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Other books by the same author :

INDIA IN THE WEST
MY MASTER

SAHAJ MARG IN EUROPE

BY

P. RAJAGOPALACHARI



Published by :

Shri Ram Chandra Mission
(Shahjahanpur, U. P. 242001, India)

FOREWORD

Readers of "India in the West" will remember that Master made his first visit to Egypt, Europe, UK and the USA in 1972, the Spiritual *yatra* or tour lasting 3 months. On that tour he laid a firm foundation for His spiritual work in the West. Abhyasis of the Mission will recall the enormous pressure of work and the tremendous physical strain imposed upon him by his travel, which led to a serious breakdown of health towards the end of his tour when he reached Italy. Even after he reached India his health continued to be poor, and complete recovery took several months. In spite of this he had planned to visit the West again, and had promised abhyasis all over the West to visit them again in 1974. This was prevented by a serious illness in the early part of 1974, when he had to be hospitalised and was on the verge of collapse. The tour, proposed for April 1974, was first postponed to September 1974 when he fell ill. Later on, after his discharge from the hospital in Lucknow, his recovery was minimal and prolonged, and a

decision was taken to cancel the tour completely. No fresh date was set for departure. His health was so bad that abhyasis were requested not to visit Shahjahanpur till the end of July, 1974.

Till the end of 1974 his health was poor and he continued to be extremely weak. However, in 1975, he began to improve, albeit very slowly, and by the middle of that year had achieved a state of health which, while satisfactory, was yet far short of his 1972 condition. But by the end of 1975 he had improved substantially, and he therefore decided to travel once again outside India, restricting his travel to Europe only. Egypt and the U.K., too, were dropped from the itinerary which now included only Denmark, Germany, Switzerland, France and Italy. The U.K. abhyasis, led by Mr. Elidir Davies, were to meet Master in France at Elidir's residence in St. Come.

I began planning his tour during my visit to Shahjahanpur to attend the Vasant Panchami celebrations held annually to celebrate the birth anniversary of the Grand

Master, Lalaji Maharaj. A tour programme was drawn up, Master's approval obtained, and copies circulated to all overseas centres of the Mission. The date set for departure from Delhi was the 6th May, 1976. Master decided that I was to accompany him again, and instructed me to plan accordingly.

Even though I agreed to accompany Master, it was with much trepidation. His health is normal but he is so sensitive that daily fluctuations in his health have become a regular feature. A strict schedule of medication has been prescribed by his Lucknow Doctor, and is an indication that his health, while good, depends on external aid for its maintenance. His stamina is very low and consequently the pain threshold much reduced. I was therefore very apprehensive about undertaking a long visit to Europe. He was however adamant about it, and would not hear of further delay saying, "I am getting old. I must complete this journey before I become too old to travel." So with great reluctance and considerable uneasiness, I started the process of preparation and had everything ready by mid April, 1976.

I. DEPARTURE

Tuesday, 4th May, 1976:

I left Madras by the Indian Airlines flight IC-440 at 6-30 p.m. on Tuesday the 4th May, 1976, and arrived at Palam airport, Delhi at 9-00 p.m. Mr. B. Ramachandran and Mr. A. Ganesh Viswanathan, two abhyasis of the Mission, met me on arrival and we drove to the residence of Mr. M. S. Sundara, Preceptor-in-charge of the Delhi Centre of the Mission. Master, accompanied by Shri Gunde Rao Nagnoor, Superintendent, Publications Department of the Mission, had arrived just half-an-hour earlier. They had travelled by car from Shahjahanpur in order to meet the abhyasis of the Moradabad Centre *en route*. Master looked fit and was cheerful, though somewhat tired by his car journey in the May heat of Northern India.

After dinner we sat with him till midnight. There was some discussion about another sanstha headed by a lady, where all

abhyasis are said to have their kundalini awakened. Master commented on yet another sanstha which made a similar claim, and laughingly added that, according to his own reading, even the Guru of that sanstha did not have his kundalini awakened. "This is my reading. I may be wrong." he added, with his characteristic humility, though with a mischievous twinkle in his eyes. "If his own kundalini is not awakened, how can he awaken the kundalini of his chelas?" asked Master. "I am telling you, abhyasis should develop sensitivity. Then they can see what is happening within themselves under the prescribed sadhana. Otherwise people are duped. So faith alone is not enough. Discrimination is necessary to select the right Master. And the Goal also should be the correct one."

Master added that the kundalini had nothing to do with either spirituality or Liberation. He said, "Yes. Its power is immense, and if the kundalini is awakened, the power can be used to do the work of Nature, even in other worlds if necessary. But it has no other value. It is only a

source of power. So where spiritual work in accordance with the requirements of Nature has to be done, the kundalini may be awakened by the Master. But for the liberation of the abhyasi it has no value." Master added that it was dangerous to try to awaken the kundalini by one's own power or effort. He said, "When my kundalini was awakened, I began to get severe pain just below the navel. It could not be removed. I tried many things but the pain would not go. But when I came to my present condition, the pain stopped by itself. Then, later, when I awakened the kundalini of Kasturi, I asked her whether she felt any pain just below the navel. She said she had no such pain. So I found that the pain develops only when a person tries to awaken the kundalini by one's own power. And I tell you, this pain cannot be cured by any medicine or by any doctor. This is my finding. In our sanstha there are one or two others whose kundalini has been awakened. In their cases, also, there has been no pain or any other problem. So this can be done only by a Master of calibre, and should be done only when necessary to carry out Nature's work."

