

A. S. Patil

Light

in

The Dark Continent



KHOOSALBHAI K. PATEL

LIGHT

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THE DARK CONTINENT

By

KHOOSALBHAI K. PATEL

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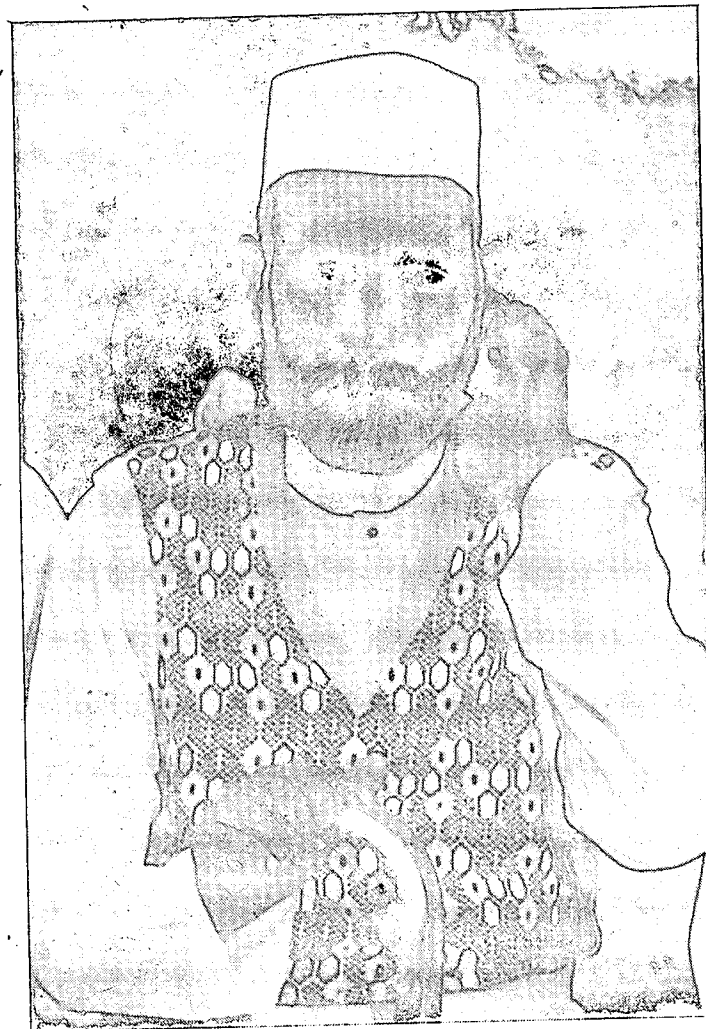
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Shri Ram Chandrajji Maharaj
Shahjahanpur (U.P.)

TO MY MASTER

SHRI RAM CHANDRAJI MAHARAJ
SHAHJAHANPUR (U.P.)

WHO IS THE INFINITE OCEAN OF GRACE

IN WHICH WE ALL HAVE TO MERGE

PUBLISHER'S NOTE

It is a pleasure to place before discriminative readers of inquisitive minds 'Light in the Dark Continent' by Khoosalbhai K. Patel on the occasion of Master's 84th Birthday on 30th April, 1982. The book contains sufficient material that would satisfy the queries and enquiries of seekers after Reality and Master's answers cover wide range of subjects and aspects of Spirituality and Reality. In this context, this book is somewhat different from the previous books giving Master's travel accounts.

The Publication Department hopes that this book will find sustained interest in the readers.

J. R. K. RAIZADA
Superintendent

Publication Department
Shri Ram Chandra Mission
Shahjahanpur (U.P.)

30th April, 1982.

PREFACE

Master's ways are beyond human comprehension. So are the reasons behind his visits. It is difficult to understand why, when and where Master goes for his work. Master has visited several countries in the East and the West in the last ten years, but why he visited those countries and why he did not visit other countries, once again is beyond our comprehension. Somehow, the Continent of Africa has not been included in Master's travel plans although Egypt was the first country Master visited outside India. But Egypt was not traditionally that part of Africa which was known as the Dark Continent. Whenever Master wants to visit any particular country, plans begin to unfold and someone becomes instrumental for their implementation. The places to visit and plans for such visits are already decided by Master at his own level. However when the time for its implementation comes, people come forward. Master prepares these visits with his characteristic perfection. When he starts these preparations, no one can tell. He alone knows it, but in his magnanimity, he gives credit to various people.

Khoosalbhai K. Patel is one of those persons who had the opportunity of arranging Master's visit to South Africa. It was Khoosalbhai's devotion and

dedication to the Master and the Mission that were primarily responsible for Master's visit to that country.

It has been a tradition to write a book about Master's visit to any country outside India and Khoosalbhai also maintained that tradition. 'Light in the Dark Continent' reflects the author's devotion and gives details of Master's visit and provides an opportunity to the readers to study and understand what Master did and said during his sojourn in South Africa. 'Light in the Dark Continent' gives an insight into Master's wisdom, wit and working of the Divinity. Khoosalbhai tried his best to present to the readers every necessary detail of Master's stay in South Africa and which was indeed a historic event. The readers will share the joy and delight of the abhyasis and people of South Africa which is beyond description. However, the author has done a wonderful job presenting in a simple style and form whatever Master said and did in every possible detail.

The book contains many aspects of the Divine and Master's work as explained by the Master during his short stay in South Africa. It is a matter of great joy to note that Master maintained very good health throughout the visit and enjoyed the visit and the arrangements so lovingly offered by Khoosalbhai and other associates. The whole visit is a proof of this devotion and dedication and the book reflects this condition throughout.

Master's sayings, answers and advice provide great deal of material for future generations; for research in the field of Spirituality. Why Master went to South Africa and what exactly he did during his stay there, is still beyond human comprehension even after reading the book; yet it does give occasional glimpses into the age of Spirituality that is to come a divine gift of Nature for Mankind for which Master has come to us as Nature's gift to humanity.

I am sure, the readers will find 'Light in the Dark Continent' stimulating and inspiring. I would like to congratulate Khoosalbhai for writing this book to share his love and devotion for his Master with the readers.

Kuala Lumpur
Malaysia

K. V. REDDY
Secretary General
Asian Youth Council

A WORD

All words are inadequate to express my feelings of gratitude to the One with whose Grace these pages were written. Considering myself a mere instrument, the success of the tour to South Africa as well as the publication of this book can only be attributed to His Benevolent Grace. It is, therefore, through our Master that I wish to convey my heartfelt gratitude and love to all those who were impelled by His Grace to make this publication possible.

When reading kindly bear with my feelings and excuse me for all the errors. Let us as abhyasis unite to come up to His expectations to become worthy of His Grace.

KHOOSALBHAI K. PATEL

PART I

THE SETTING

The Republic of South Africa as the name implies, is located at the southern tip of the continent of Africa. Mother nature has endowed this country with moderately hot summers and moderately cold winters. Embedded in the soil of this land is the greatest mineral wealth the world has ever known. This country is also the largest producer of gold and diamonds in the world.

The Republic of South Africa is a multi-racial country comprising people of African descent, people of European origin and people from Asia, who migrated to South Africa many years ago. Today, after just over a hundred years, the Indians, through their own initiative and resourcefulness, have become an economic factor yet to be reckoned with.

The cultures of Hinduism and Islam have never been thrown aside by the Asiatic population and it is in this light that "Shri Ram Chandra Mission" blossomed in this country in 1973, with the kind and loving guidance of our Beloved Master whose visit to South Africa will have far-reaching effects for not only the people of South Africa, but for the whole continent. It is but natural for the Master to

bring the Light of the Real to this land described as the 'Dark Continent'. We pray that this Light will shine in every pining heart throughout the continent.

The Formalities

Since 1978, concerted efforts were made by the South African Centre of Shri Ram Chandra Mission to bring Revered Master for a visit to the sub-continent. However, only in the last months of 1980 there was a ray of hope of this visit materialising.

The severed diplomatic ties between India and South Africa made this task almost impossible. But who can veto the Divine Will?

Revered Master had accepted our invitation to come to South Africa as early as 1978 with brother P. Rajagopalachari, our Missions's General Secretary and brother Gunde Rao Nagnoor as aides. While the preliminary arrangements were being made in 1980, brother Chari informed me by post that he had been refused the endorsement from the Indian Government to tour South Africa. However, deep in my heart, I felt that Revered Master's endorsement could NOT be refused!

In May 1980, while Master was touring Germany, I suffered a severe heart attack which kept me in coma for nine days. Although struck down by illness, the spiritual condition that Revered Master bestowed

upon me is indescribable. I recovered after about four months and returned to India in November, 1980. In December, assisted by some of my South African associates, I went to Shahjahanpur. The possibility of Revered Master's tour to South Africa seemed bleak. On the second day of our arrival, I saw Revered Master and with renewed determination, opened the topic of His tour to South Africa. A thought occurred to my mind that I must even resort to passive resistance if need be!

Revered Master perceived my thoughts and assured me of His visit. Through His invincible will, His passport was duly completed by the authorities whereby the Holder was free from all immigration formalities. Master humorously commented that He was ready and most willing to come to South Africa. With brother Jahagirdar's (Preceptor, Bangalore Centre of the Mission) assistance, we completed certain procedures and wrote to the Minister of External Affairs for the endorsement. Brother Manilal Roopa and his wife, Pravina personally delivered the relevant application forms and letters to the Ministry in New Delhi.

The officials in charge, in the first instance, were reluctant to consider the endorsement for Master because of His old age; but brother Manilal made a strong representation, successfully impressing the authorities that the South African followers eagerly awaited Master's sojourn to their country.

The officials were somewhat convinced but required a sponsorship letter from the Preceptor-in-charge of the South African Centre of our Mission. This was duly furnished within two days and application forms for the South African visa were sent with brother Manilal Roopa to South Africa. I returned to the Surat Centre with my other associates.

However, even until January 1981, no orders were forthcoming from the Delhi authorities. So I decided to return to Shahjahanpur again with my South African associates. But on our stop over in Delhi, we were told by the Delhi Preceptor, brother B. D. Mahajan that Master's endorsement had been confirmed and that we were to proceed to Lucknow to have the stamp of approval from the Regional Passport Officer. We lost no time in getting this formality completed.

The endorsement was valid up to the 11th March, 1981 and an itinerary was immediately prepared for the tour, starting from 19th February, and ending on 11th March 1981. The tour was to be as follows:—

- 19 Feb. : Depart Shahjahanpur by car at 8.00 a.m.
: Arrive New Delhi at 5.00 p.m.
- 20 Feb. : Depart New Delhi by air to Ahmedabad.
: Arrive Ahmedabad.
- 23 Feb. : Depart Ahmedabad by air to Bombay.
: Arrive Bombay.

- 25 Feb. : (1:00 a.m.) Depart Bombay by air via
Nairobi to Johannesburg.
: Arrive Johannesburg (South Africa).
- 11 Mar. : Depart Johannesburg (S.A.) by air to
Nairobi.
: Arrive Nairobi.
- 12 Mar. : Depart Nairobi by air to Bombay.
: Arrive Bombay.
- 13 Mar. : Depart Bombay by air to New Delhi.
: Arrive New Delhi.
- 14 Mar. : Depart New Delhi by car to Shahjahanpur.
: Arrive Shahjahanpur.

Brother Ramesh Chandra Hira left for South Africa with all the necessary documents required by the South African Government for obtaining a visa for Master's visit to South Africa.

For an Indian citizen to enter South Africa, a visa is required with a security of Rand 2,000. On the day when the application for the visa was presented to the immigration official in Pretoria, the official without our asking, withdrew the demand for a deposit; evidently an unseen power was working!

Within a short while, Master's South African visa was granted, air bookings were made and Master was kept informed of all the happenings.

After the Basant Panchami Celebrations, brother Dayabhai Patel and brother Chotubhai Khoosal, two South African associates stayed over at Master's home to acquaint themselves with Master's personal requirements. They would be accompanying Master throughout the tour of South Africa to attend to His personal needs.

I joined Master on the morning of 17th February at Shahjahanpur to start the tour as scheduled. Brothers Dayabhai and Chotubhai left on the same day for Bombay. I was also briefed by them and sister Rama Kochar of Udaipur of Master's medication requirements.

