our blind acceptance of traditional systems of worship is founded on



what could be two totally false assumptions, the first one being that what was good for our fore-fathers must automatically be good for us. This first assumption contains within itself the second assumption that what our fore-fathers practised was good for them. Our fear of God prevents us from breaking away from established tradition even when our instinct, and such intuition as we have developed, repeatedly tell us that we are not on the right path and that we must change. All these attitudes prevail notwithstanding definite sanction in the Hindu religion that a spiritual aspirant has the right to select his guru, and to change his guru as often as necessary in the attainment of his goal.

As a definite contrast we found many persons who came to see Master, and have now remained to follow this Sahaj Marg system of meditation, who were easily able to throw off the yoke of the former discipline and accept this new discipline on the basis of their own personal evaluation of the two systems. This is a lesson we in India have to learn. And this lesson I believe to be of fundamental importance if the Indian is to make any definite progress in spiritual life.

There is a definite opinion among Easterners generally that people of the West are highly material and gross. We found wherever we went that this very same material life in which the West may be said to have achieved a

high degree of perfection and, in a sense, a degree of saturation too, appears to have succeeded in turning the frustrated Western mind from its material orientation to a spiritual direction. If this impression is correct then a high degree of material life would appear to fulfill in its own way, the purpose of orienting the human mind towards its proper goal. No doubt the social life of the average westerner is something fundamentally different from ours, and concepts of our own traditional morality cannot be applied to them. Nevertheless even what we consider to be the gravest of sins seems to leave the western mind untainted, whereas we in the East while worrying all the time about sins of the body only tend to repress all these thoughts into our mind. Therefore, while preserving the so called purity of the body we inevitably contaminate and pervert the mind. I do not know what the results of a study of bodily impurity with mental purity as opposed to bodily purity with mental impurity will reveal. But Master has significantly and repeatedly stated that spiritual practice is concerned solely with diverting the mind from its present tendencies to a new direction. We have also to remember that in spiritual practice, as it is practised under the Sahaj Marg system, the body has very little to do with the practice as such. This being true, it would appear that the Western mind would be one more capable of receiving and assimilating

Master's teaching and, thereafter, of putting it into sincere practice. This would appear to indicate the need for reviewing currently accepted concepts of social morality, ethics and so on. Readers of Master's books are no doubt familiar with his own statement that if vedic seers had been born in Iceland instead of in India, they would neither have prescribed a daily bath nor vegetarian food as requirements for spiritual practice and growth!

In summing up I would like to add a few words about Master's own reaction to his travel in the West. Being his first tour abroad the impressions were very strong and very definite. Master was much impressed and moved with the love and devotion that the majority of western people who came to see him, even for as short a time as a couple of hours, developed for him. I have seen people who were forced to leave for lack of time, literally in tears. On such occasions Master himself was invariably moved in a way in which I have never seen him moved in India. The impact of the love of the average Western abhyasi is something which seems to be incomparab'le. Master himself was so attracted to the West by their love for him that, in a sense, he was very reluctant to return to India. I am sure that had it been possible for me to stay longer with him, he would have extended his European tour indefinitely. This is not a mere impression but I believe it to be founded on what I noticed to be

Master's reaction to his reception there. He repeatedly kept telling me that he would like to go back to such and such countries again and again. Two factors, one his own impaired health and the second the limited leave available to me, acted as forces compelling him to return, to India. We in India are prone to express our emotion in an orgiastic and exhibitionistic manner. Wherever Master went he was received with obvious joy and affection, contrasting often with sincere sorrow when he inevitably had to leave them again. Master's own emotional state at such moments of departure served to corroborate the degree and quality of emotion expressed by the devotees, if such corroboration is necessary.

It is a fitting tribute to the West that within a few days of landing on overseas soil Master committed himself to a second visit in 1974. This I believe to be the greatest testimony to the faith and devotion of our Western brothers and sisters.

SELECTION OF LECTURES DELIVERED  
DURING THE TOUR

## RELIGION AND SPIRITUALITY IN THE LIGHT OF SAHAJ MARG

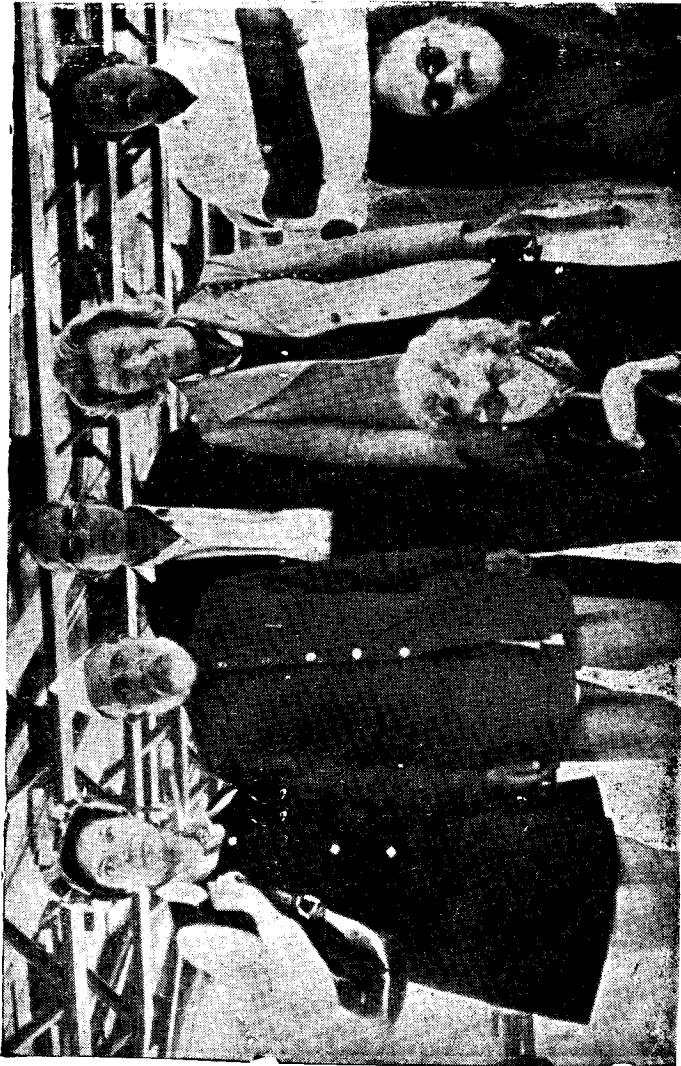
I have the honour to place before you some of the ideas that my Master, Shri Ram Chandrajji Maharaj has elucidated particularly in respect of two terms—Religion and Spirituality. We assume that these terms are understood by even the ordinary educated citizens. These terms are considered, quite erroneously, to be synonymous. Perhaps these two terms are most naturally misunderstood as far as their mutual identification in respect of meaning, systematic thinking and obedience to principles and practices are concerned.

The system of Sahaj Marg, which is a system of Yoga perfected by my Master on the foundations of a new Yoga created by His Master who bore his name, has set out to cast new light on the fundamental concepts of Religion, Philosophy, Spirituality, Yoga, and indeed through a whole spectrum of terminology associated with such practices, and also to establish a correct practice towards attaining the right goal of human life.

All of you are no doubt aware that religious feeling has always been one of the fundamental emotive aspects of a man's emotional make-up or psyche, and this is borne out amply by a study of anthropology from the earliest times

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Lecture given at the Accademia Del Mediterraneo, Rome, on Wednesday, 26th April, 1972 at 8-30 p.m.



Toni

Master

Chari

Lucy

Josita

Saravanamuttu

Antonio

Fiumicino Airport—Rome

of man's appearance on this planet. Of course, the expression given to the religious emotional content has varied from race to race and from time to time, but that hidden craving in man's heart which tended to seek an answer, or answers, to the questions which arose in him concerning the creation of the universe, the reasons for such creation and man's own place and part in it, has not varied. Expression depends on development of thought; thought stems from ideas; and ideas of course are governed by the development of various features of man's mental make-up including such diverse factors as physiological, environmental, and social.

A study of the history of ancient and modern religions, combined with a parallel study of anthropology, reveals that religious sentiment was almost simultaneous with man's own appearance. In the beginning the religious sentiment expressed itself mentally in terms of fear and awe leading to the worship, at least in bygone times, of animal life, vegetable life, the phenomena of nature etc. All these later became ritualised into general forms of worship where the object of worship was nature, fire in its various forms, and worship of the dead. This form of worship prevailed through most of early man's history, and was almost the only form of worship available and prevalent throughout the world upto the middle ages. Nevertheless their very prevalence upto the

emergence of higher forms of worship would appear to indicate that, in some measure at least, they had served to satisfy man's internal craving for some form of communion with what may be called his Maker, or Nature or Universal Spirit, or whatever else it may be called.

Later, this religious sentiment turned its attention to somewhat more sophisticated objects of worship and, at this stage, we can see the commencement of the representation of God in terms of anthropomorphic forms i.e. in terms of human figures, which the human imagination enriched and endowed with higher powers than merely normal human powers by the addition of extra arms, extra heads, a higher stature, and diverse other similar embellishments. The craving was the same; the mode of expression of the emotive sentiment was the same; all that had changed was merely the object which was now worshipped in place of the earlier primitive ones.

Yet later in the history of humanity there arose even more purified religions where we find the beginning of what may be called ethical codes and laws being given to the people, often through a leader of the people themselves, who was proclaimed as a religious leader or the giver of the law, the revealer of the truth and so on. We have historical personalities such as Christ, Moses, Mohammed, Buddha, Confucius, Krishna, etc., in the various

religions as an illustration of this development. This stage of development in religions can roughly be stated to cover the past few millenia of human history.