I told Master about a sannyasi whom I had met many years ago, who claimed to be able to awaken the kundalini in any one. That sannyasi had given a demonstration. One of his disciples was made to sit in the Padmasana, and we were asked to feel his back, low down in the lumbar region. After a few minutes the area became cold to the touch. Then slowly the cold spread upwards along the spine, until the whole back up to the neck became ice-cold. Then, after a short interval, the cold spread further upwards till the neck too became cold. At that stage the sannyasi told us that the kundalini power in his disciple had been raised to the top. Master's comment was restricted to a sardonic laugh !

After a few minutes Master once again referred to the kundalini and its power. He said that much havoc had been wrought to the human system by ignorant efforts to awaken it. He said, "Permanent harm and damage can be done to a person." Mr. Sundara asked him whether any relief could be given in such cases. Master said, "Yes. It is possi-

ble. It is necessary to make a firm will that the original circumstances, or condition, which were there before the mischief was done, may be recreated. This should be the first step. Then we should try to re-create those very circumstances." He smiled, and added, "It is easy to say it, but it is a very difficult thing to do."

Master then gave an anecdote from his own experience on the use of spiritual power. On one occasion he and his brother-disciple Pandit Rameshwar Prasad decided to demolish a wall. They both started working to achieve it. After some time, Master found that though the wall developed a crack in it, it would not fall. They exerted more force. Still the wall would not fall. Master became perplexed as to how this could be. He then asked Pandit Rameshwar Prasad how he had been working. On discussion he discovered that they had been applying power from the opposite sides of the wall ! Master related this incident to point out how much depended upon the proper application of power.

Wednesday, 5th May, 1976:

Sister Kasturi arrived from Lucknow along with Shri Nasib Chand, the Preceptor-in-charge of the Lucknow centre of the Mission. Morning group satsangh was conducted by her at 9-30 a.m. By the afternoon a large number of abhyasis had arrived from places as far away as Virudhunagar, Hyderabad, Navsari and Assam to bid Master farewell.

At 4-00 p.m. a Press Conference was addressed by Master. Representatives of the Press present asked a number of questions and the conference lasted for nearly an hour-and-a-half.

Mr. Sundara gave a brief introduction to the Sahaj Marg system. The Press representatives present then asked questions, and answers given by Rev. Master, Mr. Sundara and me are given hereunder:—

- Q. What is Raja Yoga? And what is Sahaj Marg?
- S. It is an ancient system of God Realisation.

- M. Sahaj Marg is the remodelled system of Raja Yoga based on the experience of my Master.
- Q. What is your message?
- M. Peace throughout, and no contradiction in the thought.
- Q. How can this be achieved?
- M. By means of transmission and prayer.
- Q. Do you have a separate method for transmission?
- M. My Master's method is my method.
- Q. You said Sahaj Marg is a modified system of Raja Yoga. How is it different from Raja Yoga?
- S. He has not said that it is different from Raja Yoga.
- M. It is not different. It is the system based on the experiences of my Master. As they say, 'Old wine in a new bottle.'

- Q.** Can this be done by anybody in grihastha life?
- M.** Yes. It is for grihastas generally. Others also can reap benefits by practising it.
- Q.** This system, as you said, was given to you by your guru, by your Master. Was there any reason for his taking up this course? I mean, can you connect it with any incident in his life?
- M.** My Master has not rejected family life. He had started on the basis of his own experience as I have said.
- S.** Everybody need not be grihastha. There are more grihastas, but this system is essentially meant for everybody. It is not meant for grihastas only. Sannyasis also can derive benefit, but more people in the world are grihastas. The common mis-conception is that one has to become a sannyasi to follow a spiritual way. Our Master said, 'It is not necessary.' This system is meant for everybody.

- Q.** Was there any specific reason for Lalaji to take to this? Was there any incident connecting him personally, which impelled him to take to this system?
- M.** It was a need of the hour and He, my Master, did everything that was necessary.
- S.** The time had come when this was to be given. This is a very ancient system which, we are told, was in vogue 72 generations before Raja Janaka. Our guru's guru felt the time had come for the world to receive it.
- Q.** The system that you finally try to teach is renunciation of the material world as such. Isn't it?
- M.** No.
- S.** No. Just the opposite. You do not have to become a sannyasi. You can follow this while living a normal life, pursuing your normal avocations, being in grihastha life.

- Q. How much time is needed?
- M. It depends on you.
- Q. I mean, how much time is needed for meditation?
- M. You can start from 20 minutes and take it upto 1 hour.
- Q. Are there any obligations, duties, prescribed here?
- M. There are so many duties according to the Gita.
- Q. Are there any things forbidden?
- M. Only 'forbidden' is forbidden.
- Q. Can you tell us something about the activities of your centres abroad?
- PR. Basically there is no difference between centres here and abroad. Meditation is the same; training is the same. Only there is geographical distance. We have preceptors there to work on behalf of

- Master. They have group meditation once a week.
- Q. Do you have a centre in Delhi?
- S. Yes. We have a centre in Delhi, in this very house. We meet here on Sunday mornings.
- Q. How many members do you have in Delhi?
- S. There are more than 200 members. We have an average attendance of 30 on Sunday mornings. We also meet in different places and different areas in Delhi. We have meditation sittings throughout the week. Apart from these group sittings, we have individual meditations. The Preceptors spend a lot of time in giving individual sittings.
- Q. In what way can we benefit by this?
- M. The taste of the pudding lies in eating it. Try it and see for yourself.
- Q. How far is it a success in foreign countries?

S. There are a large number of abhyasis. Young people come and they are satisfied with this system. They are now better individuals. Some of them come here every year, some come twice a year, only for meeting our Master and meditating in His presence.

Q. Is there any faith healing here?

M. No.

Q. Any miracles?

M. You all know the story of Jesus Christ. Throughout his life he performed miracles and he had, during his lifetime only 12 disciples of whom one deserted him.