Brother Kashi Ram Agarwal, Preceptor of Shahjahanpur and Joint Secretary of the Mission together with brother Subh Chintak Kishore, Preceptor of New Delhi and Chartered Accountant of our Mission was to accompany us till New Delhi and Bombay respectively. Also, on the morning of 17th February Shri J. R. K. Raizada, Secretary to the President of Shri Ram Chandra Mission, was told by Revered Master that He has made up His mind to visit South Africa.

While chatting with Revered Master on the verandah on 18th February, I mentioned that His presence in Ahmedabad and Bombay will attract many of His associates from the surrounding areas of the

districts of Surat, Baroda and Bulsar. Master lovingly replied that He will be very pleased and delighted to meet them all and also stated, that this is what He also wanted and, that is why He undertakes such tours.

The Journey through India

We left Shahjahanpur with Revered Master on the scheduled date: 19th February at 9.25 a.m. by car for Delhi. While passing through Bareilly, an associate from this centre, brother O. P. Gupta, joined us and followed us on his motorcycle upto Moradabad. At Rampur, a number of associates gathered to greet Master. We stopped at the Public Works Department Inspection House in Rampur at 12.00 noon. Master was given orange juice and while sipping it, He graced them with his presence for about 20 minutes. Though all of them seemed apparently cheerful, they were also sad that Master would be leaving them very soon. We then proceeded to Moradabad.

Before entering Moradabad, some of the associates came to pay their respects to Master. After some refreshments, Master rested for a while at the roadside. From there, we were taken to the Moradabad railway guest house. Master was received there by brother R. K. Gupta and his wife who is a Preceptor. Approximately, 70 associates gathered in front of the guest house and sat on the lawn before the Master. He was given a glass of buttermilk after which he

rested for a while. He skipped His lunch. We, however, did not miss it and lunched with the Moradabad associates after which we waited for Master to wake up from His nap. Master got ready at 5.00 p.m. and the Moradabad associates led our car for about five kilometres on the main road to New Delhi and also showed Revered Master the site on which they intend building an Ashram.

We headed towards Delhi which was yet far off and reached there at about 9.20 p.m. and stayed at brother Rajeshwar Prasad Mathur's residence. As we were by then four hours behind the schedule in reaching Delhi, only nine associates were able to welcome Master. Master was too tired and did not take his supper and soon retired to bed.

20th February, 1981: After having a pleasant night's rest, Master woke up refreshed but felt some what giddy due to his low blood pressure. Brother Rajeshwar Prasad Mathur was granted provisional permission to work as a Preceptor. By now, many associates started to assemble to greet Master and attend the Satsang. There were about 250 associates who came for the group sitting and in addition, there were about 200 non-abhyasis to have Master's darshan. This was a pleasant surprise as no publicity whatsoever had been given about Master's coming to Delhi.

At 6.00 p.m. Preceptor brother Kashi Ram conducted the group sitting under instructions of Revered

Master. The Chief Minister of Punjab, Sardar Darbara Singh, came to have Master's darshan and had the privilege of conversing with Him for some time.

Regarding the fact that there was no one to see to Master's personal needs when accompanying Him from India, the assembled abhyasis were concerned and worried. But Master caught their thoughts and quipped.

"I am maintaining good health,
There is no need to worry,
All must pray for success of the tour"

After a little while, Master told the associates that co-operation is necessary in spirituality at all levels and surprisingly added: "United we stand, Divided we fall." This was said in relation to the query about Master going alone to South Africa. *When the Divine Master alone leads His entire creation from darkness to light in all spheres, where does the question of His going alone arise?* The Mighty Divine Power looks after Him at all levels.

Master slept well that night but woke up at 4.30 a.m. on the 21st February to prepare for the air trip to Ahmedabad, which was at 6.00 a.m.

21st February, 1981: The plane was to leave at 6.30 a.m. and we reached Palam Airport, Delhi, at 5.45 a.m. About 60 associates were present to bid

He said that abhyasis should contemplate for a few minutes over the condition they were put into during the sitting and endeavour to retain the meditational mood as long as possible. They should also try to study their own condition. He also suggested that at every centre, after the Satsang, the literature of Revered Master should be read and that every abhyasi should study Master's books. He added that the path of spirituality is so narrow that either Master can be accommodated or the 'I' (little self).

One abhyasi asked Master, "You know many abhyasis by their names, but you may not know the names of all the abhyasis. Are those abhyasis whose names you do not know less privileged?" Revered Master, smiling benevolently, replied, "Whether he knows and calls an abhyasi by name or not, all abhyasis will get what is needed and essential, like a child gets all the necessary nourishment in the mother's womb."

After brother Rajagopalan's talk, I also spoke a few words and tried to explain how His Will prevailed to make this tour possible. I also stressed that anything regarding our Mission and its activities, and the abhyasis' role in the above activities is in His hands and everything will happen as per His wish and liking. Thus, I consider this tour and Master's decision to take me with Him to South Africa, a unique privilege to me and to South African abhyasis. When He alone is the doer of all and everything, no matter

how important anyone else thinks of himself to be, becomes null and void. I also assured them that the South African abhyasis will take good care of Revered Master and that two South African abhyasis who had acquainted themselves with Revered Master's daily routine by staying with Him at Shahjahanpur round the clock with him will attend to His needs. I also narrated how Revered Master responded to the anxiety of Delhi abhyasis about Master's health in a foreign country. Master said, "I am in good health, there is no need to worry. All must pray for success of the tour". I asked all the abhyasis to pray for Revered Master's physical fitness and for the success of the tour which is also a method of co-operation to Master and an expression of gratitude and love which will draw the abhyasis nearer to Master's heart. A few abhyasis also spoke in the august presence of Master who was listening to the talks with interest.

At the end of the talks, Master appreciated brother Rajagopalan's talk to which the latter, in all humility, replied that it was Master who prompted the thoughts and even the dumb could be made an orator at a mere merciful glance of the Master (Mookam Karothi Vachalam). Master then reminded Dr. K. C. Varadachari's experience that he used to read the Ramayan seven to eight times to understand the hidden meaning. Brother Rajagopalan told Babuji Maharaj that abhyasis who read His books time and again will become good speakers. Master then said "Doctors charge

fees for the services rendered by them to the patients and so there is no benediction in their work". "Saints are not accidentally born — they are born when the world needs them most".

When an abhyasi of Ahmedabad who was involved in many religious and social services, asked Master the reason for His not getting any interest in meditation, Babuji Maharaj told him that he was not giving due importance to meditation and that he is more involved in social and religious services than in spirituality, which is the Sahaj Marg way of life. Babuji said, "You are not touching your nose straight but trying to do it in a round about way". Master advised him to do the meditation in the way it is prescribed.

When leaving, Revered Master once again smilingly said, "Try to deserve and then desire".

Another abhyasi narrated to Master that some one asked him to write an article on his experiences during meditation under Sahaj Marg system. After reading the article, the person remarked that it was remarkable, unique and completely different from other systems. To this, Revered Master replied that "Sahaj Marg is a different school of thought". While enjoying a pan after a good lunch, Master said: "Read and Enjoy; Do and Feel". When another abhyasi from Baroda said, "Master, when we progress, we do not like to read". Master replied: "As we progress, what is un-

necessary goes away". On Gita, Master said: "The whole world praises Gita, but I do not know how they can achieve what is in Gita — it is only through Sahaj Marg". Master also said: "Socrates said "Know Thyself", I say "Forget Thyself". Master further emphatically uttered: "I and My Master are one. We cannot be separated". "Girdle your loins and be prepared to receive the Divine Grace". How lion-hearted our Master is! He wants us to rob Him as much as we can, but who cares?

Master remembered an incident of meeting a Russian abhyasi, who said to Master that a special personality is going to be born in this world. Master immediately corrected him and said "He has already come and started His work". Master remembered the quotation of Swami Vivekanand, "Saints are not born accidentally, they come when the world needs them most". Revered Master told another abhyasi: "He (Master) gives a thought, You have to expand it", i.e., when Master gives a thought (Sutra), every abhyasi should brood over it and act over it and digest it.

The following pearls were picked up from the Divine Master. "Forgetting is Remembrance". "Beginning becomes End". "Sahaj Marg is the shortest distance, i.e., perpendicular distance to reach God". Revered Master was in a hilarious mood and was narrating incidents from His early days. Dr. Dholakia of Baroda said that he could not understand the book

“Voice Real” when he read it for the first time, but the more he read it, the more his ego got dissolved and he understood that Master was the only Personality in the Universe who can give spirituality and spiritual approaches to an abhyasi. To this, Revered Master replied, “I give you power to speak and understand so that what is good in you may come out”. Brother Madhubhai Amin, Preceptor of Baroda said: Master, you have told us a great secret”. Master said, “We must always bring out what is good in a person”.

By now, Master felt exhausted and needed rest. After resting up to 2.30 p.m., He got up, quite fresh and was asking when the flight to South Africa was to start. When he was told that the flight was at 1.30 a.m., He was astonished as it was at quite an odd hour. While chatting He said, “Sahaj Marg is Seventh Darshan”. “Start the ten commandments from the tenth commandment upwards to the first one”.

During the conversation, brother Rajagopalan reminded Master of an incident about Master’s cap. Once Master visited the Maharaja of Travancore with his cap on. On the next day, when He was going to visit the Maharaja, someone reminded Master about His not wearing the cap that day. Master replied, “I am not going to put the cap as yesterday. I have shown the Maharaja yesterday that I have a cap”.

An abhyasi, narrated a witty and humourous reply that Master gave to a question. Why God created the

world? Master replied, “When God created the world, you were not there, otherwise, you would have stopped Him”. At another occasion, to the same question Babuji Maharaj had said, “So that He may live”. While the talks were going on, Master said that if the word “Realisation” is separated as Real + Ization, power of God only remains. Real goes away”. To another abhyasi, He said, Spirituality is spoilt because of these so-called saints”. “When a person joins and follows our system, my work is finished. The remaining work is that of God”. He also expressed that when someone touches His feet, He feels breathlessness and uncomfortable. He said that Discipline should be there in the Mission otherwise there will be a “Mela” (Festival) but it should not be at the cost of love. He advised, “Do not criticize other’s thoughts or other Mission’s work or method. Show and talk only good things about our Mission”. “The difficulty in Sahaj Marg is that there is no difficulty in this system”. “Dreams are also for cleaning sanskars”. “You cannot destroy what is created by God. You can destroy only what you have created. For example, anger is God’s creation, which you cannot destroy while greed is your creation which you can destroy”. Transmission is the Divine power to transform the mind of an abhyasi”.

Revered Master gave a sitting in the evening for about 25 minutes. After the sitting, an abhyasi asked Master, “How an abhyasi of advanced stage can become abnormal and emotional to the extent of

crying for a deceased relative? "Master very cleverly replied, "In Ram Avtar, when Laxmanji was made unconscious by an arrow of Indrajit, son of Ravan, Ram Chandraji was crying, even though he was an Avtar. Crying is a sensitivity and human". To another question, "Why Master went to a hotel and did not clean the atmosphere of abhyasi's house where he was staying"? Master said, "I am the Master, it is my own business". To another question, Master replied, "People have no time to change their opinion and belief" (Logon Ko Khyal Badalne Ke Liye, Fursat Hi Nahin Milti).

During the supper time, Master was in a very jubilant mood, and kept everyone laughing. He said, "One fellow met a preceptor and asked him whether he was doing puja or not. He replied that he was not doing. He was further questioned why he was not doing puja to which the preceptor curtly replied that Ram Chandraji is not doing puja and so he was also not doing. He said that he was following Master. This incident made every one burst into loud laughter. Master added, "Abhyasis should follow Master with wisdom".

Again Master narrated how Preceptors take credit for the spiritual progress of abhyasis. Master said, "One preceptor said to an abhyasi that he has raised him by one point and other said that he has raised him by two points. Third preceptor said that he had raised one abhyasi by six points or seven points. When I came

to know about this business of raising points, I said, "Let me also have an opportunity and do some little work for the abhyasis". The room was again filled with laughter. Master was silent for a while and after some time, again spoke in the usual soft words. He said, abhyasis should not have a desire of becoming Preceptors but vacuumise their hearts by devotion and love for Master. The Divine current flows immediately when the vacuum is created. Sensitivity is not a must for spirituality. It does not matter if one has it or not. If the sensitivity is there, it should be experienced at every moment. "In silence only you experience transmission".