Analysing the religious content and the modes of religious approach of those coming under its fold, we find that all religions have heavily relied on two important instruments for regulating and controlling the behaviour of the flock under their control. These two instruments, by and large, have been fear and temptation. It is perhaps beyond any reasonable debate that this is an established fact. Religions have always held out to their devotees the temptation of redemption and a place in heaven, whether during the course of this life itself or after death. They have always tried to control and canalise man's behaviour in a desired direction by trying to induce him to accept this temptation for the fruits offered by the respective religions. This is one side of the picture. How to enforce a man's behaviour in the pursuit of the goal was the next question, and here fear came in all too handy—the fear of punishment for swerving from the performance of religious rituals stipulated; the fear of punishment for not supporting the body of one's own religion in its continued existence; the fear of retribution for acts forbidden; and so on and so forth. Therefore fear on one hand, and temptation on the other, would be a

fair representation of religious activity, and religious control.

Modern psychologists will no doubt agree that an imposition on the human mind of two opposing forces of this nature could do nothing but create tension in the mind of the individual, and this tension cannot be eradicated by the practice of religion, because religion itself is the very force that created the tension in the first place. This would appear to indicate the necessity for a source outside religions to eradicate such tensions, and to normalise the human being at least in his mental make-up.

Perhaps the appearance of such diverse phenomena as the cult of hippyism, the associated habit of the taking of drugs and narcotics, the widespread and deeply penetrating discontent of the human being with his personal existence which appears to pervade all sections of humanity at every stratum of social existence, all these would appear to be the results of such religious training which have not satisfied the real nature of man, nor given answers to his fundamental questions referred to earlier. You will pardon me if I therefore suggest that religions have not kept up with man's innermost needs and requirements of the soul. At this stage I may be permitted to add that it is not a failure in religion itself because, at the time when these great religions, whether Christianity, or Hinduism, or Buddhism or Islam were founded, at that time the religious

leaders who established them had moulded them into such shape, and given them such form as fulfilled the needs of humanity of those times.

It may also be noted that the founders of all great religions have preached love as being the only proper approach to the Creator, and this love, when properly cultivated by religious sentiment and religious practice, was expected to reflect in love for all that is contained in creation. How this has been forgotten, and religions have had to depend on temptation and fear is the sorry story of religious decadence. Nevertheless the fault can be attributed to lie in the fact that religions have become stultified, and to some extent petrified, and they have not altered or evolved in keeping with man's own evolution. I humbly suggest that the evolution of religion has lagged behind the evolution of man whom it is supposed or expected to serve for his vital inner spiritual needs.

This being the case as far as religion is concerned, what is it that spirituality has to offer? Now the term 'spirituality' has nothing to do with religion, as commonly understood. According to my Master spirituality really begins where religion ends. While the basic education of man can be undertaken by religion, his further development when he has reached what may be termed adulthood can only be offered by spirituality. Spirituality is easily identifiable with mysticism in all its aspects.

Religion enforces an externalisation of the mind in man's search for God. Mysticism or spirituality internalises the search and directs the mind to the heart of man where the search should really commence. One of the great tenets or principles of all religions has been that at the heart of the human being God Himself resides. Of course this may be thought to be the mere doctrine of immanence; but it is true that God is immanent within us. When the search is externalised, the first thing man loses sight of, or touch with, is himself. The goal is taken to be far away, very often in some far distant sphere of existence not easily accessible to us. The search is therefore begun on the premise, often founded on solid theological doctrine, that the search will in almost all cases be futile, and the goal inaccessible. The search is therefore begun and undertaken in a spirit of frustration and a foreboding of non-achievement of the goal. How can such a search ever help anybody? On the contrary spirituality focuses man's attention on the divine effulgence radiating in one's own heart, which effulgence is created by the presence of the Creator himself in the heart. This immediately presents the Divine in an altered light, and brings him to a proximity with one's own person which can hardly come any nearer. Being within us such a person is not only always accessible but readily reachable, and all that spirituality requires of us to achieve the

sense of one-ness with the Ultimate is to focus the mind inwards upon the Person. Apparently, therefore, spirituality is by far the easier method of the two to achieve the goal of human life.

Again, religion concentrates heavily on ritual worship. Taking a parallel from the childhood development of the human being, toys may serve children but real living things alone can bring happiness to adults. Therefore performance of ritualistic modes of worship may be given in the formative years of a human being's life but, after a certain stage, they cease to have meaning and, for a majority of human beings, degenerate into mere mockery. Spirituality on the other hand does not specify or advocate ritualistic approaches. In spirituality all that is required to be done is to sit comfortably in a comfortable room, close one's eyes, turn the attention from the external world into the heart, and meditate on the contents of that heart in the shape of divine effulgence emanating from the Being seated therein. Here there is no mummery or any other form of bewilderment, or what can in some religions even be classed as trickery, but there is an honest approach to the search for the Ultimate. Further, in spiritual practice there are no associated threats or fears of retribution, nor are temptations held out to the seeker. All that is stated is that one's development depends solely and entirely on one's effort. If the practice is not indulged in there

is no benefit, and that is about all that there is to it.

Turning our attention once again to religion, it is a well-known fact that religions, while accepting or even arrogating to themselves the role of preservers of law and morality, have often signally failed in this duty for a very important but, at the same time, a very little noticed fact. I would like to emphasise this by inviting your attention to it, and it is this. Most religions while giving out their code of ethics or laws have only told their people what not to do. Therefore these codes of behaviour can at best be termed negative codes or negative laws, because most of them do not tell man what should be done to attain a better life. I agree that we must know what not to do but, certainly, this cannot be taken as more than negative wisdom, nor can strict adherence to such laws be taken as more than negative virtue. But all too often we come across people who ask, "Well, I know what not to do, but it does not help me in knowing what I should do", and this again creates not only confusion but a tension in their minds leading again to mental distress and possible ultimate deterioration in character itself. Spiritual edicts on the other hand have mostly confined themselves to precise and simple sets of injunctions stating very understandably to the seeker what exactly he should do. It is my contention that once a man knows what he



should do, whatever be the field of action whether professional, moral, social, it at the same time excludes the entire field of activity which should not be indulged in. The contrary unfortunately is not true. To know what one should do it is not enough to know what not to do. This, to my mind, has been the greatest failure of religions throughout the world, and this was sought to be rectified by great spiritual masters of the world.

It is common knowledge that religions have divided man from man, brother from brother, and often turned the father against the son, the husband against the wife, inciting much of humanity during history to violence against each other because religions have their own separate gods of worship, and the modes and rituals by which such gods should be worshipped. Religions, to hold their flock, have had to insist upon a strict adherence to their own religious paraphernalia while simultaneously forbidding even the thought of the gods of other religions. One of the paramount and deep-seated forces of hatred has been created by religion, and I believe this does not need any proof. Spirituality on the other hand invokes no names, confers no attributes, demands no subservience to any such artificially created gods of the human mind, but focuses man's attention on the infinite Ultimate source of all being who, as aforesaid, is nameless, formless and attribute

less. It is, I believe, a matter for easy agreement that such an approach to the Ultimate can serve as an integrating force and bring together human beings of all lands and all religions in one-ness in the most fundamental aspect of human life which is sadly lacking today. Spirituality, if widely practised in this spirit of a humble approach to the Ultimate, is perhaps the most potent force that can bring about such an integration.

Unfortunately, there have been no spiritual systems as such comparable in power to the great religious systems, and this is surely the fault of man himself, in that he has allowed himself to be guided by the nose and made to subscribe to established bodies and organisations without examining in detail either their make-up or his own. Nevertheless spiritual teaching and instruction, even from the middle ages, has not been lacking. There have been great mystics and masters of spiritual teaching in all lands at all times. You have had in the West such great figures as Jacob Boehme, St. John of the Cross, and in the Orient there have been great savants such as the great rishis of Hinduism, Buddha the founder of Buddhism, Confucius and Lao Tse in China. Masters have therefore not been lacking, but the fear element in religion has successfully kept away aspirants from coming out of religions and embracing spirituality. So we find in yet one

more way religions doing disservice to man by preventing his evolution.

I have taken the liberty of giving you a few of our thoughts on religion and spirituality. I think at this stage I must introduce my Master's system of spirituality under the name "Sahaj Marg". The name Sahaj Marg means the natural way. In its basic teaching it offers what all other spiritual systems have offered. My Master does not lay any claim to originality in this system. It was, according to his own words, rediscovered by his Master, Shri Ram Chandra of Fatehgarh, a district town in U.P., India, and this word 're-discovered' is important. My Master has said that this system of Sahaj Marg, no doubt under a different name, was prevalent thousands of years ago, but was lost and had to be re-discovered again. While we do not lay claim to originality, there are however very important and unique features which set Sahaj Marg as a system of spirituality apart from all others. What are these differences? The most important one is that in this system alone, to our knowledge, we employ what is known as transmission. This transmission is something unique and enormously efficacious in its application. What is transmitted is the Master's own yogic or life energy, which is transmitted into the heart of one who begins the practice of meditation in this system. This transmission is not something ephemeral or merely put in

words but something which is very tangible, and to the reception of which innumerable practicers all over India, and an increasing number of persons in the West, can personally testify. The transmission by the Master has very great importance because by receiving it the student is able to develop with such pace that it is incalculable. Therefore the student's own shortcomings have in a sense ceased to have any relevance to the possibility of his development. In all other extant systems of yoga, to confine ourselves purely to yoga for the time being, the reliance is entirely on oneself, and we all know how much capacity or power the average human being of today has in the field of self-development, or for that matter even how much of inclination he has! Therefore if an outside source of divine energy is available to us, willing to infuse us with his own energy, to fill us with it, and thus make evolution possible to us beyond the reaches of the wildest imagination, how very fortunate should we not consider ourselves in having such a source available to us today?

It is my great privilege to introduce to you such a personality in the person of my Revered Master, Shri Ram Chandraji who is before you all today. His services are available to one and all. In this system of Sahaj Marg there are no barriers of race, religion or sex. All are welcome to participate in the divine experiment of self-evolution, and it is my earnest hope that

all of you would like to undertake a trial to see for yourself whether this transmission exists or not, and to see what it can do for you. I may assure you at this stage that there are no bondages implied or imposed upon you in any form. All that you are committed to do is to practise for a few months according to the principles set out by my Master and to test for yourself its efficacy, and if you are not happy with it, you are at liberty to bid goodbye to this system. Its principles do not in any way controvert or go against the individual's religious sentiments because the goal aimed at is the Infinite, Impersonal Almighty without form or attributes, and is therefore a goal that must normally be acceptable to anyone, of whatever calling he may be. I therefore have pleasure in welcoming you all to this great system and I express the hope, with assurance, that there will certainly be great benefit from the practice of this system.