It is not necessary that there should be miracles. Raja Yoga says that very soon the miracles do develop, but we should not try for them.

Q. What do you think of people who perform miracles?

M. That is coming from one world and jumping into another world.

PR. "The biggest miracle," to quote my Master, "is the transformation of man."

Q. Please comment on the miracles being performed by people who have started a sort of personality cult.

M. What can I say about it. They are responsible for their work.

Q. Are the miracles of any use to humanity?

M. Miracles are of no use to humanity. That is something different.

Q. Is there any benefit to them, the people who perform the miracles?

M. Well! They will become famous.

Q. The special feature of Sahaj Marg, you said, is Pranahuti. What exactly is it and how does it work?

M. It works wonders provided you test it.

- Q. How exactly does it work?
- M. It is divine power used for the transformation of man. Transformation is the result of transmission.
- S. A spark of the Divine is given into you, into your individual cell, and the transformation which takes place is the consequence. In this system the basic thing is that the guru helps the individual abhyasi by giving him a bit of that divine power, and that divine power itself works. This is called Pranahuti. Prana is divine, and the divine is offered to you.
- Q. Master is following the grihastha life. Could you tell us something about it?
- S. He has three sons and two daughters. One daughter is sitting here. All the sons are married. Grandchildren too are there. He lives in Shahjahanpur. He was in Government service in the U.P. Judiciary and he retired in 1955. For the last 21 years he has been devoting all his life to the work of the Shri Ram

- Chandra Mission which he founded in 1945 for helping humanity.
- Q. You are following the life of abstinence. There are generally instances where family life has provoked people into the life of abstinence.
- S. He himself leads a life of piety which is so obvious and transparent. In fact it is a kind of encouragement to the rest of us. We also can follow him and achieve this Goal. There is no conflict. On the contrary the question is applicable to a sannyasi. It is not so here. What we see from Master's life is that in spite of being a grihastha, a family man, you can achieve the Highest by following this system.
- Q. Are there any followers who are extremely busy?
- S. We are all busy people. Every one of us here is working. None of us is unemployed. Mr. Chari here is the chief executive of a commercial com-

pany. I am a chief executive of a public sector organisation. Most of the abhyasis are engineers, research scholars and people from all walks of life. All are fully busy. What we do is, we take time off our so-called busy schedule for meditation. This is where there is hope for the future. It is not necessary for you to renounce the world and sit in the Himalayas. Even you can come here and spend half-an-hour. All that is required here is half-an-hour or one hour in the morning.

- Q. Can you tell us about the preceptors? Are the preceptors abroad Indians or foreigners?
- S. They are nationals of their own countries.
- Q. What is their training?
- PR. It is the same training which Master gives to preceptors in India. They have been individually permitted to train people by Master.

- S. They are exactly like us. They are normal working people, young people, trying to impart training to others.
- PR. One important message of my Master is, "Spiritual life should not exclude the material life, nor vice-versa. Both are essential for a balanced human existence."
- Q. How can this balance between the two be achieved?
- PR. By giving equal attention to both. That is the only way by which you can achieve closer and closer balance between them.
- Q. Can you tell us how you met your Master, Lalaji?
- M. It was accidental. I had only heard about him, but I did not know much about him. I went to him, following others' words. I liked his transmission which worked very well on me. My experience taught me all these things.

- Q. Have the centres abroad any other activities?
- PR. Nothing else except meditation.
- Q. Anything like publishing of books?
- PR. Not so far. Only recently they have started some translation of Master's works.
- S. They are essentially centres for meditation. There is no financial consideration. There is no fee or anything of that sort. These preceptors abroad put in a lot of time and energy for other people following this system. This is a purely spiritual association.
- Q. How do people in other countries get to know about this system?
- PR. Just by word of mouth like this. We do not believe in aggressive propaganda.
- S. We do not believe in propaganda. These spiritual things are not susceptible to such appeal. This is for a class of people

- who are really interested in God Realisation. Only such people come here. Not many people in Delhi know about it. We are not interested in large numbers of people. We are more interested in people who are sincere and who are benefited by this. Quality is more important.
- Q. Are there many young people?
- S. There are a large number of young people. In the West mostly young people join.
- Q. Can you give us some case histories?
- S. We do not have case histories. But overseas abhyasis do come to Delhi, sometimes in groups. I can arrange a meeting like this and introduce them to you when they come here. It is interesting to see how much they have been benefited.
- Q. Are there any special rules for these foreigners?

PR. No. No special rules or regulations are there. They are the same for all.

Q. What are those rules?

PR. They are mainly ethical. Not to do anything against one's conscience. Master once wrote that if the rishis had been born in Iceland, they would not have prescribed daily bath in the morning. These are all environmental, and the rishis prescribed them according to geographical situation. As an example, you see in Islam wastage of water is considered to be the highest sin, because water is scarcer than gold in Arabia. These are largely local and environmental.

Q. I serve in a corrupt organisation. Everywhere I am surrounded by corrupt people. How can I practise this spiritual path?

M. These are individual problems, and individual solutions are to be worked out.

S. These are genuine problems no doubt. The solutions are to be worked out individually. There are no set rules. But this system helps.

PR. It is naive to imagine that there is corruption in commercial organisations only. Everywhere it is the same. Everywhere there is corruption. We are surrounded by this corruption. But these have to be resolved by individuals for themselves. If you are interested, help does come from the Master.

M. Feel yourself interested with the higher things and the lower ones will go away automatically! Put your will on the achievement of the higher, and the lower will drop off.