The whole day passed off peacefully—talking about divinity, listening about divinity and meditating over divinity, was the business of the day. Master was requested to go to bed as he was to leave the next morning for Bombay.

About 70 abhyasis gathered in the drawing room to bid farewell to Master. They sat quietly to receive Master's Grace. Master came out of His room and sat quietly, showering His Grace on the associates. Master said that He was very much pleased with the disciplined behaviour of all the abhyasis of Gujrat. After a refreshing sleep, Revered Master got up early and got ready to catch the plane.

We proceeded to the airport with mixed feelings of sorrow and joy — sorrow because Master was leav-

ing the abhyasis only after a short duration. The abhyasis longing for His physical presence, would miss Him, and the joy because Master helped us overcome seemingly insurmountable obstacles that delayed Babuji Maharaj's visit to South Africa for all these years. At last, the much awaited historic visit was taking place.

We departed from Ahmedabad on the morning of 23rd February by Indian Airlines. Brothers Devrambhai, Dahyabhai Patel and Ram Chandra Reddy also flew with Master. We were received at Bombay Airport by brothers Chari, Ramanlal B. Desai and Dr. A. B. Jajodia. From the airport, we drove to the residence of brother Ramanlal Desai where Master had his much needed rest.

By now, quite a number of abhyasis from Bombay and places as far off as Surat and Bulsar gathered at the Bombay Centre for Master's darshan and to attend the Satsang.

As the stop over in Bombay was intended for Master's rest before He goes on the long flight, no programme was envisaged. Hence, it was decided that all those present be brought in Master's room in groups of 10 to 12 at a time to see Master. Group sittings were not arranged as there were many Preceptors available to give individual attention to the abhyasis.

24th February, 1981: Babuji Maharaj woke up at 7.30 a.m. and had his first hookka of the day. After Revered Master took His bath, brother Kashiram helped Him to dress. I was a close observer as I was to be entrusted with this privileged job from now on till Babuji returns to Shahjahanpur. I also got acquainted by now with the medicinal and other requirements of Master.

As Master did not have a good night's rest, He had a nap of two hours and then started thinking about reaching the airport in time. It was obvious that He was somewhere in the higher echelons, beyond the imagination and conception of ordinary mortals, and He had to be briefed about the 'earthly' matters to bring him down to earth and this phenomenon is not infrequent in Master's life, and the persons attending to His personal needs, have to understand this and serve Him suitably.

Just before Master left for South Africa, some one asked Him a question: "What about a ritual belief or an oath taken before joining Sahaj Marg system?" Master replied, "It is of no value and can be compared with children playing with toys. Toys, however, can still have amusement value whereas rituals and false notions are totally useless." Master further said, "Gods are created by us and we are created by Divinity."

Many abhyasis assembled to bid farewell and to say Bon Voyage to Master. The Air India flight AI-25

took off for Nairobi and we were air borne at 1.55 a.m. 25th February, 1981. Master appeared to be resting, but it was obvious that he had already reached the other-side of the sea by thought and was working on His spiritual children. One could perceive 'Intense action in His Inaction'. At intervals, we could see Master descending to material plane from the Divine and it took time for Him to indentify the environment when coming down from the super-conscious spiritual plane.

PART II

IN SOUTH AFRICA

The coming of the Master

We arrived at our stop-over in Nairobi at 5.00 a.m. (Kenyan time) which is 230 minutes behind I.S.T. We had to wait for four hours and 20 minutes in the transit lounge of the airport. Brother Chotubhai and Dahyabhai, Master's aides decided to light the hookka for Master's comfort. Once it was lit and Master took some puffs, the police officers on duty at the airport, suspecting that the hookka was a gadget to smoke opium, soon came to investigate the whole paraphernalia. It was after some explanation that they were convinced that it was not any drug being consumed here.

We boarded the British Airways Jumbo 749 at 9.30 a.m. local time. Master had a glass of tomato juice and immediately started His work. From Nairobi, Master was very active and full of energy and had the same stamina as shown during Basant Panchami celebrations. Before boarding the plane, I asked Master why was there this sudden burst of energy from Him and He replied that it was from the Divine Power. After having breakfast, the destination which had taken so many years of preparation was nearing.

Only those who know Master's greatness will note that Wednesday, the 25th February, 1981 was the most auspicious day in the history of the Continent of Africa.

The cloudless dawn had brought forth an auspicious bright and sunny day to Johannesburg. Pretoria Associates who had business houses, closed their shops for the day. Associates who were school and college students, decided to skip classes for the day and the housewives also took off from their kitchens. So, there was a gathering of about 200 people at the Jan Smuts Airport to welcome their Beloved Master.

German associates Dorti Krause, Karl and Ilon Wiethe from Munich both of whom arrived half an hour before from Germany, were busy getting used to the South African hospitality. Outside, a pall of grey clouds were gathering suddenly from nowhere. On the plane, it was announced that Johannesburg was enjoying sunny weather.

We touched down at Johannesburg at 12.10 South African time and as the huge plane taxied to a halt the grey clouds broke down into gentle showers symbolic of Mother Nature's welcome to the Special Personality.

The associates' welcome was charged with feelings of joy. They were looking from a distance at the

stairways leading off the plane and at last, the frail figure of Master appeared, hobbling down the stairways.

What humility! The great Master comes to our doorstep! He has come to visit us. Should it not be the other way round? The Master is on our soil. With this thought in mind, most associates were moved to tears. The welcome was solemnised by tears like rain drops.

After completing immigration formalities, we went into the huge waiting room surrounded by awe-struck associates. We sat down for a while and Master sipped a glass of water amidst all the clicking of cameras and flashguns.

We then proceeded to the Centre at 3906 Rose Avenue, Lenasia, Johannesburg. Here, the whole house and meditation hall was filled with associates throughout the day. Master had lunch with fresh mango juice and enjoyed a delicious meal. As Master was now tired, He rested till late in the evening.

Associates were satisfied by just having a glance at Master. Most of them went away after it was announced that Master would be resting throughout the day and the night. Master slept comfortably. This was a sign that He felt quite at home in His new surroundings.

26th February, 1981: Master woke up at 6.30 a.m. had an early hookka and was refreshed. As per daily routine, He was given an oil massage and went for a bath. He seemed quite rested after having a glass of milk. The associates started pouring in. Master was delighted in meeting them all. He took a walk around the entire house and admired the garden. He was taken into the spacious meditation hall, especially built for the Mission's activities.

From 8.30 a.m. onwards, He kept a lively conversation with the associates. As some associates were not conversant with Hindi, the talks were interpreted into English and Gujarati by brother Govindbhai Rama. It will be note-worthy to state here that brother Govindbhai Rama had been a strong Arya Samajist following Havans and rituals for many years. When he had been to Shahjahanpur, he told Master with conviction that he got access to Master and was attracted to Sahaj Marg by virtue of his doing rituals of Havans everyday twice since the past 25 to 30 years, expecting Master's appreciation. But Master to his surprise gave a very short and blunt answer that 'He had not benefitted even a bit by that'. It took brother Govindbhai another 14 months before wisdom dawned on him and he left all the rituals and became a very dedicated and sincere abhyasi. For the whole day, except for a short rest after lunch, Master was greeted by many abhyasis as well as non-abhyasis. They were all happy and pleased and returned home

quite contented. Many of the non-abhyasis were following other systems and were seen coming again and again, whenever they could get an opportunity and receive Master's Grace.

Many were earnest to know about Sahaj Marg and Rasiklal, my son, and another abhyasi as well as myself gave them the desired information about this new enlightened way of life, about how atmosphere was charged with the Divine Grace. Many came from far off distances and were able to remain with the Master for as long as they wanted. Eventually at 11.00 p.m. I had to call it a day, suggesting that it was time for Master to go to bed.

27th February, 1981: Master woke up at 6.15 a.m. and looked quite cheerful after a good night's rest. While having his first hookka, He mentioned about His discovery of Lord Krishna's exact spot of birth in Mathura. Then He had a bath and sat in His bed-room with a number of associates. At 10.00 hours. Master came out to the Meditation hall to be with some hundred or more associates. Master said that "One should always be positive in approach e.g. 'Speak the truth' instead of saying 'Don't tell lies'. This way power is derived and used in correct manner. When one says that 'don't speak untruth' the power is given to the negative idea."

Someone who came to know of our system wanted to follow and asked Master "We wish to lead a better

life and how to get it?" Master replied, "You have got to use wisdom also; better wisdom means better life. Divine life is better than better life."

Q: Was Jesus also an Avtar?

A: It is not necessary to answer such questions.

Q: When you walk on a rope, you are all concentration in order to keep the balance. Is it the same thing in meditation?

A: Waves are not the sea. Ocean is made up of many drops. Every drop has to develop awareness that it is a part of the ocean. The ocean was also in the drop.

To a question 'Is Master God?'. I replied, "My Master is merged in God". Master enjoyed these questions and answers, having the puff of His hookka now and then. He said, "To get near God, few things are required." To realise silence in silence, I speak in silence. I often say one has to forget himself (be unassuming and drop the egoistic feeling)." Master said "Heart is for God, Liver is for doctor."

"When God was in balance there was no creation. creation started when God's balance was disturbed. Then God had a thought and creation started. God had a big thought, we have small thoughts but they are the same in principle."

"Blankness of mind and absolute thoughtlessness are not possible because it brings about death. Blankness is the sign of absolute balance and that is only possible in death."

"You should be in contact with Divinity. My duty is to help you in the task."

Master further said, "One should follow the Ten Maxims of Sahaj Marg as ordained by Me."

"I also have a Master and I must do what He tells Me."

"You should also do research work but within My pattern."

Q: What is Saintliness?

Master: Gentlemanliness. Humility is also there.

Q: I am always trying to find the best way of becoming an ideal abhyasi, but however much I try, I find some obstruction. The only way that Reality works without adverse effect is through love.

Master: You have given the answer yourself.

Q: I understand that one must make the Master's love because if he loves then He Himself gets restless to come together with that person. Is it so?

Master: Well if you have that feeling, you get Realisation and all.

Q: When one wants to be loved, one tries to be beautiful and lovable. God is ever present so one must always believe in a way that is pleasing to God.

Master: Is that a suggestion?

Abhyasi: Yes.

Master: Laughing (understandably smiling) with sympathy, "That's right".

Q: Sometimes I feel low and depressed. I try to transform it into humility.

Master: You should not waste your time in that. When you are depressed you are losing. If you meditate instead, you are getting. So meditate instead of feeling depressed. Brooding over it deepens the impression.

Master also said, "When I say I am doing higher work, some people think that I am working on the highly elevated persons only but I shower grace equally on everyone. You are God's creation and so He has to look after you also."

Q: What is the identification of a true abhyasi?

Master: Truthfulness and Obedience.

Q: God and man are inter-dependent and one does not trust the other. It is where exactly religion has landed us'.

Master: (Laughs)

Q: When I sat next to Master, I felt and saw that all Master's associates were completely in Master's charge. Am I correct?

Master: Yes, that is your experience and it is pure reality. But who is going to believe that? Everything is Master and Master is everything.

Master further said that, "It is a burden to the Master if you think negatively because, then He has to work on you to redeem you." Master then told all associates to get ready for meditation.

Master gave a sitting which lasted for 45 minutes, the longest so far and each seemed highly satisfied.

After meditation, Master went for a walk in the garden and then came back into the room where a number of non-abhyasis were waiting to see and hear Him. Master had a long discussion with them as they came to find out the working of the system and as Master spoke, I translated and briefed them as to what was said by Him.

Master also rested for a while after lunch. Meanwhile potential abhyasis were being attended to by

brother Pankaj Joshi and sister Tosh Bhima. The beginners were being given their first sittings by both of them and occasionally by myself or Rasiklal.

In the afternoon at about 3.30 p.m. while Master was having his hookka, one of the friends of the German associate Dorit, came to see Master. I explained the whole system to him. As he was following some other system, he seemed rather very much interested to compare both the systems and select one of the two.

Q: How Sahaj Marg can be compared to other system?