## YOGA AS AN INSTRUMENT OF HUMAN EVOLUTION

The facts of evolution may be said to be universally accepted not only by the scientists who have developed theories of evolution but also by the specialists in other fields of knowledge including religion and theology. Theories of evolution postulate the development of primitive forms of life into more and more complex forms culminating in the highest evolutionary type—man or *homo sapiens*. Scientific theories have proved, mainly by a study of palaeontology, that the earliest unicellular forms of life have developed through aeons of time, by the process known as natural selection, to more and more complex levels of existence assuming a multiplicity of forms. These theories indicate that the earliest physical forms at some stage of their evolution took on a mind. Today evolution has reached a stage where future evolution has been stated by many eminent evolutionists and scholars such as Fr. Teilhard De Chardin, Professor Harris and others to depend on the evolution of the mind, testifying almost to the fact that physical evolution has now culminated in a form where future physical evolution has very little importance or bearing on evolution itself.

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Lecture at the Students Centre, Massachusetts Institute of Technology, Cambridge (Mass) on Thursday 25th May, 1972.

Fr. Teilhard has even postulated the existence of what he terms a *noosphere*, and has predicted, on the basis of his scientific findings, the future evolutionary trend as being the mental evolution. Professor Harris, in his remarkable book "The foundation of Metaphysics in Science", has reached what would appear to be a similar conclusion. Many other eminent scientists subscribe to this view.

Under the process of natural selection the evolution of one form into the next higher form takes millenia, and it is therefore an extremely slow process. Until the emergence of man with his thinking mind the lower forms of life had no recourse but to subject themselves, albeit unknowingly, to this natural process because they did not have the mental equipment to in any way interfere with, or guide the course of, their own evolution. However, with the emergence of man there can be stated to be a drastic change in the evolutionary situation since, for the first time, a form of life which is evolving may be said to have acquired some degree of control over its own evolution. The modern marvels of the conquest of nature culminating in the beginnings of the conquest of space all testify to the basic validity of this view.

The ancient Hindu seers existing many thousands of years ago took it into their heads to study how best man could evolve to his highest nature, and achieve the highest goal

open to him. Records of the ancient researches are unfortunately not available because these researches into the body and the mind of man vis-a-vis his environment were conducted and concluded at a period of history when the only means of communication was language, and the means of recording the findings of such research were still unavailable. The earliest vedic and yogic knowledge based on such studies or researches is however fortunately available to us, having been passed on from Master to disciple by word of mouth. The vast texts had to be memorised by mind generation after generation and, thus preserved, they have come down to us today in their original pristine forms with very little change in the body of that knowledge.

Our concern is not with the religious or ritualistic texts or portions of the veda which sought to preserve the religion and religious practices of Hinduism intact, known as the Karma Kanda. Our concern is with those texts relating to the techniques evolved, both physical and mental, which were created and destined for man's evolution. Some such texts are what may be called the yogic texts, and are included in the three great classes of texts, bodies of knowledge, the Brahma Sutras, the Bhagavad Gita and the Upanishads.

Yoga teaches that while natural evolution takes place over geological periods of time, man can undertake or participate in certain

processes which condense the total possibilities of evolution into his own brief span of temporal existence.

What is Yoga? As you are all no doubt aware, yoga comes from the Sanskrit root *yuj*, which means yoke or unite, and the term was applied to those sciences and arts which were created as a means of uniting man with his Ultimate consciousness which may be called God, the Creator, the World Spirit, etc. Yoga today means many things to many people, and the original meaning of union with the Ultimate would appear to be mostly relegated to the background. Even in India there are a large number of so-called yogas such as hatha yoga, karma yoga, laya yoga, mantra yoga and so on. Most of these yogas deal with the physical system or organisation of man, and have no relevance to the ultimate goal of human endeavour. For instance hatha yoga is a purely physical system of yoga, with a gamut of exercises involving specialised postures and breathing exercises, the latter coming under the specialised name of pranayama. While some of the texts, even the original ones, postulate that such practices can lead to the ultimate goal, this is a questionable claim. No doubt some psychic values may be developed such as clairvoyance, clair-audience and so on, but it is a debatable point whether they can lead to spiritual growth culminating in Realisation. More or less the same is the case

with laya yoga or kundalini yoga. These too are based on physical practices supposed to liberate certain powers in man. As far as karma yoga is concerned, it teaches that the proper performance of one's duties without regard to the fruits of labour can elevate man to the highest state. But as aforesaid, and as taught by my Master, it is very debatable whether physical practices, whatever be their name or classification, can lead to spiritual development.

At some stage in the history of yoga, the great sage Patanjali classified the then extant systems and created a consolidated yogic school of practice called the Ashtanga Yoga or the yoga of the eight limbs. What this system would appear to have done was to consolidate the teachings of several schools, and to create a systematic body of organised knowledge pertaining to yoga.

In the West the practice of yoga has flourished, particularly during the last couple of decades, in various forms, but their practice has been restricted mainly to beautifying the body and making it more healthy. One of the claims of yoga is that the practitioner will become beautiful, his face will become clear, his voice must become musical, and so on. In the West yoga would appear to be restricted to these aims, with perhaps very few exceptions.

Raja Yoga however is of a different plane altogether, since it deals with the mind of

man. Most schools of yoga insist upon a prior practice of the physical parts or practices of yama, niyama, asana, pranayama and so on. Nevertheless Raja Yoga can be said to be a higher form of yoga as, at some stage, it comes into relationship with the mind which it seeks to develop and canalise in the direction of right thought and activity.

Raja Yoga means the king of yogas, and rightly so. In Raja Yoga the main method of development is the art of meditation. Meditation may be defined as the continuous thinking of something, or about something. In a sense, therefore, anybody who is thinking continuously of something may be said to be involved in meditation. Ancient teachers, both in the East and the West, have taught that as one meditates so one becomes. It therefore follows that what we meditate upon we get or become and, inverting this formula, if we want to become something we must meditate upon *that* and nothing else. Therefore if our aim is Realisation or the attainment of one-ness with the Ultimate, the object of meditation must be that Ultimate, and nothing else. Raja Yoga, in its purest form, excludes physical objects of meditation including the figures or forms of the various gods and goddesses of the Hindu pantheon. The object of meditation must be limited to the formless, attributeless, abstract Ultimate.

In Sahaj Marg, which my Master has developed as a purified form of Raja Yoga, and which system was re-discovered by His Master, Samarth Guru Shri Ram Chandrajji of Fatehgarh, the correct way of meditation with the implicit and specified goal of Realisation is taught. In this system meditation is on this object viz., the abstract ultimate alone, because meditation on lesser objects can only lead to lesser achievements or accomplishments, falling short of the established goal.

In the Sahaj Marg system the student is asked to meditate on the heart. Ancient yoga systems teach meditation on the point of the nose, on the point between the eye-brows, on a point in the forehead, and so on. My Master has excluded such points and prescribed it on the heart for three important reasons. Firstly, the heart is the seat of life, and therefore when we meditate on this point we meditate on the source of life itself. Secondly, circulation commences from the heart and if the heart is purified, the purity extends throughout the human organisation. Thirdly, all religions have stated and taught that in the human being it is in the heart that the Creator has his abode, and therefore this is the fitting point for meditation.

My Master recognises that the abstract Ultimate as an object of meditation is a very difficult one for beginners. He therefore specifies light as the initial object, the method being to

imagine that the heart is illuminated from inside by the presence of the Divine who resides therein. I must stress that this is only the beginning, and in fact we are advised not to meditate on light as a source of light, which would lead to wrong results. It is like the diving board in a swimming pool where the board enables the diver to get sufficient momentum to take off, and after the diver has taken off the board has no further use for him until he dives again.

In our Sahaj Marg system all that you are asked to do is to sit comfortably, close your eyes, and do this meditation. My Master states that as one progresses in meditation the body acquires for itself a posture of repose and tranquillity which it can hold for the length of time necessary, and therefore asana becomes established in a natural manner. Similarly as meditation progresses our experience testifies to the fact that breathing slows down and assumes a natural cycle, natural to that state of existence, and so prāṇāyāma becomes established. Under my Master's direction as the pupil progresses in meditation, purification of the heart proceeds automatically, and mental processes are purified which in turn results in pure action, and therefore yama and niyama, the first two stages of Patanjali's yoga also become naturally established. As yet another result of meditation, the mind becomes used to thinking about one fixed thing, and as

the mind's capacity grows, the power of concentration becomes established and this capacity grows so that it results finally in a stage where concentration becomes natural, and thus pratyahara and dharana aspects of yoga also become established. Thus by commencing at the seventh stage of Patanjali's Ashtanga Yoga under the guidance of an able Master the earlier six stages become naturally established without any undue physical or mental effort on the part of the practicant being necessary.

In our system of Raja Yoga we do not have much to do with the eighth stage called Samadhi. Samadhi is a state where the human consciousness may be said to have lapsed into total quiescence, and a state of existence results in which the human being becomes almost a stone. My Master does not think such a Samadhi to be a necessary state. A state of existence called Sahaj Samadhi or natural samadhi is offered, where, while the individual exists at a stage of consciousness which may be said to be superhuman, or non-human if you prefer it, the lower mind or the normal human mind also continues to be aware of all that is going on around it, but without being affected by the environment in any way. There is therefore no exclusion of the external world, but there is an all-enveloping samadhi which embraces everything in the world or universe, while being itself entirely absorbed in itself, and also simultaneously aware of the cosmic

totality. My Master states that this is a higher stage of existence than the state of samadhi as traditionally taught.