Q. I am surrounded by material life throughout the day. I cannot focus my mind on the higher thought. What should I do?

S. That is why we come to Master.

Q. My problem is, I am always in touch with the materialistic people. My views

will never go up. What is the solution? Should I leave my friends in the office, etc?

- M.* Have the company of saintly persons.
- Q.* I cannot get the company of such saintly persons.
- M.* Have the company of the Personality who has no personality.
- Q.* That comes only by God's Grace.
- M.* Then pray for it. You have answered your question yourself.
- Q.* You said only 'forbidden' is forbidden here in your organisation. Do you think an individual sins if he is having his own code of values?
- S.* You should have some moral laws. The moral laws are the basis. We have to observe the moral laws. The pursuit of the highest is higher than even intellectual pursuit. Nothing can ever

be achieved without effort and without discipline.

- PR.* Nobody gave moral codes, whether it was Krishna or Buddha, until they could distinguish between right and wrong. These two things are parallel. Many times it is difficult to have our own ideas of right and wrong things. Initially you have to depend on somebody to tell you what is right and what is wrong. That is how laws and codes come into existence. And to appreciate whether one is right we should raise ourselves to the condition of one who has achieved that particular condition and given us these laws. This is very much like the father and son relationship. When the father beats his son, the son does not know the reason and he will ask, 'Why is my father beating me?' When the son grows up and becomes a father in his turn, then he understands precisely why, on certain occasions, his father had to discipline him.

At 7-00 p.m. Master gave group meditation. Over 60 abhyasis were present.

The rest of the evening was spent in getting things packed to be ready for departure tomorrow.

Thursday, 6th May, 1976:

A quiet morning for Master. Sister Kasturi gave group transmission and then spoke to the abhyasis gathered there. She then asked me to speak to them. At about 10 o'clock all the abhyasis dispersed, so as to be able to get to the airport in time to bid Master farewell.

Master and I left Shri Sundara's residence at 11-30 a.m. for Palam airport. About 50 of Master's disciples were already at the airport to speed Master on his way. Master and I boarded the Scandinavian Airlines System DC-8 aircraft at 1-30 p.m. on their flight SK 988. The scheduled departure was for 1-10 p.m. but the flight was late and actually took off only at 2-00 p.m.

It was hot and uncomfortable in the aircraft for about half-an-hour after take off. Delhi had been quite hot, though not as hot as Madras where the temperature had touched 109°F the last 3 or 4 days. As the flight originated in the Far East it was difficult to find two seats together when we boarded at Delhi. The cabin attendants were able to move one single passenger and find us two seats together, but it could only be in the non-smoking section. So Master could not smoke. As soon as we were airborne Master said, "Really speaking, I am physically unfit to undertake this long tour. I am applying my will to it. I did not write to you as you would have cancelled the trip." After saying this he laughed.

The flight was very smooth and comfortable even though I could see a dust storm raging below as we flew on. Soon after the flight steadied on course lunch was served. It was very good specially prepared vegetarian meals. Master did not eat much but tasted all the dishes served and enjoyed the taste.

The flight was extremely smooth, so much so that Master asked me again and again whether the plane had landed and come to a stand-still. He was amazed when I told him we were still airborne, and insisted on satisfying himself by looking out at the passing clouds. He was also very pleased with the aircraft and repeatedly said that the choice of the aircraft was a very good one. He enjoyed the flight with child-like wonder at every aspect of it, showing Divine Innocence which it was marvellous to behold.

As we passed over Teheran, Master began to ask when we would reach our destination. When I told him that just three hours had elapsed since we left Delhi he was quite surprised. As it was a day flight he could not sleep at all. Thereafter he repeated this question every 15 minutes or so, assuming that hours must have passed since he last asked me about it. He was, however, quite comfortable, cheerful and happy in every way, and his repeated questioning showed me that his consciousness of time, and its passage, was something other than the normal human consciousness

of time. Hours seemed to pass for him in minutes, and minutes seemed to become hours. Abhyasis sometimes experience this in meditation.

About six hours after departure from Delhi we flew over Istanbul on our way to Frankfurt. I told Master that about two-thirds of the journey to Frankfurt had been completed, but he now seemed uninterested in the course of the flight. He had been watching a film show but had become bored with it, and was sitting with a distant look in his eyes. By now a second meal had been served to us, and he enjoyed it thoroughly. Just then I saw a range of mountains to our right, covered at the top with snow, and a beautiful cloud-layer above. I pointed out the range to him and asked him to see the snow on the mountains. Master was puzzled by what he saw. I explained that the glittering white mantle on the range of mountains was snow. "Is it above or below the clouds?" he asked. I pointed out that the mountains were black, and that on top of them was the white layer of snow, while the clouds were far above the mountains. "I see!" he said.

Then he put on his spectacles, looked keenly outside again, and asked, "What is that white thing you asked me to see?" I told him it was snow. Then he asked me once again, "Is it above or below the clouds?" I gave him a detailed explanation once more. He gazed out at the scene for a long time, with a puzzled expression on his face. "I understand what you say, but I am still puzzled whether what I see is above or below the clouds. Tell me, what is the colour of the mountains." I explained once again that the mountain range looked a dark black to us, and that this was capped by a dazzling layer of snow, while the clouds, wispy and cottony in appearance, floated above the mountains. He looked out earnestly for some time, took off his glasses and put them into his coat pocket, smiled at me and said, "God knows what it is. To me everything looks the same."