Master: Other systems are like toys in the hands of children. Master also said that Sat-Chit-Anand is matter and we have to go beyond that. He said that the true cry should come from the heart and Master shall come to the seeker's door.

After 4.00 p.m. Master was taken for a drive by Rasiklal and other associates. Master was shown right around Lenasia, a suburb of Johannesburg, fully developed for Indians' residential purpose. Master was also taken to Tolstoy farm where, in early days Mahatma Gandhi resided and practised law, while he was in South Africa. After returning to the Centre, Master went straight to the garden, took a seat and started enjoying His hookka. For a long time Master sat there, surrounded by associates in the garden. Master was asked by one of the associates, How to recognize pro-

gress in abhyas? Master replied the changes that take place in one's self is a sure sign of progress."

After a while, Master gave group sitting in the meditation room at 6.00 p.m. One of the abhyasi sisters who had only one sitting some time back and has not been following the system, was noticed by Master and asked to leave the meditation hall as she could not be permitted in a group sitting. She was asked to have three sittings again in case she wanted to join the system. Then, Master went into His room to rest as He had completed the days work to His satisfaction. Other associates who could not come in the morning started coming from as far as 60 miles. They were ushered into the Master's room in batches of ten or twelve at a time. Even before and after dinner till late evening. Master was kept busy with talks on Sahaj Marg by various groups which Master also enjoyed as all of the associates were keen, energetic and wanting to know more and more from the Master directly. Master was talking and discussing and joking with all His associates. Master went to bed at 11.30 p.m. On the same day, sister Vasanti of Port Elizabeth was given a special sitting by Master to prepare her as a Preceptor the next day.

28th February, 1981: Master had a very restless night. Until the very early part of morning, Master was unable to sleep and was very restless. From 4.00 a.m. onwards, He seemed a bit relaxed. By 6.00 a.m. He was up again. When He wakes up in the

morning, He normally gets out of bed and with stick in hand, immediately starts walking outside the room and starts looking for the verandah and His chair and shouts for "Malin". He has to be brought back slowly and very politely to His present mundane surroundings. After having His first hookka of the day and after a great deal of explanation of His whereabouts in detail, He comes to realise the situation and becomes aware of His environment. Today, He was very restless and kept on asking why, when and how did He come to South Africa? He also said that the previous night He had been in Shahjahanpur and chatting with some persons there and how was it possible that in such a short a time He could be in South Africa. He seemed to be "very much elsewhere" in a plane, very different from ours. After a while He felt at ease. *Make no mistake though Master physically could be anywhere in the world, one has to be very alert and careful in attending to Master as very often He seems to be out of touch with His surroundings and one finds Him behaving completely beyond one's imagination. If one does not know about Master's condition and know His routine or at times His losing all the consciousness of Himself at all levels, one can be thrown back to such a surprising stage that to recover from that, is only a miracle. It is only with His grace can one serve Him as His attendant.*

Today, Master had asked for a 'question and answer' session. As we know from our study that

Master is a silent worker and in Sahaj Marg, talk is not really essential. One of the new comers, unaware of the system, asked Master to say something. In reply, Master asked if he wanted verbal instructions or does he was Reality. The new comer seemed quite speechless. Master once again mentioned, "I am a silent worker and that is the way to attain God." Then afterwards Master, very much in His own way kept on working on all associates. All of them were filled with the Divine Transmission and all were quite contented. This could be clearly witnessed in all those present. Eventually, Master, before retiring to His room said, "If you have any question, look deep down within yourself, all questions will be answered."

Practically, all the associates were discussing the Sahaj Marg system in groups. One could observe the Divine glory on all associates in whatever form one may look and that is the unique quality of Master's presence. Many of them were asked how they felt and in reply all expressed that peace was felt. At 7.00 p.m. one of the non-abhyasis asked Master whether he could continue taking Swami Sivanandji as his Master, although Swami is already in Maha Samadhi. Master replied that only one who has capacity can do Guru's work, otherwise a living Guru must be found. Master stated that meditation is the only way, all other requirements of Yoga that is Yam, Niyam, Pranayam, etc. are achieved automatically if one follows our system. All book knowledge is useless. Knowledge-

lessness is required. The non-abhyasi asked Master as he wishes to acquire further knowledge, "Is it possible for you to help me though I am following Swami Sivananda?" Master very lovingly said, "It can be done but one factor must be considered at all levels, that is, if someone is a real seeker of Reality, he is ever ready to help one as brother and not as disciple. Please come tomorrow and I shall see what way help could be given." So the individual concerned left somewhat satisfied. After 9.00 p.m. Master was in an extremely jovial mood. He was totally relaxed and thoroughly enjoying discussion with His associates.

Master said that the colour of the heart chakra is golden and of the Ajna Chakra, black.

Master was asked to give a practical example of Constant Remembrance. He stated that one must link oneself to God first and then continue to do one's work. Then when one forgets, that is Real Remembrance. Do, act, hear and feel in terms of God, that it is all His doings. This is the sure and only instrument.

1st March, 1981: The day being Sunday, and being a compulsory public holiday, many associates from several places started coming to the Centre. Some of them came from as far as 700 miles. All were eager and happy to have a full day to spend with Master and to enjoy Master's presence. This trip of Master was not advertised at all and it was for asso-

ciates' spiritual elevation in particular. However, it could be seen that on coming to know of Master's visit, many non-abhyasis also started coming. It is truly a fact beyond doubt that only the deserving ones were seen coming to have darshan of Master. One could feel the difference if one joins the system and then taste the nectar of life. Even though non-abhyasis are not aware of the reality, there is not an iota of doubt that the day will come soon when they, having come to the feet of the Master, will be drawn into the Mission to benefit by the System. Come what may, one cannot resist or fight back the Divine as He is all and knows all and let no mistake be made, that He is the only one who is all and supreme. It is the Divine that will pull you through circumstances, which again is His presentation for obtaining His requirements as per His wish and will. Who can resist or fight this? No one is more clever than the very root of one's existence and that is the very being through which only one can survive or live in this world. He is omniscient, omnipresent and omnipotent. Recognising the Divine through feeling and handing oneself over to Him is the sure sign of coming nearer to Reality. And this System, Sahaj Marg, can make one recognise Him right in one's heart through feeling. And that is the language of God. All this can be felt only with His grace.

A non-abhyasi asked Master about the disturbance through waverings of mind when doing jap, mantra,

etc., and inquired how he could be relieved from it. Master replied, "Jap, Mantra, etc. only help to form coverings." That in a way leads to the formation of deep sanskars and takes one away from Reality and will in no way bring him near to Self. Meditation is the sure way, nice and easy but when it is not done correctly, it is also extremely dangerous. So one must always try to find the correct method. A pangful heart in search of Reality, seeking to locate the correct method, is sure to get a true Master, which is also a Divine presentation in return for One's sincerity."

Master also said that a true seeker is always obedient, maintains truthfulness and leads a moral way of life.

"One cannot see his own eye; similarly I cannot see the 'I'. So one must avoid 'I' in all terms and refer 'Him' in form of 'His' at all levels. This is the uniqueness of our System."

One has to accept the prescribed medicine from the doctor if one is suffering from illness. If taken in greater quantity, a tonic for cure will result in death. So, a true seeker must follow the prescribed method created by the Creator for spiritual upliftment. To maintain the correct dosage at all levels in the pursuit of God Realisation is Master's work. That is the duty of the Master which should be felt through experience

and gain full confidence. Then only can one march towards one's Goal.

God has created. It is His creation: therefore, it is His worry to look after His creation. That is why one should not pray for worldly and material gains. Only a true method must be first found for Him to serve you and also one has to experience. Spirituality through meditation is the only remedy.

By this time, a large number of associates had crowded around Master. At one time, it was decided to give all associates equal opportunity by allowing them a different time in their own groups, coming from different places. The first group of associates from Durban were brought to Master. They were to return to Durban the same day. The distance from the Centre to Durban is 600 km. Master satisfied their queries. There were also associates from Port Elizabeth and Uitenhage which is 900 km. They were all highly satisfied. Master told them, "Transmission is the utilisation of Divine Power for the transformation of man. Meditation is thinking or repeating the idea of one and only one object over and over again. This is the opposite of concentration. Instrument of knowing is meditation. In Sahaj Marg, concentration is the result of meditation. One always seeks to go into Samadhi; instead one should go with Divine consciousness. Concentration is an instrument to find something that you have lost whereas meditation is to find the Real. Reality

is Reality which can be known by looking at the Real. Add ITY to REAL and it becomes Reality. ITY means remove I, T of to and Y of You (from I to You). When mind knows everything by thinking, the same thing becomes determination."

"Opening yourself to Reality is Love". We should be concerned with qualitative substance. Like the 'Sanjay Drishti'. Master also sees anything He wants to; may be far away. For, Virat Darshan first takes place in the Brahmand Mandal and then comes down to earth. Master prayed to Lalaji for one week. He was given vision of Krishna. He was like a warrior and His colour was almost blue.

Thereafter, Master was practically busy all the time with associates, new comers and non-abhyasis. In the discussion, quite a number of Sparks came from Master.

Master: "Concept of God is that of whom you are talking. God cannot appear in the form of identity."

"At the time of Maha Pralaya, the entire universe is absorbed and identity is lost."

"Idea of idea is the subtlest."

"I have so much courage and confidence in My Master that I invite anybody to question and challenge me."

"Challenge me, and if I am right, follow it, if I am wrong, please leave Me."

"If there is a solution to the problem then it is not a problem."

"The challenger or tester must have difficulty."

Q: "What is the difference between a thought and wish?"

Master: "Wish is always doubt."

"First deserve and then desire."

"Materiality deals with matter and spirituality with soul."

"In Samadhi, Sam means balance; adhi means beginning. What balance state was there in the beginning is Samadhi."

"Two seekers have asked in meditation for a vision of Special Personality, one from Benares and the other from South India and they have been given this vision."

"I have discovered 59 points. I left it because it is not understood by anybody."

"The point of time when pressed you will not see what time it is in watch. It is timeless factor."

"One should not crave for light, light is electricity. When light is there matter is there. One must crave to go beyond matter."

"I prayed for 12 years to get the right Master. My prayer for a right Master was only heard after 12 years."

"My grandfather asked me to leave hookka and I will become a saint but I never left smoking. I do not know what I am today but I know one thing I am what I ought to be."

Q: "When do great men come on Earth?"

Master: "Great men are not accidentally born, they come when the world waits for them with eager expectation."

Q: "Whom can one call the Greatest?"

Master: "Greatest means one who is balanced."

Q: I would like to know something about Gita?

Master: "Gita may be a wonderful book but how to achieve what is in it."

Q: "What is the easiest yet surest way to realisation?"

Master: "Constant Remembrance. Create a thought of anxiety, drop by drop makes a sea. Forgetting is remembrance."

"All my books contain experiences only and no quotations."

"I never attack any thought."

Q: "What is the name of Self?"

Master: "I have only believed in one Master."

Q: "When does one come to Reality?"

Master: "When everything is lost, Reality oozes out."

Q: "The condition you have given, how should we retain it?"

Master: "By taking interest in your spiritual work."

"Many want to know what is God, I often say God is God."

"In Sahaj Marg, something is better than nothing; we do not peep into the matter of rituals."

"Something happens when you really have interest in it. When an idea is there, it will cross something."

"Good things are not taken from angels but from the Real Being."

"One must follow-up universal prayer; between 5.30 p.m. and 6.30 p.m., say a two-line prayer for the correcting of mankind. If one cannot sit, make the thought."

"Every good thing comes by itself, only if you are interested in it."

"Fools are not only born in India."

"Everyone is after universal love. I tell you, remove the hatred in you and universal love is

there. Hate nobody. But first get hold of One and when you are satisfied, don't leave Him."

2nd March, 1981: Master had a very peaceful sleep and got up feeling very relaxed. After getting ready, He smoked his hookka and He glanced through one of the daily newspapers. One abhyasi's child was brought to Master. Master was informed about the child having a defect in the right eye. Master looked at the child and commented that there must be good doctors in a big city. However, a request was made to Him to give His opinion. Thereafter, Master placed His own spectacles on the child and commented that it looked extremely pretty. A few moments later, when everybody was distracted and not watching, Master quickly gestured with His fingers at the child's right eye. Thus, the power had been utilised to remove the defect. Where can one find such a kind and serving Master?