The Sahaj Marg system is unique among Indian yogic systems as being a system specially developed for the average householder. My Master believes that the normalisation of all functions leads to saintliness. Every faculty inbuilt in man has its legitimate function, and must be used in the performance of that function. Sahaj Marg therefore does not teach or prescribe celibacy but it does teach that a normalisation of the generative function is essential. My Master teaches that it is in the world of the family that almost all of man's powers are perfected, including such diverse ones as the capacity for love; the capacity for renunciation; the capacity for taking on responsibility; the capacity for social function in a group, and so on. Therefore this system does not recognise differences of race, differences of sex, or indeed any other differences between individuals, and all are qualified to practise this yoga, the sole qualification being willingness to participate in it.

Another feature of Sahaj Marg is that it does not impose any artificial and strict regimentation on the individual's life, though there are some basic and absolutely natural rules to be followed. There are no unnatural demands. My Master states very categorically

that the purification of the human system must begin with the mind, and once the mind is purified the physical aspects of man's existence cannot help being purified because right thinking must lead to right conduct. Thus all the prescribed norms of human behaviour become not only possible but are naturally established in the individual's life. The conflicts and travails that normally attend on the practice of yoga under the earlier systems are therefore absent in the Sahaj Marg system.

The most unique feature about Sahaj Marg is what may be called Transmission. Our Grand Master, Samarth Guru Shri Ram Chandraji of Fatehgarh, re-discovered the capacity for the transmission of yogic or life energy from his own centre of existence into the centre of existence of another individual. This art he has passed on to his disciple, my Master, who has perfected it. This transmission is something which is capable of being felt by anybody who takes the trouble of practising this system for a brief period. In fact it is the transmission which sets Sahaj Marg apart from other yogas, and from all other systems of human evolution. My Master says that when the transmission is made into the heart of the student, the student is filled with a force higher than himself, and therefore his evolution or progress becomes not only very much speedier but also becomes, in a sense, independent of his own capacity for



progress. Therefore the present condition of the individual has no bearing on what he sets out to be, and at one stroke all differences of present human situation are eradicated, because of the possibility of this transmission existing today.

In modern life most people would appear to have lost sight of the Ultimate goal. The endeavour of most human beings is restricted to the attainment of a full material existence saturated with material comforts and sensual satisfaction. This has necessarily created a sense of loss of purpose in existence, and a bewilderment as to the purpose of life. The Sahaj Marg system of yoga, by its emphasis on right thinking, right conduct and right living, sets out to re-define the goals of human life, and thereby establish in the heart and mind of man the Ultimate purpose of the individual's existence, and to establish in proper perspective the values of all the material and other affluences that surround him. According to my Master, everything in creation has a place and purpose, but man must recognise precisely what the scheme of things relates to, and what his own part in the whole drama of creation is. When man understands his place in existence, understands his purpose and comes to realise his goal, it is possible for him to abstract from nature what he needs for his existence, forgetting all superfluities, throwing aside all unnecessary

things, leaving behind all that has been spent and done with. He is thus made capable of proceeding on the evolutionary path untrammelled by the physical and mental drudgeries of today's existence.

My Master contends that by purifying the individual's mind alone can natural societies of human beings be created where the group social aspiration becomes the sum total of individual aspirations, all geared to a common purpose of self-evolution with the goal of ultimate Realisation as the sole objective. Under such a scheme of things material existence falls into its proper place, as does every facet of existence. Material life can be pursued without mental obsessions, mental illnesses and other aspects detrimental to man's life, taking care that material goals do not become the predominant ones; and ensuring that material life is only indulged in as a ladder of evolution because the embodied spirit has to use the body and its environment for the evolution of that spirit. My Master, as I have already stated, does not preach celibacy or asceticism for the simple reason that these reflect a swing in the opposite direction from materiality, and are therefore in some measure, also perversions to that extent. I do not imply any disrespect when I say this but anything which goes to one extreme is necessarily wrong for the

individual whether it be asceticism or total immersion in a material existence.

The Sahaj Marg system has evolved an easily practicable yogic method designed for the average man whatever be his education, whatever be his racial antecedents, whatever be his profession, without differences of sex so that the ultimate goal is brought nearer to the whole of mankind. It is not restricted, as it was in the past, to a few members of the elite of society. My Master has stated that God is everywhere and in everything and must therefore be available to everybody. Any system which restricts its practice to a handful cannot, by the very nature of that exclusion, be right or in any way correct in its teaching. My Master also teaches that God is simple and the means to achieve Him must be simple, and I believe Sahaj Marg sets out to fulfil this.

Before concluding I would like to refer to an ancient Indian text which is called the *five ways* or *five methods*, which, according to eminent scholars, can apply as rationally to professional life or to army manoeuvres as to spiritual life. This text emphasises that all human endeavour must conform to five principles if it is to succeed. These are:

1. Acquire knowledge and understanding of the goal to be achieved.
2. Select the right way or approach to achieve that goal.

3. Correctly assess one's current state.
4. Attract to oneself all favourable forces which will conduce to achievement of the goal, and
5. Repel or do away with all adverse factors standing in the way of the goal.

We believe that this text has much to offer in the wide scope of its coverage and the simple and succinct way that it puts it. The importance given to the goal is to be emphasised again and again, because one of the general aspects of our normal existence is that men and women indulge in a lot of activity without knowing precisely what that activity is for. This perhaps is the reason for the widespread frustration and disappointment in life that most of us feel, accompanied by the sense of non-fulfillment and aimless existence. All human endeavour should therefore start with a clear knowledge regarding our aim, and this applies to yoga as much as to anything else.

## MAN AND GOD

We are assembled in a house of prayer and every such house of prayer is a house of God. All over the world where human beings exist there are such houses of God to which people can go and reconcile themselves with the Ultimate. We have the institution of the confessional which is aimed at ridding man of the burdens of his conscience for his actions in the past, and also to offer the facility of communing with God and making his peace. Whatever be the religion, and however civilised or primitive society may be, such houses of God are necessary for our existence and for our peace of mind.

Now, religions have a very vital part to play in the bringing up of the individual. We believe, as most religions believe, that when the soul takes human birth, it, in some way, suffers a fall or a descent from its lofty status and severs its connection with God. It is, therefore, necessary for religion, or it is the purpose of religion, to re-establish this lost connection with the Ultimate, and thereby make it possible for a connection with God to be established again. This is what religions are supposed to do and this is what religion means. The word 'religion' is derived from the Latin word *ligare*—to connect or bind and

Talk given to a Catholic congregation assembled at the Rensselaer Newman Chapel at Troy in the State of New York, U.S.A. on Sunday 28th May 1972 at 11-30 a.m.

*Religare*—to reconnect. Therefore, religions start by taking the child into their fold and, by various rites such as baptism, communion, confirmation and so forth they are supposed to train the individual until he reaches adulthood, by inculcating in him the idea of God, the idea of the need for God. Religions are thereafter expected to train him ethically and morally and to fit him into the social environment, so that he emerges as an adult fully qualified to lead an ethical, moral and social life.

What comes after? This is the question. We believe that it is just where religion ends that this confusion of what to do further to strengthen this relationship with God comes in, and we find so much of the tragic lack of purpose in life, and the confusion of what life should mean or what life means, and what should be done about it. My Master teaches that it is precisely where religion ends that spirituality begins. All through religious training we are taught to worship the deity outside us, and to believe in the idea of His existence and to commune with Him as an entity external to ourselves. In India we believe—or at least in Hinduism we believe—that the Almighty God can manifest Himself primarily in three forms—the first one called the *Para* form where He is the Ultimate, and He is as He is, for Himself, in Himself. The second form we call the *Harda* or the *Antaryamin*, meaning one who resides inside us,

that is the spark of divinity which exists in the heart of every created being, and of course in human beings too. The third form is that with which we are all familiar, the *Archa*. It is the external form of the deity as we worship Him in temples, in churches, in mosques and so on.

Now we teach, or at least our religion teaches, that by being trained to worship God outside us and reaching perfection in that form of worship, we must then advance to the next stage which we call spirituality, where we start worshipping God inside us, the immanent deity. This is mysticism, which we call Yoga in the East. Therefore a transfer of worship of the deity from outside ourselves to inside our own heart, and seeking communion with Him within ourselves is what mysticism or yoga really means. This is what my Master is trying to teach. The only way possible to achieve this communion is meditation.

We find that at the base of all religions is the existence of God, and we also find that at the summit of all religions is the same God. It is in between that religions diverge and teach various ways of approach to the ultimate, but the beginning and the end being the same, we should try to follow this mystic path and seek the deity within ourselves, and the way, as I have already stated, is meditation. That is, by closing our eyes and sitting comfortably and in a sense, if I may say so, of relaxation, we put our thought on the ultimate within ourselves

and try to commune with Him by constant thought of Him. Meditation literally means to think continuously of one thing, or to hold one thought continuously in the mind. This is meditation. What my Master teaches is precisely this, and we call it Raja Yoga in India meaning the king of all yogas.

By practising this yoga we are able to slowly strengthen our association with the deity by constantly meditating on His presence inside our heart in the form of illumination. This is our system of yoga which we call Sahaj Marg or the natural way of Realisation. We sit in a detached or a relaxed way, comfortably, and have the thought or try to hold in our mind this thought that the heart is illuminated from within by the presence of the spark of the Ultimate deity that is present within us. This, in brief, is what my Master teaches and I hope it will be possible for you all to practise this and derive such benefit as exists in it.

We believe that this is the only way to reach the ultimate consciousness or what you may like to call the cosmic consciousness or the supercosmic consciousness. That is, we start with external worship of the deity, transfer Him ultimately within ourselves and by practising this communion of the spirit with Him, we are able to at last realise what God is in Himself, for himself, that is as He really exists and not as we would like to see him. Thank you.

## THE INNER NEEDS OF MAN

Man has been defined in various ways. He has been called a social animal, which he undoubtedly is. In a cosmic sense, he is a universe in himself when compared to an atom, and in turn is but an atom when compared to the universe. He is stated to stand mid-point between the atom and the universe. But a simple description could be that man is a complex of physical and emotional needs.