A German boy sitting next to us then patiently and very affectionately tried to explain the whole matter to Master. Master listened to him, smiled at him and said, "Thank you for your explanation. But I am still puzzled by what I see. Let me look

again." He then put on the spectacles once again, looked out for a few moments and said, "Is that a river or a lake?" Actually we were now flying over the sea. This was explained to him, also showing him a route map which SAS had provided. He said, "Yes, I see what you mean. But where is the snow? I only see water now, and something black behind it." I explained that the water was part of the sea we were flying over, while the black thing he was referring to was a range of mountains, covered with snow at the top. He looked out once again and asked. "Tell me this. I see something white. Is it snow or clouds?" I told him that it was snow, and above it was cloud. He laughed and said, "It is useless trying to understand this. It is a waste of time. Anyway, so long as you understand it it is enough." He gave a sigh of contentment at having thus settled the issue, thanked the German boy for his assistance with a benign smile, and leaned back in his seat with a totally relaxed look on his face. This exchange lasted nearly one hour and served to while away a good part of the last leg of the flight.

A third meal was now served on board, and this relaxed the atmosphere of physical tension that was now pervasive. Soon after this the pilot announced commencement of descent to land at Frankfurt. Upto arrival at Frankfurt Master was relaxed, entirely at ease and cheerful. But the landing at Frankfurt involved some circling around the airport, and brought on giddiness. Master suddenly became tired, moody and withdrawn. It was a long flight from Delhi lasting nine hours, and the strain and tension of the entire journey seemed to suddenly manifest in him. Whereas all the others had become progressively tired and restive as the flight progressed, Master seemed to feel the total impact all of a sudden. He complained of pain in the legs and feet and, as we touched down at Frankfurt, he frightened me by complaining of palpitations in the heart.

During the forty minutes stop-over at Frankfurt transit passengers were asked to remain in the aircraft. A seat adjoining ours fell vacant, and enabled Master to lie down and rest. It was hot inside the cabin, and Master's earlier mood of relaxed cheerfulness

and curiosity evaporated rapidly. However the short rest did him considerable good and relieved the pain in his feet and legs. He sat up again for take off at 7 p.m. but as soon as the "fasten seat belts" sign was switched off, he lay down again and rested till we began descending to land at Copenhagen. He regained some of his earlier cheerfulness but was patently exhausted by the long trip. To add to his troubles the continued wearing of his hernia belt had chafed the skin in the small of the back, and caused irritation.

As we approached Copenhagen at 7-50 p.m. we could see the red ball of the setting sun just sinking below the horizon, leaving behind a beautiful rosy sky. Lights began to twinkle in the areas over which we were flying low now and, as we landed at Copenhagen, the city was completely lit up as if to welcome Master. We touched down at exactly 8-30 p.m. local time, 11 hours after we left Delhi.

II. DENMARK

Jytte Gravesen was the first Danish abhyasi to welcome Master, having got permission to come into the baggage enclosure. Judith Ann Polston Mckinney soon joined us there along with Birthe's son Henrik, whom Master calls Henrik Babu! After collecting our baggage and passing through customs we came out into the arrival area to find about 60 abhyasis gathered there. They lovingly and tenderly welcomed Master. Elsebeth's husband Ole Thingsted drove Master home to the residence of Mikala Erstad at Ehlersvej in Hellerup.

Mikala had not come to the airport, but remained behind at home so as to be able to be at her door to welcome Master on arrival. Her husband Palle Kousgaard was also at the door. Both of them welcomed Master with devoted love and tears of happiness in their eyes. As Master entered the hall, he found it beautifully decorated with products manufactured by Mikala's firm, and the hall was



Malene Mikala

Master

Palle

illuminated by candle light. Master was very pleased with the decorations and examined everything in detail. He expressed wonder at the enormous size of some of the candles, and was more amazed when he was told that even bigger candles were used in churches. Master expressed regret that even such things as candles were not properly made in India. There was a log fire blazing in the fireplace and this added a touch of old-world nostalgia to the scene. Master liked it very much.

After going round the hall, Master was led into the adjoining room which had been prepared specially for him with great love, devotion, and attention to the smallest detail. The room was a very large square one. A comfortable bed had been made ready for Master, with light quilts filled with down which Master liked on sight. He touched the quilts, felt them, weighed them, and smiled with satisfaction, saying, "The people of the West are experts in these things. See how light this quilt is, and yet how very warm! No doubt we have quilts in India, but you know mine weighs five kilos!! It is oppressive, and the sheer weight of it on you

becomes a burden. This quilt is so soft and light and so very warm, I will hardly feel it when I cover myself with it." After saying this Master sat on his bed and gaily covered himself in his usual fashion.

The room had wall-to-wall carpeting and was tastefully and thoughtfully furnished with a writing table, a marble-topped medicine cabinet, and a simple yet elegant wooden ward-robe for clothes. The great deal of work that has been done by Palle and other abhyasis in preparing the room for Master was fully appreciated when I learnt that this room had formerly been used as a table-tennis room. A slightly larger room adjoined the bedroom and was also carpeted and tastefully furnished, to be used exclusively for meditation. A large door connected these two rooms so that, if necessary, Master could conduct satsangh from his bed while abhyasis sat on the floor of both the rooms.

By now all the abhyasis who had been at the airport had arrived, and his bedroom was full. They just sat quietly, smiling and gazing at him with love. There was practi-

cally no talk. They all appreciated Master's need for rest. About sixty abhyasis spent almost an hour of silent communion with Master before dispersing at about 10-30 p.m. Master's greatest surprise was yet to come. He wanted to go to the toilet before going to bed, and was taken there by Palle and Thomas. He found a completely Indian toilet specially prepared for him, including brass and stainless steel utensils for his use. Master was moved to emotion when he saw this. "Look here," he said to me, "I call this love. See how much love and devotion is shown in the thought and care they have bestowed on these preparations. They have remembered even the very small details. I am wondering how so much love for the Master has come into their hearts. It is a secret worth knowing." Master went to bed shortly after this.