At 9.30 a.m. Master and all associates left for Azadville, Krugersdorp, where an entire day-programme of Master's presence was arranged to grace the Centre's activity as every Monday group meditation takes place there in the evening. The place is 30 kilometers from the Centre. All associates of various places came to Azadville to spend the day. After arriving at the Centre, Master sat for a brief period and went into the bedroom to have some rest. Master, though somewhat exhausted, kept all associates spell bound with His talks on Sahaj Marg.

Master stated that there are two types of gurus; one who leads from darkness to light; the other, animal type as "Goru". Goru is a name of an animal; so the other type of guru acts and behaves like an animal and not knowing the required know-how, such gurus themselves turn into 'Gorudom' which is very dangerous for their followers.

Master also hinted that Preceptors are duly appointed to render service. At no time should one start believing himself as guru. This mania could be very fatal as the punishment by the one who knows all and who is all on account of guru-dosh, betrayal of Sad Guru's trust, puts one in an unbearable circumstances. If this circumstance develops, Master gets very upset and has to (unnecessarily) work a lot more, for no fault of His. This is no way of caring for Master who is very busy in keeping the whole world marching towards Divinity.

It is the bounden duty of every Preceptor to care for Master and assist Him as devoted and worthy instrument in accordance with the Sahaj Marg philosophy, and service must be the only motto.

Master also said that very few come for His darshan. The reason is that Sahaj Marg, by the grace of God, is meant for a selected few only. Every associate must take into consideration that through God's grace and only with His created circumstances one enters Sahaj Marg. One should at all cost avoid dis-

pleasing the very God which makes one live as per His wish and will. It is also on account of this that the one very old proverb is known by many as "God helps the one who helps himself." Master said, "Perpendicular distance is the shortest line from the base."

After a while, an associate doctor asked Master, taking his profession into consideration. "When does the soul enter the body, before birth, and whether it is a sin if abortion is performed before soul enters the body?" Master very calmly said, "Soul enters the body three months before birth."

Improper adjustment of things is wrong. Coming in contact with the Divine is the essence of every teaching. One can discharge his creation but one cannot and should not discharge God's creation. One should not interfere at all in Nature's Plan. Taking this into consideration, Master said: "Abortion is wrong."

"Proper adjustment of things can be taken with one's own findings through wisdom at all levels, in keeping with pious spiritual daily worldly life. In every circumstance one should look deep down within one's self and all questions will be answered. That is the work of God if one wishes to realise living with God."

Q: "What if one wants to still follow what one is doing and also join this system?"

Master: "If you follow another system outside Sahaj Marg you have to apply two efforts; anything outside Sahaj Marg is a burden to Master."

Q: "How to verify break-up of co-operation?"

Master: "Co-operation is not knowing that you are co-operating."

Q: "Which is the method to submit?"

Master: "Submission is to get ready for achieving the highest stage only. He prepares upto that extent."

Q: "How to reach the final point and with what approach?"

Master: "I do not care for surrender, nor for co-operation, nor submission, nor reality. I only want to see, believe and like in Master. After a while, when you love your Master like that, your Master becomes dissolved in you."

Master also stated that, when He was an abhyasi, He could read a Preceptor's condition. "Lalaji once told me that because of my past life I was so sensitive. I tell the doctor the disease and the right medicine also. "Master said, "When I was going to the office, even in the office, whenever Lalaji was transmitting to anyone in the world, I would get my share."

"I was only meditating for three or four minutes. At the age of 22, I did not know the word inter-com-

munion; but inter-communion was there." Master said that He was testing the much higher Preceptors of Lalaji. One preceptor said, "This can't be possible." So Master said, "I will show you why it is not possible when Lalaji is there." When Master of high calibre is there nothing is impossible. Master can put out the (power) excitement of your anger so that the effect of your anger cannot do any harm to others. "Repentance is when you feel shy after your anger."

Q: "Which is your best book on Sahaj Marg?"

Master: "The writings that have been done in all the books are Lalaji's. Only mistakes are mine."

Q: "What could be the method of knowing the Highest individual?"

Master: "In the very holy palmistry book in Madras which was written centuries ago, it is mentioned that the next highest personality will be Ram Chandra."

Q: "How to know one is with the Master always?"

Master: "Attach yourself with Master with the method shown. Vacuum will be created and that vacuum draws Master's transmission wherever you are."

Spark: "Lalaji once mentioned that His heir is the fittest person in the world to take maximum work from God." Lalaji wrote a letter to Master about

Master's absorbency in absorbency and Master was not given a Preceptor's Certificate but was told so in a dream to start working. Master said, "Aana ye jana". This is a stage when on entering, it can immediately start working. Unhealthy and unspiritual presence of non-abhyasis or atmosphere upsets Master.

Q: "Master, you teach us prayer where we say, "You are the only one to take us up to that level." Now, shall we pray so that you may take notice of our level?"

Master: "Same prayer."

While discussing with associates in the later part of the evening, Master conveyed His discoveries of herbal remedies for various diseases. "For ulcer, calcium with betal leaf mid-portion, without nut."

"For diabetes make a paste of black *Acasia* leaf until soft and drink it for four months."

"For T.B. take deep breath on sea shore."

"For pneumonia tie peeled garlic on biceps for four minutes."

"The cause of cancer is the poor functioning of the liver."

At about 11.00 p.m. Master went to bed and slept well.

3rd March, 1981: Master woke early and after getting ready while having His hookka immediately

brought to our attention His intention to cut short the tour and asked us to arrange for His early departure. Brother Rasiklal contacted the agents and asked for earlier bookings. Originally, we were booked a flight via Mauritius. The earliest flight was on 8th via Nairobi. The booking was confirmed the same day and we were to depart in a BOAC at 6.45 p.m. on the 8th of March. The Divine will was predominant. After completing the bookings to Bombay, we were told that the BOAC flight had been cancelled due to a strike. So the agent was good enough to obtain bookings on a Lufthansa flight which was to leave at 8.00 p.m. the same day. The connecting onward flight was on Air India. In this way the delay at Nairobi was also cut short as it is quite boring when waiting in transit. We were booked so as to reach Bombay at 10.55 IST on the 9th March, 1981. We were to stay in Bombay at Mission's Centre with brother Ramanlal B. Desai at Vile Parle and on the morning of the 10th, we were booked for Udaipur. One-day programme was fixed for Udaipur in Rajasthan. We were to leave on the 11th for New Delhi and go to Shahjahanpur from there. This was all done with Master's consent. Master asked us to prepare a copy of the return programme which He wished to keep handy for His information. Master was given the copy of the programme which He kept in His pocket till the day of departure. After that Master was somewhat relaxed and cheerful. He also said that He was happy because of some work He had to do at Shahjahanpur, before going to Malaysia for

His Birthday Celebrations. A telegram to Dr. Vimla Madan was sent, informing Master's arrival on 10th at Udaipur and we were to put up at her residence on account of brother Shri Madanlal being the Organiser. The tour was arranged with brother Madanlal and Dr. Vimla when we were at Ahmedabad on 22nd February, 1981. It was all arranged with Master's consent. Master was quite happy that He would be back in Shahjahanpur by the 12th instead of the 18th. Thereafter, Master kept counting everyday before returning to Shahjahanpur. Master's innocence was full of nobility and it was a delight to explain to Him the entire programme daily for His satisfaction.

Two persons had arrived in the morning and sat with Master. After they had left Master said, "They are so involved with gambling that they are in a kind of Samadhi." Once when Master went to a gambling hall, they were all deeply concentrating, so Master thought it was like a state of Samadhi. When Master saw the result of their concentration, He was deeply disappointed.

Q: "Why is one made to go through difficult period on the way to the realisation of God?"

Master: "Miseries are reserved for human beings and not for animals."

"If you add zero to anything it becomes ten times."

"Two things are never equal. Only intellect and intelligence go side by side."

Q: "Is God intellect or intelligence?"

Master: "God is highest intelligence or nothingness or zero. It is left to you; at least you feel something."

Q: "Who is God?"

Master: "Whom you do not know. If you define Him, He is no longer God. He is what He is, He will be what He ever has been, He is where He is. He is unknown and yet He is there."

Q: "So anything you know is not God?"

Master: "You cannot translate, I like that. These things do not serve the purpose. Only a correct method will serve the purpose. God is God. He is what He is."

Q: "So words have no meaning?"

Master: "Words have meaning but in their own sphere. As one Indian philosopher said, all my writings and thoughts are revolutionary."

Q: "There is a state when Master transmits to anyone, you also get your share. Is that the effect of merger?"

Master: "Surrender is the means, not the goal. God comes when He is needed by the heart, not by mind." 'Need is coming from the heart, wish is coming from the mind.'

Master: "You can concentrate for two years and you won't get God. Because by concentration you get what you know. Meditation is waiting. Meditation is the way for the Goal."

"Searching for God is a waste of time. They try but they do not attempt. They try by concentration what they can achieve by meditation."

Rasiklal: "In the past, sages meditated for two years to see God. In a way we in Sahaj Marg first see God by feeling Him and then we go ahead."

There was a man of 65 years of age who came to Master to ask whether God was formless or with form. Master asked his age. After knowing his age Master replied, "So you do not have enough time to think about that. You take him for what you want, and do your practice."

Rasiklal: "Take what you want but at least take it."

Master: "When they ask me questions and I answer them they are highly satisfied. He is what He is."

Q: "Could we say He is what He is?"

Master: "At the outset we want to be perfect human beings not perfect God." (Master started laughing)

Rasiklal: The idea of perfect God is added to perfect human beings.

Master: "Everybody is trying for universal love. I am telling you, remove the hatred in you and universal love is there and that you can very easily do. The method to do that, is by rejecting the thought of hatred."

Q: "Can we just think of love all the time?"

Master: "Love is opening yourself to Reality."

Q: "Can one think of love?"

Master: "As you think so you become."

Rasiklal: "So you can start loving by thinking."

Master: "If it is in the right direction it is not bad. Depend on God. Then you can surrender. I am saying this because they are not doing this in a practical way. Byron has said, "Love is like love flower which only comes once in a bloom."

Q: "You have also once said that "Love is like a flower that blooms but once, if fades it will never bloom again."

Master: "It can also come and stay forever". (It depends on the method of approach of a seeker).

Rasiklal: "Master has given the substance of love and the others have only compared it."

Master: "Comparison and contrast — both things are necessary to gain real knowledge. Man who has created doubt, is not to be called a man in the proper sense of the word. 'Gaining is losing'."

Rasiklal: "When you acquire the state of mergeance, you want to get rid of everything. In spirituality you grow slower."

Master: "Doubt is a very bad enemy. Query is another thing but when you have doubt, everything is shattered."

Q: "I am looking for a Mahatma to answer three questions?"

Master: "I am not a Mahatma (This was the fourth question he had in his mind. Then he asked the first question, "Who am I"?)

Master: "Until you know what you are, nothing. So all the questions were answered in one answer."

"The right question is always pregnant with the answer."

"Through the sub-conscious state, you can solve the mysteries."

Rasiklal: "But you solve one mystery. So all other mysteries also are solved."

Master to irregular associate: "Uptil now you were with the human play, now you will have to go with Divine play. I added, "when the Divine makes you play, you better watch out."

Master: "Satisfaction is momentary and peace comes from God. Satisfaction comes from thinking clearly as if greased."

Associate: Clear and sincere thinking.

Master: "If you do not do meditation you become restless as if you missed out something. Peace is not there too. That is a silent test."

Master to an associate kissing His Feet: "That is an unnecessary item."

Associate: "But may be it is necessary for us?"

Master: "Why don't you think of Me instead?"

Associate: "When one goes deeper in abhyas, the dependency on God is decreasing and dependency on Master is increasing. Is it so?"

Master: "It is a sign of nearness to God."

Master to a non-abhyai, "What you got here, go home and find out yourself. I can show you what is Divine and Divinity."

Q: "When there are so many miseries barring the way to progress, what can one do?"

Master: "Pray."

"There is a difference between reason, vision and 'Vision'. Reason has doubt in it, vision could be your own self-projection and 'Vision' is the real divine Vision which is self-presentation."