All living beings have needs which must be fulfilled if they are to survive. The basic needs are the very obvious ones such as food, shelter, protection from the environment, a mate, etc. When man existed at the level of the animal the needs were basic to his existence and were comparatively easily fulfilled, even though his existence was in what is usually called today a primitive state. Nevertheless primitive man would appear to have been a much happier and more contented person than modern man, perhaps for the very simple reason that there was no confusion in his appraisal of his needs, and therefore his approach to their satisfaction could be direct and immediate. Certainly primitive man did not have all the traumas, psychoses, neuroses, and the whole gamut of psychological illnesses that appear to

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accompany human life throughout the span of its existence today.

How has it come about that simple primitive man could be happy in such adverse environmental conditions, while facing extreme conditions of life where every moment of survival was a victory over his environment and his foe, whereas modern man with all the conveniences and appurtenances of life, a life which has been made so easy to live that very often the minimum of physical activity is all that is needed, and where almost everything that he needs is at hand, or can be easily acquired without much personal effort or danger, how is it that in such an existence we find man unable to live in peace either with himself or with his surroundings? I do not think there is any question about this state of affairs particularly when we study the modern societies of the West. It is all too apparent that the more sophisticated and industrially advanced a society, the more the sub-conscious and repressed burdens members of that society appear to have to bear. Affluence indeed seems to have been accompanied by mental suffering, which in turn creates what are called psychosomatic illnesses. It is a moot point whether there are many free of the travails of such existence.

The aim of life since the dawn of this century appears to have become nothing less than an affluent existence made possible by the

gigantic and incomparable advances in science, which in turn made possible revolutionary developments in technology. One of the great economists of the West has indeed termed modern society as the affluent society and, paralleling this growth in affluence, we find a development below the surface of more misery than history would appear to indicate as prevalent in any past era. There were many dark periods in human history filled with much suffering arising out of lack of physical needs, strife, bigotry, but all these led or would appear to have led to nothing more than physical suffering. But the suffering today has been shifted in plane to the mental level, and the greatest suffering of the affluent is at this level. By comparison, the less developed societies of the Orient would appear to enjoy better mental health even today, though their physical levels of existence may very often appear shocking to the western eye. What is the reason for this almost inexplicable state of affairs? I would venture to suggest that perhaps our needs and the way we approach the satisfaction of those needs is at least one factor contributing to the madness of modern existence.

My Master makes a significant differentiation between needs and wants. Needs are legitimate, and man can legitimately expect such needs to be satisfied. Wants, on the other hand, are creations of man from his knowledge of the external world. Needs arise from inside

whereas wants arise from outside. If needs were all that are to be fulfilled, people and governments would have a very easy time doing so. But it is precisely the ever-increasing wants of today's society and individual that are found to be difficult and often well-nigh impossible of satisfaction. Indeed it would be correct to go a step further and say that today's orientation in society is towards enlarging wants and even towards creating more and more wants to keep the wheels of industry spinning. Our society may therefore be termed a society dedicated primarily to the creation of wants which later it sets out to satisfy. Needs are limited, therefore easily satisfied, and once satisfied, man is at rest. Wants, on the other hand, have no limit, and each want satisfied gives rise to the next want based on the prior satisfaction of the earlier one. Therefore it is a vicious spiral mounting in its demands, and developing in the individual and society a frenzied craving for its satisfaction, but the goal ever recedes from the grasp of the individual. This is one of the main reasons for the psychological condition of today's individual. Society is after all composed of individuals and can reflect nothing but the sum total of individual attitude and aspirations.

Analysing our needs, the most apparent one of course is the physical need for food and shelter. It would appear that these are comparatively easily satisfied provided only

that degree of importance is given to them that they deserve. Primitive man did not indulge, until quite late in his own existence, in the art of cooking. Cooking is after all only the conversion of what nature provides into a form considered more acceptable to man himself. There is an art of embellishing what nature provides. It is a truism to state that very often cooking naturally available food, whether vegetarian or non-vegetarian, deprives it of much of its intrinsic value adding perhaps something to its taste and appearance. I am sure there are numerous votaries of raw food who would be prepared to testify to the basic wholesomeness and palatability of raw foods. There are quite large communities of people who are able to subsist on them very happily and, what is more important, very healthily too. When we proceed from cooking to the next stage of embellishment where it is dressed up merely to please the eye, we have already transferred the area of acceptability of food from the mouth and tongue to the eyes, nose, etc. That is, what should be examined from one level of the physical organisation is now being examined from another. This undoubtedly is a perversion and is no doubt a contributory cause for much of the world's ill-health today in those societies where only the most highly dressed-up food is served. This shows us the importance of tackling each need from its own level in us i.e. the physical must be treated

purely from the physical, the mental from the mental, and so on.

Food must be such as will not only be palatable but will refresh and add strength to the body. This is, or should be, the primary consideration. Naturally, the body has to be strengthened by opposing it to external forces of nature, and the simplest way is physical exercise. Therefore there are two aspects to physical existence, one is the provision of fuel for the inside, and the other is the pitting of the body against the external world to develop its strength, ability and other associated physical characteristics.

At the mental level, applying the same formula, what the mind needs is food for its existence, and solid effort in overcoming mental obstacles for its development. Man must devote adequate time to the study of such literature as will enrich his mind, and the literature should be of such quality and quantity as to make him throw his entire mental equipment into the study of such works. Unfortunately today we find that what most people read is the lowest type of literature such as the yellow journals, cheap romances, gory criminal fiction and so on. That such minds do not develop at all beyond the juvenile level is therefore no surprise. The curricula of most educational institutions do not appear to take this into adequate consideration from the point of view of the needs of the student.

Thirdly, coming to the emotional level of man, here again what emotional sustenance man receives is very often of the wrong type. Love is one of the fundamental aspects of man's existence, and in the fulfilment of this very vital emotional need such irrelevant media as romantic literature, cinemas and casual liaisons are indulged in, discovering too late that none of these can satisfy the pent up emotion where what is needed is a steady and canalised outlet for the emotional power of man which often does not need, or but rarely needs, physical expression. It is a well recognised fact that the physical expression of love must succeed the mental development of love or emotional development of love. But in modern society things are topsy-turvy, with very tragic consequences. The latest manifestation of such an unfulfilled need is the fast spreading drug habit combined with, or preceded by, a loose set of moral values.

Perhaps I may add that as far as the emotional life of man is concerned religions were expected, in a very fundamental measure, to make available an object of adoration or love which could elevate human emotional life to sublime levels far above the ordinary human level. The present day mental condition of most people would appear to indicate that religions too have not been able to play their part. Here again what man solidly needs is something which he can venerate and adore,

but all that is offered in most religions is an idol or other representational form of the deity. And the only way he is taught of approaching such an object of adoration is the ritualistic way which is largely outmoded and which, to the mind of modern man, very often appears as mere child's play.

We all know that while the non-satisfaction of purely physical needs may at worst impair the physical organisation in some way or the other, albeit not very seriously, the non-satisfaction of emotional needs is much more serious. In the field of emotion love is dominant, supported by, and evoking in its turn, such sentiments as faith, hope, charity, courage, etc. If this basic emotional instinct is unfulfilled such associated mental—physical complexes cannot manifest themselves. It is well-known that where there is no love there can rarely be courage, and I would request you here not to confuse courage with sheer bravado or the frontline necessity to kill. Similarly where there is no love, there can be no faith, charity or chastity and therefore existence devoid of love is an empty existence. Love must grow and embrace more and more within its orbit of expression. Love for one's wife must enlarge into a deep love for the family resulting from such love. Familial love must grow to include neighbours, for, after all, if a neighbour is sick, notwithstanding the marvels of modern medicine, we are likely to be the next victims;



if the neighbour is poor, his poverty affects us; if he is the victim of gangsterism and hoodlum attacks, we are sure to feel the repercussions. So our neighbour's well-being is a matter of immediate concern to us. Thus, slowly, as love matures it must widen in scope until ultimately it envelops the entire universe within its sublime embrace. My Master has said that the only way of approaching the Ultimate is through love.

What we all need is a god, or if you prefer to call it so, a Universal Power or anything like that, but what we need is such an entity as we can approach with love and reverence. This would appear to be a spiritual need, higher than the other needs. Even an atheist would agree that there are times in his life when he has, perhaps unconsciously, cried out to God for succour, only proving that the need for God is universal in its prevalence. When we negate such a need we do so artificially without knowledge of the frightful consequences of such repudiation. The time has therefore come to re-establish in our minds the truth that God is necessary to us, whether He is visible or invisible. Whether He can manifest himself or not is not the point. What He is must ever remain a mystery because what is known has no mystery about it, and only the unknown is mysterious. As the old English proverb would have it, "Familiarity breeds contempt" and it is perhaps for this reason that God chooses

to remain invisible and inaccessible! But this does not mean that God's existence and love cannot be experienced. As my Master has often remarked, God cannot be seen or known in the conventional sense, but His presence can be experienced if the approach is in the right way.

How to bring God into our lives is the question. The first need of course is to recognise that we need him. The people of the West would particularly appear to suffer from some sort of complex that God is no longer necessary to them. I have come across such a statement in many discussions with my Western friends, particularly with those who are successful in material life, who ask incredulously, "But why do I need God when I have everything I want?" Such a question would never occur in the East where we believe that the foundation or the base of all existence is God himself, while also being its summit or crown. In the East we believe that God is in everything that we think, we do, we see and so on. That is, to us of the East there is nothing which is not of God and from God, and therefore this question of the need for God cannot arise at all to an Eastern mind. In the West somehow man has become divorced from God, and according to my Master no health, whether of the body or the mind, can exist where this schism has been created between man and his Maker. This inner need is indeed

paramount because even in the West we have innumerable aspirants who have recognised and accepted it and who, after a brief period of practice of our Sahaj Marg yoga, have testified conclusively that their existence has become filled in some mysterious manner.