It has been a long and arduous day for Master. It is now 3 a.m. in India, which means that he has been without rest for over 20 hours. He has undertaken the longest flight so far. The previous longest single flight was in 1972 from New York to Copen-

hagen which took just over 7 hours. Today he has been in the air for about 10½ hours of flying time, but travelling for over 15 hours without rest. Notwithstanding all this he has stood the journey remarkably well, better than ever before. Just after we took off from Delhi he told me, "I am not fit to undertake such a long journey. I am applying my will to it." The endurance he has shown on such a long and exhausting experience is an eye-opener on what will power, when really used, can achieve.

Friday, 7th May, 1976:

Even though I went to bed only around 11-30 p.m. last night, I woke up at 3-30 a.m. It was already dawn, and the early light of the northern latitudes made sleep impossible. The street lights were switched off at 4 a.m., it being light enough to see objects considerable distances away. By 5 a.m. the sun had risen and was already a few degrees above the horizon. I got ready and spent about an hour going through the letters which had already arrived and were waiting for us.

Most of them were from our European preceptors, extending a loving welcome to Master. There was also a copy of the French translation of Master's "Voice Real" recently published by the Mission in Switzerland. Mrs. Stella Jaquered-Davis, Preceptor-in-charge of the Mission in Switzerland, had undertaken this work, and her covering letter conveyed the information that printing of this work was completed on the 30th April, on Master's birthday.

Master slept well and woke up refreshed. After a glass of milk he spent half-an-hour talking to Palle, Jens Clausen and a few others who were present. He then went round the house in detail and examined everything in his usual thorough way.

Mikala and Palle have bought this large house, and ever since the middle of 1975 they have been working to get it ready for Master's use. The house is a very big one with a basement and three storeys above it. The basement has been altered to provide a small dining room, toilet etc., for the use of abhyasis, and the loft has been cleared out

and repaired to permit over thirty persons to sleep there. On the ground floor major alterations have been completed, and much furnishing and carpeting undertaken. The total expense, I learnt confidentially, has been equivalent to a small fortune. Apart from this, a spacious garden on three sides of the house made out-door activities also possible, the weather permitting. Master, after his survey, remarked to me, "I had spent many lakhs of Rupees on the construction of our Shahjahanpur ashram, and I have been thinking that I have done a great thing. But when I see how the people here spend their money, and how effectively, I feel that what I have done is almost nothing." When we were back in his bed-room which, by day, was the main sitting room for the abhyasis too, Master told Jens, "Denmark is growing richer both materially and spiritually. I want that the whole world should grow like that. It is not only that Shahjahanpur may grow, or that India may grow. The whole world should grow, and in this you all must assist. It is possible for everyone to do the work. In fact all can do my work in the same way as I can. Only thing necessary is to be assertive,

and that experience will teach. It is necessary to understand how to exercise the will, and that is an art. Experience alone can teach that, and words are useless to describe how it should be done. But I want that you all may take up more and more of this work."

Master took the first group satsangh of this tour after this. The transmission was something superb and fantastic, sending me into deeper and deeper levels. I also experienced a continuous physical push to the left, and kept falling to that side even though I kept righting myself whenever I felt myself slipping sideways. The sitting was a fairly long one lasting about 35 minutes.

Don Sabourin accompanied by his wife Jackie arrived from Canada via Amsterdam. They are to accompany Master throughout his European tour before going back home. Being unable to obtain leave of absence from their employers, both of them have resigned their jobs to come on this tour. Master was very pleased to see them, and greeted them with an affectionate smile. They are staying with

Vibe and Thomas in their residence at Charlottenlund. By now Mikala's house had filled up, with all the rooms full of our abhyasis.

I noticed one striking difference between Master's 1972 visit to Denmark and the present one. In 1972, when Master was here, there were few children around. If I remember right the Danish group had just three children in it then, Birthe's son Henrik, Jytte's baby girl Kasturi, and Anne's newborn boy Chandra. Now the place seems to be overflowing with children, and there is a definite atmosphere of family and home-life among the abhyasis. This is one visible proof of Master's spiritual work — the normalising of human existence which is patently visible for all to see.

At noon Master gave Thomas Mogensen a special sitting. After this Master had a nice lunch of rice and *sambhar* with a cup of *rasam* all prepared for him by Mrs. Leela Srinivasan, one of our abhyasis living in Denmark. Master enjoyed his lunch very much, particularly the radish *raita* which he

praised very much. Among the numerous arrangements made for Master's stay in Copenhagen, the cooking of his food has naturally received high priority. This work is to be shared between Leela and Jette Smith.

After lunch Master went to bed to rest. I also slept till about 5 p.m. and woke up feeling very guilty, but I was free of a nagging headache that had been troubling me since early this morning. Master slept till almost 8 p.m. He has developed a mild form of diarrhoea but it is under control. He is following his Lucknow doctor's medical prescription meticulously. Even then he tends to worry about the mild upset, imagining that it will change to constipation later.

Master took the evening group satsangh, and the sitting was a long one of 40 minutes duration. There were about one hundred abhyasis present for satsangh, of whom over one third are persons I haven't seen here before. Nor have we had a larger group for meditation before this. Master commented on the growth of the Mission in Denmark, and

was full of praise for the preceptors here who have done such excellent work. Master continued to stay in bed even after the sitting ended, and in fact only left it at around 10-30 p.m. to enjoy a superb dinner prepared by Jette. Master was delighted to find his favourite mushroom soup on the menu. This was followed by a potato curry which he enjoyed very much, and the final dish was again one of his favourites — strawberries fresh-picked.

After dinner Master sat talking to some twenty abhyasis gathered around him till almost midnight, before going to bed.