A gentleman, a non-abhyasi, had arrived. He belonged to some other mission. He came with the expectation of getting some help from Master, while adopting his own system. He was introduced to Master as this was his third or fourth visit to Master after

Master's arrival here. In fact, it is the Divinè "pull alone that brings one to the real Master or rather to put it in other words, when one is deserving, Master Himself pulls him. Master asked the gentleman his age and country of birth. He also asked him what system he belonged to and whether he wanted to be with Master or go back to the system he had been following. He continued: "I will pray for you and now you will not be bound by the deficiencies of any system. There are many missions in India. Try any one of them for a month or two and see the result, where you are and where you ought to be. True craving of an aspirant brings the Master to your door step. Prayer is the only solution to this sort of problem."

In the evening after dinner Master stated, "Everything is revolutionary in Sahaj Marg. Now I am afraid of the police here because it is all revolutionary". Master continued, "Revolution is change and evolution is progress." "God is interdependant (on man). This is a revolutionary idea. He cannot survive without us and we cannot survive without Him. Suppose there is no humanity, through whom will He do His work?"

Q: "I would like to know the difference between worship and Puja through Peace (what results?)"

Master: "When you miss grosser sort of worship, you are already doing, you feel annoyed and disturbed; while here, if you miss Puja, peace is continuing."

“At a very high condition even if you miss meditation, then you are not breaking the flow of meditation for 24 hours all the time.”

Q: “Disturbance by thoughts — how do we overcome it?”

Master: “Thought is always short. When you are drowned in any thought the Master takes care of it. Once I was told to write down something at the Court. I forgot it. But when I held the pen, it suddenly came back to me. That is an example of the practice of absorbency. For half an hour you do not breath at all when you are thoughtless. My Master said, “I did not breath for an hour.”

Q: “Who was first — space or God?”

Master: “Space.”

Q: “Give reasons?”

Master: “Where is God going to sit?”

Divine Sparks from Master

“We are proceeding towards Unknown in Sahaj Marg.”

“Knowledgelessness is my condition.”

“Now I want to take rest, my mind is exhausted but I am not exhausted.”

“Thoughts come by themselves.”

“Dogmatic and Godmatic — Dogmatic is the ordinary use.”

“I did not read any books (and so) what was written by me is based on experience.”

“For five years I have been prepared to get the knowledge of Absolute.”

“Philosophy is a way thinking and Yoga is the way of doing. Realisation is the way of undoing. Untill you are perfect you won't get the knowledge of what is written down”

“I know just enough English to convey my thoughts. The moment the thought knows the Soul, the knowledge flows by itself.”

“Avatars do not have an identity.”

“Always keep the positive idea, not the negative thought (in your mind). Instead of saying, “I will not tell lies, you should say “I will tell the truth from now on.”

“The concept of ‘work without asking for fruit’ is praised in Gita. But here it is taught how to do it. It is constant Rememberance because if you think God is the doer who wants to ask you for the fruit.”

“Books do not help us in realisation and when realisation is achieved books are useless.”

Q: "How to define God?"

Master: "He is smaller than the smallest and greater than the greatest."

Master went to bed and slept well. As usual, He does get up in the night twice or thrice but then coming to understand His whereabouts He again accepts the situation and goes back to sleep.

4th March, 1981: After getting ready, Master was reading a newspaper. By 9.30 a.m. many associates had arrived and they were allowed to visit Master either individually or in groups of six to ten. All of them were satisfied one way or the other.

Q: "What do we do when sanskaras are in our way in meditation? How to speed up the process of getting rid of them?"

Master: "Sanskaras are dried up and fried up."

Q: "How to speed up the process?"

Master: "That is the Preceptor's work you are asking; you have no concern with it. Constant thinking of them deepens them. We should not think of them."

Some associates from Germany were always at the Centre, all trying to make the best of their stay with Master. One of the associates, sister Dorit, asked

Master for a message to Dr. Gangloff, Dr. Gutsche and other associates. Master gave her a written Message as follows:—

"I am maintaining good health,
I am appreciating associates,
Blessing."

Master gave the same message to Denmark Centre also.

Afterwards, Master gave a group sitting to all those present from 10.30 a.m. to 11.00 a.m. After the sitting many non-abhyasis who were waiting to have darshan of Master were ushered into the meditation room. There were many batches and they spent a long time. Then Master came into the room and had His lunch which He enjoyed. After lunch Master went to bed for rest and slept very well till late afternoon.

Q: "What is the goal of life?"

Master: "To be a perfect human being — that is the Goal."

One University Law student from Islamic faith came from Pretoria and had a long discussion with Master on the 'Sahaj Marg' philosophy.

Q: "What is Khuda? When one is chanting Him constantly is it right?"

Master: "Khuda is one sense means one who came by himself — Khud means self and aa means to

come (apna aap aya). Khuda also could mean calling your own "Self to You" — Khud means self and aa means to ask someone to come."

Q: "In Islam we say God is not created. He is one. He is not begotten and He does not beget."

Master: "When you speak of one the idea of two is there. You can only speak of one-ness about Khuda or God or Ishwar. Millions of times these questions arise but they are not answered."

One of the new comers asked sister Dorit, "What is God then?" And an answer all of a sudden came out from her. "The one you do not know."

Q: "When your soul is free from the body, at point of death, has oneness with God been attained?"

Master: "It is your own judgement. You can attain oneness during your life. When you talk of one the idea of two is there. There should be just oneness. When the idea of two is lost — that is the definition of the Ultimate."

5th March, 1981: Master was ready as usual around 9.30 a.m. surrounded by associates and new comers for discussion. Divine Sparks which were noted are given below:—

"Each molecule is a region or a continent on its own."

"The journey of the heart region would have taken you 45 years and each region thereafter takes five times more time than the previous one." "Every 1000 years a personality comes to the world to tighten the screws."

"Dangerous experiments I perform on myself. Only the good ones on associates."

"Hookka gives you company also — that's a joke."

"After death souls keep on improving through Master's Grace."

"Life after death goes on until a sort of end comes to it."

"The landing on the Moon was very dangerous for them. The right side of the moon is not dangerous but the left side is and they were heading for the left side. So I corrected their course and after that towards 2.00 a.m. I went to sleep. They say there is no water on the moon, but there is water in the moon in the muddy form."

"The shape of the Sun is like a corn, pointing frontwards."

After 100,000 years, there will be human life on the moon. Oxygen formation is presently taking place on the Moon.

"Just one atom is making the Sun-shine so bright. If that energy is focussed on your enemy, he will be destroyed. So it is strictly forbidden."

Q: "While I was meditating I saw Lalaji but I told Lalaji that I want Babuji. How did that vision come?"

Master: "Some power was infused into you and whatever thoughts came into your mind while you were in that region, instantly caused a vision (according to the region you were in) due to the power that is infused."

Q: "When I look at Lalaji's or Babuji's picture, I can see on the respective expression on their faces, what kind of thing is going to happen to me, easy, difficult, sad or happy thing?"

Master: "When thought comes into contact with Atma (Soul) it is always correct."

Q: "When the thought of the Master is in the mind no illusionary thought is possible?"

Master: "Thought must be in contact with the Divine. When thought knows the soul in one point, you get the correct result."

Q: "So mind is the very important instrument?"

Master: "There are two types of vision: Imaginative and the Divine."

Q: "Imaginative vision comes when your thought is in contact with materialism?"

Rasiklal: "It is up to your mind to make it pregnant with the Divine or with materialism. About

Divine or Imaginative vision one has to decide through mind."

Master: "The method of both is the same kind of play."

Q: "Is the mind required for the Vision?"

Master: "Words are not there to explain it. It is indescribable. Death of death is realisation. The state of absorbcency during meditation is a state of mergence."

Q: "Yesterday I felt that you were very angry with me?"

Master: "These are material things. You have got to change your vision."

Q: "Sometimes I see a flower in meditation, a rose for instance."

Master: "In meditation these things come out."

Q: "Sometimes, an abhyasi friend of mine feels so depressed that she at times feels like taking her life (committing suicide)."

Master: "As soon as I ask her, 'Is your health O.K.?' it will be okay. That will serve the purpose."

Q: "I took photo of you which is on the paper but can I see your picture (she means image in my mind?)"

Master: "Train yourself for that."

Q: "Does real understanding reveal itself through vision only or can it also speak through feeling?"

Master: "It can come by any means."

Q: "In Europe it is said that there is a devil. Is there something like that?"

Master: "What is his function?"

Abhyasi: "To turn the souls downwards from God."

Master: "Since I do not know the function, you may think you are right or wrong but don't waste your time on that."

Abhyasi: "He was thought to be the one who had robbed the light of God and brought it down to man."

Master: "I would say he was the greatest scientist."

Abhyasi: "He used to be part of God."

Master: "And now he is parcel of God" (laughing)
"from the expression of part and parcel."

Abhyasi: "If at a certain point of time you feel that a bad thought is coming all that you have to do is to reject it before it becomes part of your senses."

Master: "Now you are becoming a philosopher. Evil things you can call as a Satan but there is nothing in existence as Satan."

Abhyasi: "Bad is misplaced God."

Master: "We should be away from both bad and good. If Divinity comes down you will get the benefit."

One of the abhyasi sisters from far off came to the Centre for obtaining permission from Master to get married by very simple means in front of Master and get Master's blessings. The partner in question was also an abhyasi. I asked Master whether this could be possible. Master suggested they can if they want, get married in the Arya Samaj way. But instead, both the abhyasi wanted to get married spiritually. So Master agreed. Both the partners were given joint sittings by Rasiklal and were presented to Master for blessings. Master looked at me and said slowly that both have His blessings and blessed them so that they may lead a Divine and purposeful life. Master looked at them both and with His characteristic benevolent smile, advised them that once abhyas is taken up, one should not leave it but should go forward with full determination.

Sparks from Master's discussion

"Communism is a wretchedness of thinking."

"Power comes in a semi-circle when coming; if it was straight it would exhaust itself."

"We go from darkness to light and from light to grey. Light is not our goal."

"Electricity has colours."

"Grey is beyond the seven rings of splendour."

"When the individual understands the correctness of it, he comes to Master."

When Master talks of Realisation, He forgets because He goes into that condition.

"Super-mental is not our goal. Einstein agreed to what I had suggested. There are not only three dimensions but many more. Einstein was not an educated man."

Q: "When I love you, I often think what I can do more to make you happy?"

Master: "Another saint has said, 'The happiness is within.'"

Master: "Whatever you write against communism nobody will object to it." I said, "Even a donkey wants mind."

Master: "Communism is wretchedness of thinking. I think nobody has used this word in this way before."

Q: "My heart is jumping when I see You."

I said: "Because Master is pumping into your heart to make you live in this world."

Abhyasi: "And in the other world also."

Q: "What are the differences between conscious and sub-conscious mind?"

Master: "All are derived from the main energy source. It is a family. Atma and Ultimate is the same thing. Each one plays its own part in its own way, according to requirements."

A non-abhyasi came and decided to become Master's disciple. She had been in some other Mission and felt guilty that she was leaving it. She was wondering why she was coming to adopt this path now.

Master said, "I have mastery over nature (command over nature) and her true seeking had brought her to the door.

"You have been dragged here by your Sanskars."

"Temptation should be overcome by diverting your attention to the needs (thus, an automatic moderation (limitation) sets in.

Q: "What is illusion?"

Master: "Illusion is the wrong attitude of the being. Thought is only the ladder by which you can climb to the real Goal. Develop your mind through meditation. Once you can discriminate, reject illusion."

"When mind and Brahma meet together a third thing is formed, that is Atma."

Q: "What is Karma?"

Master: "Different centres at work are Karma. Moksha is the birthright of an individual."

Q: "What is the difference between salvation and liberation?"

Master: "Salvation is not our Goal. If you are liberated not even God can send you down."

"When I pray, I pray to remind God that He is the Creator — in difficulties."

In the afternoon, Master had a sound sleep after lunch. Later on, He was taken for a long drive by Rasiklal and associates. After coming back to the Centre, Master was quite relaxed and cheerful. Master went into Meditation Hall and He gave a sitting to all the associates present.

Later on a non-abhyasi, whose wife was following Sahaj Marg, came to visit Master. Cardiologists had planted a foreign element in her heart and her husband wanted to know the exact situation. He asked, "With a foreign element, for example an artificial organ, can you reach God?"