This paramount inner need, a universal need in the minds of all men everywhere, is what my Master has set out to satisfy and fulfil. If God is not in us he must be put back into us, and Sahaj Marg, which is a form of Raja Yoga re-discovered by my Master's own Master who also bore his name, and was called Shri Ram Chandrajī of Fatehgarh, claims to satisfy this vital need. I have told you that Sahaj Marg is a system of Raja Yoga. Raja Yoga is of course yoga of the mind, the term meaning literally the king of yogas. You all know what yoga means or should mean—union. The union is the ultimate union of man and his creator, and no lesser union is implied. In Raja Yoga the way is the way of the mind, and what is done is meditation. All this is very simple because no doubt all of you have come across various yoga systems and are familiar with all the concepts or the broad concepts and terminology of such systems of the East. But Sahaj Marg has something very unique which sets it apart from all other yogas.

What are these features which set apart Sahaj Marg from other systems? Firstly, you all know of the great Rishi Patanjali's eight-

fold or eight-limbed yoga. It is said to incorporate the entire yogic learning in a practical form. Of the eight steps, the first two are devoted to eradicating negative factors from the human system, and to develop within the system the purity of mind and body necessary to go on to the third stage asana, or postural yoga. Asanas are today very familiar to all, and have found ready acceptance over a wide section of the population. There are numerous schools of Indian yoga which teach nothing but yogasanas. There is another term under which this yoga goes, hatha yoga, which embraces within its practice asana, and the fourth stage viz., Pranayama or the art of right yogic breathing. According to my Master these first four steps of yoga are really unnecessary and impracticable. He says that all men, even the evil doer, know right from wrong, but the problem is that this knowledge alone does not help, the will to act right being lacking. We must perhaps accept Master's statement that no man who knew right, and who had the opportunity of doing right, would deliberately do wrong.

I remember, in this connection, once there was some discussion about the efficacy of hatha yoga for realising the ultimate aim of yoga which is union with the Ultimate. My Master categorically stated that hatha yoga by itself is valueless if that be the aim. When I asked him why it had become necessary for Rishis to

practise this, he gave me an explanation which I think you will all agree is very logical. The Rishis of the ancient times used to sit in meditation continuously for days, weeks and, if legends be true, months and years too, without a break. They had therefore neither the opportunity nor perhaps the inclination for physical exercise. However, the body had to have a minimum tension imposed on it to keep it fit at least to a minimal extent. Therefore the Rishis devised a system of yoga postures which they could adopt one after the other while sitting in meditation or contemplation, and thus kill two birds, as it were, with one stone.

Sahaj Marg yoga also does not recognise the need for the next two steps in Patanjali's yoga, but it really starts at the seventh stage, dhyana, or meditation leading to the final step or stage of mergence with the Ultimate. My Master's teaching indicates that when the highest activity is performed i.e. when meditation is established, the body assumes the posture natural and convenient to it. Thus asana is established by itself, not in an artificial or contorted way, but according to the needs of the body of the individual. Similarly, when meditation is established the breathing slows down and assumes its own cycle, and pranayama is thus established. When the mind becomes purified by meditation, the first two steps of yama and niyama are also established naturally and automatically. A poor mind can

think nothing but poor thoughts, and poor thoughts can lead to nothing but poor actions. But when the mind is purified and correctly directed, pure thoughts and pure action results. Therefore when we commence with meditation and establish it firmly all the other steps of the yoga of Patanjali become automatically established in us. This is an effortless and natural way of doing things. That is why Master's yoga is called "Sahaj Marg" which literally means the natural way.

Secondly, there is the system of transmission, pranahuti as it is called in Sanskrit. If I may be permitted a short reference to the Upanishads particularly the Kena Upanishad, a student asks his teacher by what does the eye see? By what does the nose smell? By what does the ear hear? and so on, and the teacher replies that it is not the eye that sees, but the eye of the eye. Similarly what hears is the ear of the ear, and what speaks is not the mouth but something behind the mouth, the real speaker. The Rishi goes on to add that life itself lives only by the existence of the higher life which it contains, and this is called the *pranasya prana* or the life of life. My Master has maintained that while the body lives by the soul, the soul must in turn have that by which it exists, and this is the Ultimate life force or pranashakti. In our transmission under the Sahaj Marg system, it is this that is transmitted into the heart of the student of

yoga by the divine power associated with my Master, and which power it has been possible for him to endow upon the preceptors, as they are called, who are vested with the responsibility of offering such transmission to students who come to them. This transmission is something which must be felt and which can be felt. You will agree that all life is transmission. In every action that we perform, or by which we receive, an act of transmission is involved, but in the transmission of Sahaj Marg it is the highest gift of life's life itself, and it is this that sets the Sahaj Marg system of Raja Yoga apart from all other extant systems of yoga.

We therefore believe that a hitherto largely unfulfilled need of man is now being satisfied by such transmission. While the other needs, the physical, the mental, the emotional can be taken care of by man himself without recourse to much assistance or guidance from others, for this paramount spiritual need a Master is a must, because it is the Master who has this power of transmission, and without him it cannot be either given or received. Even the preceptors, to whom I have referred earlier, transmit only by virtue of the power that is opened up in them to do so. Without the Master there can be no preceptors. I know that to Western minds the concept of a Master is very often repugnant and I have often wondered why it should be so. Do we not seek guidance even in trivial matters where

our capacity falls below our need? Do we not seek the guidance and assistance of doctors, of launderers, of barbers, and in fact of innumerable other offerers of service? And we do so without losing our individuality or sacrificing our ego! Why should not such an attitude also include a Master of Yoga for spiritual needs? After all, as my Master often says, when a man is in a serious physical condition he literally surrenders to a doctor, gets anaesthetised and loses all consciousness, and what is going on is unknown to him. This surrender to a doctor is purely on the basis of hearsay, on the basis of the doctor's reputation, or his degrees. Why it should not be possible for us to similarly surrender to a Master of yoga is something that passes comprehension. I am glad to note from our travels in the West that the western mind seems to be changing, and is now willing to seek guidance in a sphere very vital to its existence. This change is something which must be fostered and allowed to develop and become universal.

I have given you some ideas inculcated in me by my Master. My Master sits before you, having travelled to the West solely to offer his services in making available the highest help in attaining oneness or identification with the Creator. I request all of you to participate in his programme and realise the benefit that his presence among you can confer.

## YOGA AND SAHAJ MARG

We are very pleased to be here in the First Spiritual Science Church of Washington and my Master is particularly happy to be with you because the *summum bonum* of his existence is the propagation of spiritual training, spiritual practice, supported—only supported—by the necessary degree of spiritual teaching—if I may call it that, because we do not believe that spirituality needs any teaching behind it. Our fundamental belief is that spirituality is a practice unnecessarily supported by theory except where our intellect demands stimulation, satisfaction and justification. In fact one of my Master's cardinal teachings is that the simpler the mind the more, if I may use the word, rustic the mind—of the villager, ploughman—the more suited it is for spirituality; because, in such minds there is that innate closeness to the Divine, to nature, to truth which sophisticated living often robs us of very tragically. So we do not believe much in talking, but unfortunately some talking is necessary because people would like to hear what we have to say about it. The essence of his teaching is, practise and experience, read and enjoy. Reading can give enjoyment, practising can give experience. After all spirituality is a path of evolution,

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and evolution is progress which must be felt and experienced. That is one of the aspects of this training.

The other thing is, how to distinguish spirituality as such? Because we find in our travels all over these countries of the West that very often most people do not really know what spirituality means. For instance, we have heard people saying "Oh, he has such a beautiful spiritual face," or "That lady is feeding so and so—She is such a spiritual lady" and remarks like these, remarks made with kindness, made with all charitable feeling and made with human sympathy, but applying meanings to spirituality which are not covered by the performance of such people. My Master says spirituality has to deal with the soul and the soul alone. It has nothing to do with the body; it has nothing to do with the intellect; it has nothing to do with the mind and other paraphernalia of human existence. He alone is spiritual who seeks the Ultimate consciousness or the Godly consciousness in himself, and strives to unite his personal individual consciousness with that Ultimate consciousness. This is spirituality. And one who strives in such a way alone can be called a spiritual person. The rest are covered by religion. Ethics, morals, codes of behaviour, laws, these are all covered by religions. And as my Master has often said, religions divide, spirituality unites; because

it is a fact that we have each our own religion, and each religion says that its god alone is the ultimate God and 'Thou shalt worship no God but me' and that sort of thing. Therefore when we come to religions, they have always sought to divide man from man, brother from brother. Whatever be the reason, it is not the fault of religions themselves because religions never taught that. But the teachers of religion, the guardians behind the religions, these have always had this sort of conflict created between man and man. But when we identify the Ultimate as a nameless, formless and attributeless Divine, then we cannot identify my god or your god in a specific way, and differences are removed. So we believe that in spirituality, when we come to the spiritual practice, all men and women become brothers and sisters, and equal in the eyes of God, and not till then.

Another important lesson of my Master is that where religion ends there spirituality begins. I am sorry if I am upsetting some apple carts here, but this is his teaching and it is my business to tell you what he teaches. You have invited us to speak to you and I owe it to you to tell you what he really teaches. His teaching is, where religion ends, there alone spirituality begins. This is because religions play what we may call, for lack of a better term, a kindergarten role in man's evolution. They take up the baby, the human baby, at birth into their

fold, baptise it, give it initiation and absorb that child, absorb that human soul, into the corpus of their own society so that it can be brought up with love, with devotion as is necessary to develop it into an adult. And in the course of this training they give it the ethical, the moral instruction that it needs to fit it into society as an acceptable member of that society, so that wittingly or unwittingly it does not transgress the laws of its particular society. However, we very often find peculiar, shall we say, opposition between the codes and laws of one religion and the codes and laws of other religions. One religion says 'Thou shalt not kill'. Another says that on the feast day you must eat the meat of a freshly killed goat. Therefore these laws are, by and large, environmental developments at an epoch in history when certain laws had to be created as needed at that time, in that place. We believe that such religious laws do not hold for all time, because as time changes, as societies change, as environment changes, we have to change with it and our laws have to change with it. For instance, as my Master says, in Islam there is a law which says if you waste water you shall have to pay for it, for the simple fact that Mohammed the prophet was born in Arabia which is a desert country, where water is perhaps more valuable than gold. Now it would be absurd to impose that law in the lake districts of your own country where water is

plentiful. What I am trying to pinpoint is that religious laws are localised sets of values created for that society, for a specific epoch, for a specific place. They are not in any sense eternal. So religion develops in us these localised sets of behaviour patterns by imbuing us with those codes of conduct and those codes of behaviour, fitting us into society.

What happens when we come into adult state? And shall we say now we have to face God on our own? It is alright as a child to be led by the hand, to be taught. But there comes a time in our life when, as adults, we have to face the situation. We have to evolve, and we have to face the situation with our families, with our wives and with our children. My Master believes it is at that stage that spirituality takes over from where religion has left off.

In religion we are taught to worship a God outside us or external to us, what we call the theory of emanations. God is outside in his heaven, somewhere far off; unattainable; unachievable; the journey is very far; the travails are many; the reunciations called for are tremendous. This is the sort of worship that we are taught. From that external worship of divinity which we put into forms of the Divine, we have now to transfer it to the concept that God is within us too. If God is omnipotent and omnipresent there is no reason why God should not be in us, as he is in every-

thing else. So religion leaves and says good-bye, and mysticism must now take over.

In mysticism we have the approach to the eternal presence of the Ultimate in our own heart as the spark which we call consciousness. This is the spark or the voice of God present in us. In most cases, unfortunately, that spark seems not to exist, for the simple reason that it has been covered over by ignorance, covered over with conduct which is not conducive to its development. Therefore all that is necessary is to uncover it. Remove the covering of ignorance, of all conduct, and there the light begins to glow again. So spirituality means first the concept that God is in us, to be approached by the inward practice, so that our communion with the Ultimate should be an inner communion with Him by us rather than an external communion or form of worship of a Divinity that exists outside us. Spirituality does not say that God does not exist outside us. But what spirituality says is, when He is inside you why take all the trouble and all the expense to go to all those places of worship when he is right inside you.

There have been times in history when churches have been razed to the ground, when mosques have been razed to the ground, and when temples have been demolished. Then where will we worship? We are not dependant on all those temples and churches for our worship. If that were the case, religions' case

were indeed a very sad story. So there must be the Ultimate available to us as a ready reckoner, as a permanent reference, and He is inside us, this is what spirituality teaches us.

Now this science of spirituality which we call mysticism in the West, we call yoga in the east or, to be very precise, yoga is in India. Yoga means the union of the individual consciousness, the individual human consciousness, with the Ultimate, cosmic, Divine consciousness. Really yoga does not mean anything else. Of course many yogas are taught these days, the yogas of the body, the *Hatha Yoga*, yoga of *Mantras* or *Mantra yoga*, *Laya yoga*, *Kundalini yoga* and in fact a whole spectrum of yogas all trading under the name of yoga but not conforming to the original definition of yoga as propounded by the vedic seers who coined that word. I am not criticising this. It is the original vedic seers who are criticising this misuse of the word yoga, because we have to re-establish truth. One of our Divine incarnations, Avatars as we call them, Krishna, has very specifically stated that whenever there is disruption of dharma, of right conduct, of right living, and when society needs to be corrected, and right has to be re-established "I come again and again." In Hindu religion we do not believe in a personality coming once and for all. I am not talking now of spirituality. We believe that as time demands, as the needs of the time develop, the Ultimate presence can descend on

this planet of ours again and again at His choice. It is His choice to decide where He will descend, how He will descend, in what form He will descend. If the Ultimate is illimitable and unconditionable by us, surely He has the free will to decide where He will descend, in what form He will descend and at what time he will descend. And he does this precisely to re-establish truths which have become corrupted by the very establishments initially created for the propagation of those very truths.

All great men have taught great sciences of living, sciences of the soul; but when they disappeared and two or three generations of disciples handed on their tradition, corruption was inevitable, distortion was inevitable, in practice, in theory, in the very foundations of these practices. And it is not the fault of the disciples either, because when you talk you know how even a motor car accident can be misrepresented and misreported from one to the other, to the third person. It is human nature, and we are all human beings. We generally tend to magnify, we tend to personalize what we have seen or what we have heard, and transmit that personalised concept of what we have seen or heard or listened to, and therefore, it happens not wantonly, not intentionally, but nevertheless inevitably. So teachers have to come again and again to re-establish in us the truth which was lost but which existed and prevailed once upon a time.



In our own system of Sahaj Marg we have this unique feature of the transmission by the guru or Master, of his personal yogic or spiritual energy—it is not psychic energy, it is spiritual energy—into the heart of the aspirant. We call this yoga Sahaj Marg, which means the natural way to realisation because My Master teaches that God is simple and, therefore, the way to reach him must be simple. As he puts it very tellingly in one of his books, if a pin falls on the ground you do not need a crane to lift it up with, you stoop down and pick it up. And when people ask how to achieve this God, he says, turn your face away from yourself and there is God waiting for you. It is not as simple as that! But it implies a change in one's mental standpoint or outlook. Divert your attention from the external world and there you are in the internal. There are only two sides, the external and the internal. And when we divert our attention back inward where it belongs, that which resides inside must manifest itself, as everything outside us manifests itself to our vision when we turn our attention outwards. There is no logic which says that a similar thing should not happen when we turn our attention inside. Just because people have taught us God is difficult to achieve, God is power-mad, He is crazy, He is waiting to punish people, so we are afraid of Him. Our approach to God is one of fear. All religions say that God is love. But in no religion is there

a man who can approach his God with love. I know because there have been instances when people have had to spend a night in a church or inside a temple and they are aghast at the very idea of having to sleep inside a temple. They worship and offer prayer and sometimes make fantastic offerings of their wealth, but one night in a temple, I cannot yet find a person who will sleep there for one night. If your God is there who is Almighty, all powerful, all love, who is our protector, what is this fear that makes us stay away from this place? We are therefore afraid of God, in all religions without exception. I often tease my friends, and say "well, suppose the particular God to whom you are praying whether it be Christ or Krishna, or anybody else, suppose He were suddenly to manifest Himself in front of you and say "what do you want", you will run scampering. There will be a massacre perhaps. But God is love!

Spirituality tries to put the approach back in its right perspective that we must love God because He is inside us. He is not something external to us waiting with a rod in his hand to punish us for our transgressions. He is inside us and being inside us if He punishes us, He has to endure that punishment Himself whether He likes it or not. Because that which is inside must suffer as much as that which is outside does. When my skin suffers, my body suffers; when my tooth suffers I suffer with it, and I do

not see how God can escape that suffering. So when we turn our mind inwards and approach Him with this love, then there is no question of suffering and there is no question of punishment. The Godly spirit, that spark of Divinity enshrined in our hearts, then begins to be fanned by the breeze of our love, and as it grows, the voice of conscience begins to develop again. We call this the flowering of the consciousness.

Conscience in our terminology, according to my Master, is nothing but the growth of a superior consciousness in ourselves. And when this real conscience develops, we find that true morality develops, true ethics develop, not because some church says so, or the police say so, or the Government says so, but because my inside tells me 'this you shall do and this you shall not do'. So, love breeds communion with the Ultimate, that communion makes Him grow in us. This breeds ethical and moral living, and we find that as we progress, increasingly higher states of consciousness become ours. It is difficult to say what these states of consciousness are because it is like a bank of clouds the lowest one hides the rest, and if you fly up in a plane and go above, then you find it is light above though it is dark below. But one has to fly to see this phenomenon. Even when it is darkest and it is raining you go up above that and there is light, brilliant sun light. So we have to pierce through this cloud, this cloud of

ignorance, the first cloud which limits us as human beings, and prevents us from flying into the Divine realms which inherently are our birth-right whatever be our race, colour or anything else.

God did not create Himself for any one race or any one country or any one set of people. He created everything and if He created everything, everything is His whether we like it or not. And in ourselves it is spirituality. We are only seeking to cease being our own and to become His. This is what surrender implies. Surrender says, 'my Lord, I am no longer my own as I thought I was, I am now yours, do unto me as you will.' This becomes possible when there is love, not when there is fear. When there is fear we cannot surrender. We may talk of surrendering. We can surrender only our arms, as one set of forces does to the victorious. So surrender in those terms means victory and defeat. Here surrender of the soul to its creator is only returning to Him what belongs to Him. There is no question of victory or defeat. On the contrary I would consider it our victory over Him, because we are able to persuade Him to take us back when all our life we have been trying to run away from Him, to negate His very existence. So in that sense every soul that can go back to its maker has won a victory over its own maker by persuading Him to take it back in spite of all transgressions, of misdeeds, in spite of saying that God does not

exist. This is the general picture that emerges from my Master's teaching.

Now what about his particular teaching of Yoga? It is based on the old system of Raja Yoga with which I have no doubt you are all familiar. Raja Yoga has unfortunately been translated by many persons, eminent ones too, to mean the way of kings. It does not mean anything like that. It means king among yogas. That is, it is the kingly path, that which is at the highest level of practice. It is at the very summit of yogic practice. It is king among practices—that is Raja yoga. Raja yoga deals with the mind. It has nothing to do with the rest of the human system, physical, anatomical, intellectual or otherwise. We believe, Raja yoga believes, that it is in the mind that everything originates in the human body, whether it be behaviour or non-behaviour or anything like that. Intellect, body, emotion, everything is guided by the mind. My Master says that mind is what destroys us but mind alone is what can regenerate us into the spiritual welfare and spiritual well-being of communion with the Ultimate. So, the mind must not be destroyed. It is the only means of communication with the Ultimate and also with the lower self so that the diversion of the mind again is what is necessary. Turn it from *here* to *there*. As the Hindu scriptures say, we are like the lotus with its bud pointing downwards and which, as it develops, turns up and opens up to receive the

nectar of Divine Grace. This is very common symbolism with which I am sure you are all familiar. The turn from the downward pointing to the upward pointing is yoga, the ability to receive grace as it comes into us.