Master: "This is a material element which has got nothing to do with spirituality."

Rasiklal: "Your physical organ has got nothing to do with transformation of your character."

Master: "God is yearning for the Centre and the Centre is yearning for God. Both are necessary. Illness is not a barrier for liberation."

Q: "How to know the progress?"

Master: "When you are not interested then you feel you are not progressing."

Q: "How to come near the Real?"

Master: "In family life, we really learn to love each other. It is the training ground for the Real."

Q: "When you are bad, how can you progress?"

Master: "It is your duty to mould your-self to become a better person and it is your duty to try to remove what you know as bad in you."

Q: "What to do about the bad influence in society?"

Master: "First of all, you seek what is to be done for Realisation. Then seek the Master. I have prayed for 12 years. If your thoughts are gone when you are with Him, it is the right person. He loves you whether you feel it or not. First, you love Him. This is a sort of thing you create, in meditation within you which is greatly helpful in the task."

Q: "But people in the society and surroundings will pull you back?"

Master: "Don't go where you are neglected. That is a little sacrifice you will have to make for a bigger thing in return. You should try to find a right guru. Pray for it."

I Said: Leave the one who neglects you, seek the one who loves you. Seek God. Our Master says seek the one who wants to look after you and not the one who tends to neglect you (when the time of need comes.)

Master: "If a man is a true seeker, the real spark is there, guru will come to you, you don't have to go or come to him."

Q: "I am disappointed because there are so many different gurus and paths and all the gurus only want to pull you into their individual group. I am ignorant of all these teachings. Where should I decide to go? What and whom to choose?"

Rasiklal: "Try it out in the form of trust and see the result."

Master: "Create that state in you that He will be attracted."

Rasiklal: "When your prayer is heard, He will come to you with a plate ready for you."

Q: "I don't pray."

Rasiklal: "Then you don't want Him."

Q: "I am ignorant about the whole spiritual path. I want to learn, I want to get into the right path. I am unlike other human beings. I don't know A or B."

Master: "You follow Him. Follow Me — when I say Me, I do not mean myself now."

Q: "Can you give me some enlightenment so that I can get the understanding of the whole thing?"

Master: "You are searching for it, so when you find Him, follow Him. The way is to seek yourself, I cannot convince you. When you are ignorant of all other things, you must obey Him and do what He says."

I said: "Master says the guru can only be one and that is God Himself. You read the books and follow your inner voice."

Rasiklal: "All the books are pregnant with meaning and you go through them many times."

Master: "If you don't believe it, please do not believe it; but have some practical experience. You must have the positive side also."

I said: "To have the practical experience, you have got to become a student of the Master."

Master: "Have your own experience and then decide for yourself. If you don't find satisfaction, leave it."

"I am telling you, trust the Master and then follow Him. Without Him, you will not get anything. (You have already experienced what is said)."

As Master was still to have His dinner, all those present left and Master was served with meals. After meals, two non-abhyasis from Australia came and they were introduced to Master.

Q: "Master, is there a Centre in Australia?"

Master: "There is one lady who does the work. But not many are coming. So I told her if no one comes you can close the shop."

Q: "Did you have a Master or is it all your own knowledge?"

Master: "It is all for the Master and it is all from the Master. Everything is dedicated to Him."

Q: "Can you find guidance in life through meditation?"

Master: "What kind of guidance?"

Rasiklal: "The right guidance is spiritual and that you can find."

Master: "Evolution is going on but we must be prepared to receive it."

Rasiklal: "Whether you are high or low, if you need help ask the Master and He will give it. You will be helped to the maximum as long as you say that you need help."

Rasiklal told Master that the new comers were happy in His presence. Master addressing them, "I also feel happy because of your presence. Happy is the man who is happy under all circumstances, not when he has bought a car for thousands of rupees (laughter)."

Q: "What do you do the whole day?"

Master: (smilingly made a joke), "Laughing and being happy and making merriments."

Rasiklal: "You see, Master has reached the Goal."

Master: "Non-Peace is the real existence of one who is at the Highest."

One of the abhyasi associates who brought two new comers said, "They are not from Australia but from Austria."

Master: "What is the use of saying it when it is at its own place (laughing)."

Q: "Is Master seeking anyone to carry on with His work?"

Rasiklal: "Master is seeking everyone to do His work, once they become a better man."

Q. Austrian: "Why does Master need a watch for?"

Master: "To check time wasted with strangers or not to waste time with non-seekers."

Q: "How is divinity working all round?"

Master: "Divinity is needed, thoroughly needed. Gandhi wanted to introduce Divinity into politics. That is not possible. These are two entities, the making of minds and gardening them."

Master went to sleep, as it was quite late and Master seemed a bit exhausted. He slept without any disturbance till morning.

6th March, 1981: Master woke up quite fresh. He was ready by 9.30 a.m. after His hookka and medicines and bath. He was going through His morning news papers when three German associates came to see Master. They asked:

Q: "In some Centres brotherhood is lacking in the Group?"

Master: "I think it is but to what extent?"

Q: "What is to be done about it?"

Master: "You have to develop such a condition that the tendencies of mind are directed towards that. It has to come out of the sub-conscious, from the inner heart."

Q: "After group sitting we read a paragraph from one of your books. Is that alright?"

Master: "And you should also give the explanations, so that they can understand."

Q: "Who should give that explanation?"

Master: "Anyone. That is brotherly affection."

Then Master was dutifully drinking His morning milk. After finishing half of it, He looked up innocently and said, "Now it has come down to that level." All laughed and took back the glass.

Q. *German Associate*: "Should we have discussion in the evening?"

Master: "You may choose any day which is convenient to you all."

Q: "Who should read the paragraph from your book after the group sitting?"

Master: "Any one of you. All are equal at the time or worship or meditation. Sympathetic hearts should be there and a welcoming attitude. The idea of it must be there first and it will spread."

Master suddenly spoke to an abhyasi, "You see how my work has started automatically. Do you feel some change?"

Abhyasi: "Yes."

Master: "To whom the glory is justly due? To those who pride and hate subdue" (an English poet has said that).

Abhyasi: "You are the poet?"

Q: "Have you not said that dependency on God alone is not enough?"

Master: "Dependency and good behaviour. The idea of dependency should be there."

Q: "Is that enough?"

Master: "Nothing is sufficient."

Q: "Which is the correct behaviour after we have hurt somebody?"

Master: "To be in yourself. That is something within. This short sentence gives a lot of meaning. They are very much meaningful."

Q: "Should hurting others be avoided at all costs?"

Master: "Balance, come to the balance."

Abhyasi: "Moderation?"

Master: "Yes, the word is right."

Q: "When one hurts the other, why does one feel bad?"

Master: "It is a reflection of the grief of the other. Avoid giving trouble to others. That is Divine dictation. Not to hurt others is the greatest religion. I am not like a wasp that when some one steps on it will sting."

"You should play the defensive part not the offensive one. Suppose robbers come into your house and want to steal your money, what will you do?"

Abhyasi: "Run away."

Master: (laughing) "But if you can't? You see, there you should defend yourself. When self is involved, defence is right."

Q: "One should not judge others?"

Master: "See only God in others. Whatever you do in connection with virtue is always right."

Abhyasi: "Courage and Divine faith is a bigger weapon than the pistol?"

Master: "According to the situation involved, you should do." Sankaracharya has said, "Books do not help us in Realisation and when Realisation is achieved books are useless. But I still like people reading and achieving. Read and enjoy, do and feel."

Q: "With God one must be natural?"

Master: "One must be natural in all His ways."

After that, Master and other associates went for a long drive to a beautiful part of Johannesburg. Master was quite impressed at the Rose Garden with different colours of roses. He was also practically taken across the main part of the city. Though Master did not halt anywhere, He was thoroughly studying the city, its lay-out and tall sky-scraper buildings. After lunch, an English girl who had come the previous day for her first sitting, arrived for her second sitting. She had a discussion with Master. It could be observed that she was all joy though she had joined the Mission

on an experimental basis. She was sitting in the room along with other associates when Master was having lunch. While having lunch, Master said that He had put on weight. Then He asked the abhyasi who was taking down all notes, "Is the philosopher contented with my answers." Only He knows whom He referred to and only He prepares philosophers.

At about 5.00 p.m. Master conducted a group sitting and again went into the room to rest. While in His room, He kept discussing with associates. Master then became humorous and was very happy. He took keen interest in feeding all associates present. This lasted till late in the evening after which Master went to sleep sometime after midnight. Master tried to sleep but could not settle down and for the entire night Master was restless. I must stress here that though for many a night after our leaving Shahjahanpur, I could not sleep or rest; yet there was not a single day I felt tired or exhausted. I am sure this is because of His looking after me rather than my looking after Him.

7th March, 1981: After a little sleep towards the early part of morning, Master woke up at 7.30 a.m.

By that time, one associate entered into the room.

Master: "Were you not standing in the Sun, taking notes when the Ashram was built?"

Abhyasi: "I was not there at that time."

Master: "Since when are you an abhyasi?"

Abhyasi: "Three years."

Master: "Your memory seems to be failing but you were an abhyasi earlier than that."

Abhyasi: "I believe you."

After this, Master said, "When one is suffering with pain and misery, one must say to God, "You have given the pain, you must give the medicine (also)."
After the pain is relieved, the sufferer should thank Him by saying:

"You have given the pain.

You have given the medicine."

Q: "I feel I have to perfect myself before I meet the Great Master."

Master: "The system is for leading beyond that.

When you are hungry you get the food, whether you are deserving or not."

Master: "There are only two regions where self-effort is necessary."

"What I teach, nobody has taught before."

If everything is left to Great Master, Shri Babuji Maharaj, it brings a better and more satisfying result than if one tries to become clever and wants to reach Him through intellect. The sure sign of getting more when one has such a Master as our Master, ever wanting to serve his associates, is getting nearer to Master

through love and by and by becoming a 'living dead' oneself.

After lunch about ten persons, not following Sahaj Marg, came to see Master. They had informed me in advance and Master agreed to meet them. Except one gentleman who happened to be the husband of one of our associates all were new comers. When they came before Master, they were astonished. The room was packed to capacity. The new comers were in one way or other, leaders of certain group of communities. Now after introducing each one of them to Master, I told them that they were free to ask any questions. But none asked any questions. I repeated, saying that Master will answer any type of questions they may put before Him. All were looking at Master who was also looking at them. Then one of the new comers asked me to inform Master that they were all doing something one way or the other for many years and were continuing their practices to get nearer to God or to know God but so far none has felt the presence of God and His working within. So he wanted to know from Master whether what they were doing was something wrong or whether there was any flaw in the method they were adopting or whether God enables one feel Him or not. This was asked by the gentleman in Gujarati. Master knew this question in every detail (he was laughing as soon as the question was asked. I repeated the question to Master. Master said that God is certainly there to make one feel Him

but if the method and the creator of the method has no clue of that, then, following that method can bring no result to one's satisfaction. The method must be such that one must feel Him at every moment. He is sure there as long as one exists. Then Master wanted me to ask them if they wished to know through feeling and I asked them. They agreed if Master can make them feel Him. I conveyed their decision to Master. Glancing towards them, Master said, "I am prepared to render my services to you." There was a clear sign of appreciation on their faces. Then I informed all those present that Master would be giving a sitting and requested abhyasis to move out so that non-abhyasis who wished to experience Master and His Divine grace could remain seated. So all went out; and the ten non-abhyasis in question remained seated. I was also made to sit with Master. Master gave them the sitting which lasted for four minutes. Ever since I joined Sahaj Marg in 1973, I had not felt such a forceful transmission. This was my most pleasant experience. Then when Master said, "That's all", all of them seemed to open their eyes in some sort of astonishment, full of excitement not knowing what to do and what to say. Master asked me to tell them, "to see for themselves what they got by their coming here, after reaching their homes." Master thanked them and got up from the bed with amazing alertness and strength. They all got up, bowed to Master and went out of the room. Master asked me to see them off and come back and which I did.

In the afternoon, Master was taken to the Cash and Carry Departmental Business. He was shown the whole premises. He also visited the first floor and the second floor. He surveyed the whole premises with a keen interest, saw everything in detail, including the Goods, the stock displayed and the entire lay-out.