So yoga is a diversion of tendencies of the mind from the externalisation of its action, its field of activity, to an internalisation of at least a part of it to begin with. Now we are only externalised, or most of us are only externalised. In the beginning we seek to divert a little of it inside and by contact with what is inside us, the bliss that is inside us, we wean the mind away from the outside. Not by strict and rigid adherence to commandments which impose a tremendous strain on us, or renunciation which is almost impossible. True renunciation is impossible. We may give up our wealth, but when you have it in the thought it is almost as bad as having the wealth. And it has the complication that we have the feeling of having renounced, and then ego develops—"I have renounced." So egoism develops. Therefore, renunciation has no benefit when it is an imposed renunciation. But when the tendencies of the mind are slowly turned inwards, and the mind is itself attracted by what it finds inside, the outside world loses any charm that it has had up to now. And by the very loss of that, there is renunciation. That is, instead of our giving up the world, the world

gives us up! Because now the mind is no longer externalised, it does not go out.

This then is what my Master teaches, first turn the mind inwards. Now what is the way to do this? Sit in meditation, because it is only in meditation that we turn the mind upon ourselves. When I say ourselves I do not mean this self (the body) but the inner self. We do this in our system of Sahaj Marg which my Master has evolved as a very simplified technique of meditation. We do not meditate on the psychic points of the body, we meditate on the heart. He prescribes meditation on the heart. He says the heart is the seat of life. According to all religions it is in the heart that the Divine resides. And physiologically, it is from the heart that circulation flows and everything else happens. If this point, the most important point in the human system, can be enriched and purified, then it must permeate to the rest of the whole system without our having to bother with the other parts, like the head, the muscles, the feet and so on. It is a radiant flow from the centre outward, from the centre to the whole system, whereas in traditional practices the external change is drastic, overnight. Shave the head, put on yellow robes and have some beads in the hand and we are yogis! But what about the internal change which is the real transformation of man? This is not transformation but only change of attire. I can appear in a white suit at one moment, and in a

black suit the next, or in yellow robes within a few minutes. This is not transformation. It is acting. Like the actors on the stage who walk behind and change their dress suitable to the part they have to play. But many of these yogis, and I have spoken to many of them, will tell you that even after twenty years of violent faith, violent religious practices, violent renunciation, subdued lives, some of them do not even feel that they are ready for meditation. And this is tragic. It is no joke when you hear people talk like that. I have spoken to people who have worked in an infirmary for three years, then in a kitchen for three years cutting up vegetables and washing pots and pans, and then they go into the laundry for three years. They pass through this rigmarole of so called preparation of the soul for meditation and before they know where they are there is possibly no possibility left for meditation at all. So we asked Master what is needed, or what is the preparation needed for Meditation? He said "sit and meditate, that is the only preparation." Meditation is a simple thing. It is something to do with the mind and does not need any violent exercise or preparation.

Unfortunately there are systems which teach that it is necessary to prepare the mind, when meditation alone can prepare the mind. It is meditation which prepares the mind but we believe that by external association with activities such as required charities, sympathy

and love and devotion, we prepare the mind. But it is very often a funny thing that in them there comes a hatred for the very thing which they do. If you are made to nurse a person whom you cannot nurse, and you are put into a nursing capacity, I doubt if even one out of a thousand will come out of it as purified and clean in the soul as people pretend that they do. Whereas when we purify the mind and shear it of all the superfluities of good and bad, the opposites as we call them in Hinduism, the Dvandvas of existence—good and bad, virtue and vice, knowledge and ignorance—when the mind is shorn of these attributes of our day-to-day existence, then it knows neither opposite. It does not know what is good nor does it know what is bad. It instantly does the work which is necessary and gets back into itself.

By this training of yoga we are therefore made capable of working without either attraction or repulsion. We are made capable of existing without love or desire, hatred or antagonism. Because we are in communion with what is inside ourselves, the Ultimate, that association alone becomes valuable to us, and the rest of the world ceases to have any meaning for us. Therefore all tendencies, all attributes, all desires and hates, all these are struck off. And as my Master says this is real renunciation. Not the giving up of wealth or the writing of a cheque to some mission and ending it all. That is not renunciation. So

when we develop by spiritual growth we renounce without really knowing that we are renouncing. By enriching ourselves and coming closer and closer to the Ultimate within ourselves, we become more and more dependant on that inner self. We seek His guidance, we seek His advice, we obey His voice when He speaks to us; and as this dependance on Him increases and it becomes Ultimate, it becomes surrender. It is surrender without surrendering; it is renunciation without renouncing; it is truth without seeking it. So all this becomes possible through the simple act of meditation.

As I told you we meditate on the heart imagining that inside the heart, by the presence of the Divine, the Ultimate, the heart is illuminated. We try to hold this thought for about 30 minutes initially when we sit in meditation. We close our eyes and sit comfortably so that the body does not interfere with the mind, that is all that is required. According to Patanjali himself, asana is something which is steady and comfortable "Sthiram sukham asanam," this is what Patanjali has written. So we sit comfortably as we normally sit, and allow the body to rest in itself so that the mind can act in its own way. Hold, or try to hold, this thought that there is illumination in the heart. If other thoughts come into the mind as they surely will, because they are welling up from inside

ourselves, they are not something which are imposed from outside, they are our own thoughts seeking to come out, now that the mind is pegged on to something else, we allow them to go by not attending to them, by ignoring them. It is one of my Master's important techniques that if you do not attend to thoughts they have no power. It is our attention which gives to thoughts the power they hold over us. So we, in meditation, do not attend to these thoughts, we allow them to drop off by themselves. This is the technique of meditation that we are required to practice.

Now I come to the very important role of the Master in our meditation. There have been many masters and there will be many more masters. But most masters teach us theoretically. They show us what to do, but beyond that their assistance does not extend. In India we recognise three types of masters. One is like the hen which lays an egg and must sit on it to hatch it out. That is, physical contact between the master and the disciple is necessary without which they cannot interact on each other. The second type of master is like the fish which lays its eggs in the stream and goes round and round them, keeping away marauders. That is, there is visual contact. So without at least visual contact such masters cannot interact with their disciples. The third and highest is supposed to be like the tortoise which goes on to the bank, lays its eggs in a

shallow pool, covers it up with sand, goes back into the river and mentally looks after it—by transmission or whatever you may call it. So we recognise basically three types of masters, the hen, the fish and the tortoise types. To which class a particular guru conforms is something that you can decide for yourself.

We believe that my Master has this capacity of transmission because we have all felt it ourselves. What he transmits is his own spiritual energy which he has got access to by virtue of his own yogic accomplishment under his own Master. It has opened up in him the possibility of transmission which was rediscovered by his Master after many many centuries of lost wisdom. It has been rediscovered that one human being can transmit to another this energy which is not limited in any way just because it comes from a human, but is really unlimited, because by virtue of its real nature it is connected with the Ultimate source of all energy. Therefore this transmission has no boundaries, it has no limits, there is no end to the amount of transmission that can take place or, if you like, the quantum of transmission that can take place. It is therefore possible to transmit to one, or to a hundred, or to millions, there is no limit. Also he can transmit here or he can transmit to a person wherever he is.

By this transmission the Master is able to put into our hearts his own energy. That is,

now we have the possibility of growing by someone else's energy which is put into us. We are helped with a crutch. Instead of being dependent on ourselves, we have now become dependent on him. Because he gives that food for the soul which we need to quickly develop, quickly develop beyond what we believe to be the possibility for human beings hitherto precisely because he is able to put his wealth into us. It is as if we get a million dollars, we become rich overnight. We do not have to work for it. If somebody gives me a million dollars, I am a millionaire. He makes us spiritual millionaires, as it were, by putting into us his own wealth of spiritual attainment. This is something which I hope you will all agree to experience because normally we talk a little and then we meditate for half an hour, during which my Master will be transmitting.

This transmission gives us the possibility of growing without limitations. Secondly, it erases by his power all past impressions which we have built up in our minds—impressions of good, impressions of bad, it does not matter which. Because impressions condition our behaviour, impressions condition our existence. In that sense the past is a burden on us. Every day we are adding more impressions and, therefore, we are increasing the burdens on ourselves. Every day that lapses is one more day in the past. Thus we are adding to our burdens instead of decreasing them. My Master

is able to decrease this, and often eradicate it completely, by his own power whereby he removes all impressions of the past from the mind. It is a liberation from the past assisted by his own transmission which infuses us with his spiritual energy for our own growth and, therefore, the possibility of our development has no limits. My Master says that if there is an earnest practitioner it should not take more than seven months to reach the Ultimate goal of human life, and in any case it should not take more than three years. But I suppose it is a sad commentary on even his own disciples that there are many who have not done it after years and years of practice. What he needs most is not our wealth or our physical energy or anything like that but a simple measure of co-operation, that we sit in meditation for the prescribed period and *allow* him to work on us with his transmission. And it is here the trouble comes, precisely because it appears so ridiculously easy for such an important and almost unachievable aim hitherto, that our mind cannot reconcile the easiness of the system with the difficulty of the attainment. We ask how is this possible? How can it be so when all these centuries we have been told that it is so difficult? We can say nothing but, sit down and try. And having said that I now request my Master to give you all his transmission because this is all that we can do, to sit down and try.

We do not ask for faith because my Master says faith is impossible in the beginning. Anybody who says 'have faith in me and I will lead you to your goal,' is saying something which is impossible, because faith can come only out of experience. But we do ask for a measure of trust in the beginning. Trust those who are associated with you, who talk to you about Him, and then your own experience will ripen that trust into faith and ripen faith into surrender. This is the way of surrender—trust, faith, surrender. If anybody says that he has faith in some one in the very beginning he either does not know the meaning of faith or he is blatantly lying. Nor is the person who asks for faith in the beginning doing the right thing by the person from whom he is demanding it, because it cannot be done. This we believe. So we ask you to start with a little trust and if it ripens into faith and surrender, surely you will benefit by it. We will now sit in meditation for about 30 minutes and after that if there are any question we will be very pleased to answer them. Thank you.

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