Then we all returned home at the centre and Master sat in the garden on His chair with associates and non-abhyasis. There were a dozen associates taking snaps of Master from all angles, and as it was His last day at the South African centre, Master very coolly and calmly satisfied them all. Then Master took all associates in the Meditation Hall which was packed to capacity. People sat on the platform outside, as well. Master declared that there would be no sitting on Sunday, the next day, because all will be filled to the maximum. Master then gave a superb sitting for over 45 minutes.

After the sitting, Master went into the room. He was in a fine mood. He said: "Face is the index of heart. If anybody praises a saint because of his miracles, it is not worthwhile. Transformation of man is the greatest miracle."

At this stage, many associates' faces were sorrowful. One of them said, "if tonight remains forever and does not pass, Master will remain with us forever."

Master went to bed at about 11.00 p.m. but He soon sat up in the bed again. All the associates rushed back into the room again. Master started talking in a most lively manner, asking all associates if they had time. All of them nodded most willingly and took advantage of His presence and were satisfied after the discussions with Master. After 12.00 in the night, ice-cream was served and then Master retired for the day.

8th March, 1981: Master got up in good health and in a good mood. He got ready and after a glass of milk He was talking to associates who started coming from the early morning.

Master: "If you remove the objective from God, power is there." "To get knowledge from super-conscious the support of God's hand must always be there."

"The songs can be transferred from the singer to the listener."

Rasiklal: "He has to be made to do that, the singer has to have the knowledge."

Master: "Lalaji had full knowledge of the Chakras. Lalaji was also a good singer. Lalaji had such a sweet voice that you would think that it was a child of seven or eight years old who was singing."

Rasiklal: "Master can transmit to make you feel anything, the North Pole, for example."

Master: "It can be said so but I won't do it."

Abhyasi: "Thank you."

Master: "Sometime I transmit through the voice."

"If you can sing from the Central Region it can give destructive power."

Q: "Who decides that the soul should leave the body?"

Master: "It is Nature."

Q: "Does the soul decide to leave the body?"

Master: "If there is a beginning there must be an end. Whoever is most powerful can do it. Before death it is decided that the soul is going to leave the body, not at the time of birth."

Q: "What should we do about confusion?"

Master: "Cleaning is most important."

I said: "God is inter-dependent on you and you are dependent on God. So one should try to create inter-dependency at all levels on God and see the result if you accept."

Master satisfied an associate's queries by giving answers in writing.

Q: "What happens to you when you die?"

Master: "After leaving the body soul starts building the particles of the physical form in which he descends back on the Earth."

Q: "Do you go to hell or to heaven?"

Master: "I doubt about heaven."

Q: "How does one meditate?"

Master: "I suggest you to read 'The Commentary on Ten Commandments of Sahaj Marg,' — it is all shown there."

Q: "Is there anything wrong in working or meditating on Sunday?"

Master: "As everyday is the same there is nothing wrong in working on Sunday. Worship also should be done everyday and not only on Sunday or any particular day."

On the 8th, on account of it being Sunday and as Master was to leave South Africa, the associates started pouring in from all over the country. The Centre was packed to capacity. Master was very cheerful and looked very much relaxed. Associates were keen on seeing Master, whenever it was possible and at the same time took advantage of Master's presence. All seemed highly appreciative of Master's coming to South Africa. Many non-abhyasis were also present. Master was requested to go to the meditation hall or in the yard so that all could have a glance of Master. Master immediately rejected the idea and said very lovingly, "Each one of the associates is filled to capacity and now they are to get absorbed in it by

the method shown." They are able to create more capacity by becoming deserving. He quite determinedly said that by his going again to them, they will get spoilt and will form a bad habit. Discipline must be maintained at all levels. So, on the last day Master was in his room till the time of departure. Master was asked to present a message to the Centre for all associates around the Globe.

Master dictated the following message:

"I appreciate my associates.

Proceed towards Unknown.

Love Him who loves all.

Destination is not far off.

Remembrance is the instrument.

Bless you all."

Master signed the Message and as requested by overseas associates, signed copies were forwarded to various Centres.

The Message was conveyed to all those present at the Centre. All were very much delighted with Master's Divine Message.

Now came the time for Master's departure. Physically He was leaving, but spiritually He planted Divinity in the hearts of all the associates. Some associates who were in tears watched Master get into the

car. A unique Divine presentation to the Centre was highly appreciated by all concerned. Master kept asking about the luggage placed in the car so that nothing was left behind. He also said that we should always get ready early whenever we travel so that in formalities we may not miss the flight or the train. In other words, we must be in time. This certainly applies to our march to Self-Realisation as well. This short but important hint is a great lesson to all. He is accurate in all His dealings and approaches and no flaw can ever creep into any of His dealings.

We left the Centre at 5.00 p.m. A procession of cars streamed behind Master's car moving in the direction of the airport. We arrived at the airport at 5.45 p.m. Many associates were already there from various places to see Master off. In the waiting lounge, Master together with Rasiklal was seated and all the associates surrounding their dear Master. The outward atmosphere was rather gloomy but spiritual condition of all present seemed at the highest peak. A pin-drop silence was maintained for quite a long time and all associates took advantage of Master's physical presence, with love. One of the associates asked Master as to when He would be coming to South Africa again. With laughter Master said that He was still in South Africa and had not yet left, the question did not arise; in fact, the question is out of place. I commented to Master that it was a very appropriate answer, put in a diplomatic manner. In his own masterly way, Master

did not commit Himself; and in fact no commitment was necessary, taking into consideration the effort Master had put into this tour. The faces of associates were brimming with satisfaction, but a ray of deep sorrow was lurking in their hearts as the time of beloved Master's departure was drawing near. Many associates also approached me to bid farewell. I advised them to remember Master at all times because He and He alone should be our Goal.

There was the announcement for Passengers to go for immigration formalities. Master bid farewell to all His associates and asked them all if they had been satisfied with an old man coming to South Africa and rendering them services. All associates were stunned and virtually at breaking point. Then we went to the various counters to complete all the formalities. I then accompanied Master into the lobby where the associates gathered to have a last glimpse of Master. About 25 cameras flashed one after another from the other side of the glass panel as we were nearing the electric stairway. When we came near the stairs, Master refused to get into the escalator to go to floor below. I was puzzled as there was no other means of descending. Master reminded me that in Europe He had fallen down on this kind of stairs and that He would not risk it any more.

Suddenly, a strange European lady came to Master bidding Him farewell and asked Him if He had enjoy-

ed His stay. Master laughingly nodded and said it was His pleasure coming to South Africa. As the lady did not understand Master, I explained to her what was said and she went away smiling.

Then the abhyasis directed me to a lift in which I could take Master to the floor below. After bidding final farewell to all associates, we went down to the security check and from there into a lounge from where we were to go to the plane.

In the waiting lounge Master lighted a pipe as He would get the hookka only after reaching Bombay the next day. Pipe requires lighting now and then and it is somewhat different from a hookka. I said to Master we would call the pipe "chhoti chilam" which Master enjoyed. Eventually, we were called to board the plane. It was a Jumbo Lufthansa bound for Nairobi.

We were accommodated in our First-Class seats which were in the front portion of the plane. Immediately after taking off, meals were served. A variety of vegetable preparations were brought to us which Master kept tasting a little from every dish. He drank a glass of milk and ate some buttered bread. After dinner, Master rested till we arrived in Nairobi at 12.45 local time which is one hour ahead of South African time.

I must stress, at this point that almost throughout His stay in South Africa, Master was in good health and in a hilarious mood. The whole atmosphere was very peaceful and harmonious. The associates showed great devotion and love for Master. A friendly atmosphere prevailed. The Master proved to be the great robber of hearts.

At Nairobi, we got into the waiting lounge as we were transit passengers. Two of the associates, namely brother Chotubhai and brother Jackeyson, both of whom accompanied us, approached the Air India counter from where we were to confirm our booking for Bombay. Divine working could be observed all the way as we were allocated reservation immediately though we had not confirmed our bookings before we left South Africa.

As a hookka was not available, Master was provided with pipe in the waiting lounge.

At 1.15 a.m. a call was made for security check for us to board the plane. After completing the formalities, we boarded the Air India plane, which took off from Nairobi at 1.55 a.m. As it was already past mid-night the air hostess gave us a glass of orange juice which Master enjoyed.

At this stage, an important development took place. A woman with a baby of about two years and a child

of about three months was travelling with us. The baby was made to sleep in a cot, suspended in front of the mother's seat. Soon after Master seated Himself, he looked at the baby in a most fascinating manner. I had never seen Him in that state before. Master kept looking at the baby, with amusement and wonder for about 45 minutes. Nothing could distract Him from the child. The scene was like seeing two friends meeting after a long separation. He was brimming with joy. I tried to divert Master's attention to other topics, but my attempts were all in vain, Master seemed to be in a different world, gazing at the baby. I was spell bound. Thereafter, Master rested till the early part of the morning.

PART III

BACK HOME

We arrived at Bombay airport at 10.55 a.m. After completing the immigration formalities, we collected our luggage to leave the airport. Shri Ramanbhai Desai of Bombay took Master together with other abhyasis who had arrived to see Master, to his home, the Bombay Centre.

Subsequently, when we went to Centre, Master was already resting and some abhyasis were at His bed side. Brothers Shri Ramachandra Reddy, Shri Devarambhai Chavda, Shri S. A. Sarnad, Dr. A. B. Jajodia, Shri Pragjibhai Chauhan and other associates were present to receive Master. All were pleased to see that Master was well and that He was back in India.

Soon after lunch, Master experienced a kind of restlessness and felt severe pain in His chest. He brought this to our notice, and became very upset about His condition which lasted for about an hour.

Later, in the afternoon Master sent everybody out of the room. When Devarambhai and I were alone with Him, it was apparent that He was physically weak, and complained of severe pain in the chest. He

was in fact in agony. He lay down on the bed and asked us to pray for Him. We did so and were extremely worried about His condition. He said that He will have to cancel the Udaipur programme or else His health may deteriorate. So we had to decide whether Master's Health first or to undertake the tour to Udaipur. We agreed to cancel the tour and informed brother S. A. Sarnad to go to Udaipur instead. He willingly acceded to our decision. Thus we decided to go to Delhi and from there to Shahjahanpur. Provisional reservation was made for four of us to travel by plane the next morning.

Master was very restless throughout the night. At about 5.00 a.m. on the morning of the 10th of March, we left for Santacruz Airport. We travelled by Indian Airlines to Delhi via Ahmedabad.

In Delhi, brother Rajeshwar Prasad Mathur together with other associates, came to receive Master at the airport. At brother Mathur's residence, Master was provided with a hookka and then He had a bath and spent some time with abhyasis. Master asked me whether we were back in India. Then He Himself said with a smile, "We are definitely in India." He seemed very relaxed, being nearer Shahjahanpur now.

When we departed from Delhi station at 1.55 p.m., many associates arrived to see Master off. After a six

hours journey, we reached Shahjahanpur; THE BIRTH PLACE OF SAHAJ MARG SYSTEM. Associates and members of Master's family came to welcome Master and garlanded Him at the station. They were all very pleased and happy to see Master back home. Master in turn presented all the garlands to His grandson Chintoo.

From the station we went to Master's residence where He took a seat on His chair as usual. Malin who was delighted to see Master back, prepared the hookka for Him.

On the morning of the 11th of March, Master woke up at 10.45 a.m. I was delighted to watch Master enjoy such a peaceful sleep. From 7.00 a.m. that morning, I went into Master's room at every 15 minutes interval. When I saw Him relaxed and peaceful in His sleep, a thought struck my mind: How cool and comfortable it is to be at HOME, SWEET HOME. I also thought that if the material, worldly home is so soothing and peaceful, how would it be at one's REAL HOMELAND where Master eagerly intends taking all His associates at the final lap of our individual journeys. It can only be known and felt by becoming a true abhyasi of Sahaj Marg. Submission and surrender are primary factors to reach our Master, Shri Babuji Maharaj.

May all His associates come up to the final stage, pleasing and satisfying the Master at all levels. Master alone assures individuals spiritual elevation. It is our duty to try to become more deserving of Master's grace which He showers so bountifully on all associates.

On behalf of all the associates. I earnestly pray that our Master, Shri Babuji Maharaj would remain with mankind in perfect physical fitness for a long, long time.