Saturday, 8th May, 1976:

Master slept well and woke up feeling better today. He has not had any recurrence of diarrhoea, but told me that he feels that there is a "tendency" to diarrhoea. When I asked him what exactly this means he smiled and said, "There are peculiar things in my condition which I too do not understand." Later, as the first hookah of the day was

being prepared, he told me, "I have been having some talk with Lalaji Saheb. He told me that I would find the work in Europe all completed as I go from country to country. So I do not have to worry about it, he said. Where can one find a guru like that? You know, he has not gone to his place in the Brighter World only to be with me. Who will make such a great sacrifice as that? That is true love. Now you don't have to worry about the work in Europe. Lalaji Saheb has said that it is already completed, and it will be so." He was very happy and all smiles as he said this.

Jan Van Den Beemt, the preceptor in Holland, came on a one day visit to see Master. He is on military service and has been able to get this one day off with great difficulty. He was feeling sorry that due to military service he has been unable to start his work as a preceptor. The grossness and total material atmosphere of that life seems to have greatly depressed him. A long talk gave him a new insight into spiritual work and fresh impetus for it.

Later in the morning Master became very tired for no apparent reason, and complained of increasing weakness. He has hardly left his bed since arriving in Denmark, and yet does all the work from it. He conducted the morning group satsangh, and later gave a special sitting to Jens Clausen. This was followed by private sessions with a few abhyasis who had personal problems to discuss. After a sparse lunch, Master went to bed. He enjoyed the food very much but refused to eat because he is afraid of a recurrence of diarrhoea.

A meeting of all preceptors present was convened in the afternoon. Those present were Birthe, Vibe, Thomas, Elsebeth, Jan and Jytte Gravesen, Henrik Carlsen, Judith and Hans Knakkegard Moller, all of Denmark; Jan Van Den Beemt of Holland; Jackie, Don and Christine of Canada; and Fred Weinstock of the U.S.A. Jens Clausen, though not a preceptor, was invited to be present as he is the Secretary of the Mission in Denmark. Master, addressing Jens and the assembled preceptors, said, "I am glad that you are all working so well for the public good, or the

good of the people, whatever you may call it. Today I want to give you all a special sitting so that all of you may be energised to do even more and better work." The sitting lasted about 20 minutes.

After the meditation sitting we had a preceptors' meeting lasting over an hour where matters relating to Mission organisation were discussed. Master also clarified many points relating to preceptors' work and to spiritual work in general. The meeting ended at about 5-30 p.m. Master was tired and went to bed, and promptly fell asleep. He did not wake up for dinner.

The preceptors occupied themselves by giving individual sittings to abhyasis. In Denmark there is always a great demand for such individual sittings, and nowhere else have I seen abhyasis so eager to sit in meditation either alone or with a preceptor. I have found some abhyasis sitting by themselves as many as 6 or 7 times a day. Naturally this would be impossible on working days, but that it is possible even on a free day, and is being done, is a matter for surprise and

joy. I have found that the request for individual sittings is continuous, and all ask for it. In the old days when there were just a few preceptors, I have often had to sit with abhyasis as many as 24 times a day. There are fourteen preceptors here today, and yet my total of individual sittings for today is 16. I generally commence individual sittings at 6-30 a.m. and get through four sittings before I have to attend on Master. Between 8-30 and 10 a.m. I am occupied with Master, preparing the morning hookah, getting his clothes laid out, preparing his bath etc. Then between 10 a.m. and lunch I generally finish, on an average, six more individual sittings. Then the work commences again at 3 p.m. Depending on what other work has to be done, the sittings for the afternoon and evening are planned. I generally stop individual sittings at 8 p.m. as we have evening group satsangh at 8-30 p.m. Sometimes if people are too disappointed I go on again from 9 p.m. to 11 p.m.

From 9-30 p.m. to 11-30 p.m. three reels of a film of Master taken in 1973 were projected. In-between, Master woke up at

10-30 p.m. had a glass of milk, smoked a final hookah, and went back to sleep. After the film show ended, I sat with Vibe, Thomas, Mikala, Palle and Jens, talking to them till 1 a.m. on Mission organisation, the need for discipline within the organisation, and similar topics on which Master has been expressing himself privately to me quite a lot these past few days.

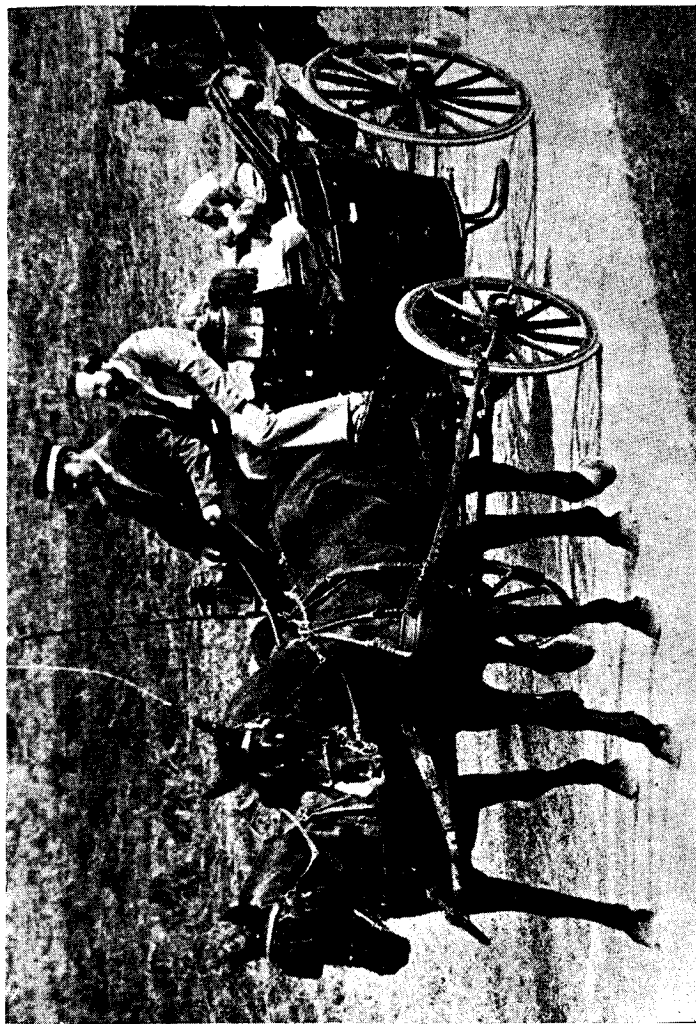
Sunday, 9th May, 1976:

Master has been sleeping well, and this morning he is back to normal. He looks quite cheerful and happy and has not complained of any trouble inside.

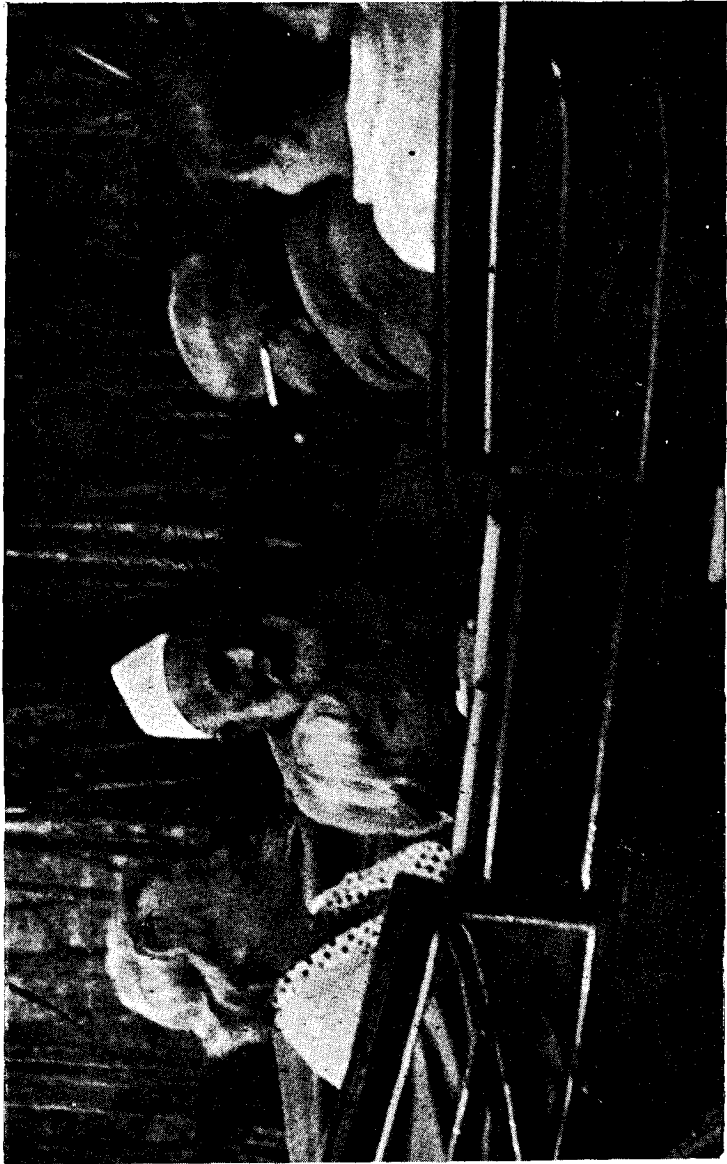
Master conducted the morning group satsangh which was attended by about one hundred abhyasis. After that he went back to rest. At mid-day Master had a delicious lunch of *pongal* and coconut *chutney*. Even *ghee* was very thoughtfully provided for him. Master is very fond of *pongal* and enjoyed the meal very much, after which he went back to bed. I have been busy the whole morning till lunch time with individual sittings.

Being a Sunday the house is packed. There are abhyasis present from Holland, and from distant places in Denmark like Jutland etc., all anxious for individual sittings. In order to satisfy as many as possible, I have taken two abhyasis at each sitting and so doubled the number. Still many are waiting in the queue.

When Master went to sleep after lunch I had some accumulated correspondence to answer, which kept me occupied till 3 p.m. Master woke up just then, and we all got ready to go out on a short excursion to the deer park, or Tyr Haven as it is called, outside Copenhagen. We left in several cars, and at the park all got into charabancs which are horse-drawn vehicles with a seating capacity of six per carriage. Our group hired 5 charabancs and, with Master in the leading carriage, drove around the deer park for about an hour. Master was able to see a large number of deer grazing in the park, some singly, some in herds. A large number of photographs were taken on this occasion and Master was quite happy to be out in the fresh air for a bit. A lot of people, family groups and



Charabanc ride — deer park, Copenhagen



Master in a charabanc with Birthe and Mikala

children, were enjoying a Sunday afternoon's excursion here, and a holiday atmosphere prevailed. Our 5 carriages going in a row in one group naturally drew a lot of attention, and when people saw Master in the first carriage he became the centre of attraction. Master asked quite a number of questions about the area of the park, vegetation, fauna and so on, and was interested to see the large barn-like buildings specially put up to house the deer during winter. After an hour's drive we came back to the starting point, got off the charabancs, and Master was driven back home by Mikala and Palle.

I went with Vibe to her house to see the new roof they have put up at enormous cost. Thomas explained to me that it was necessary to preserve the heat inside the house during the winter so as to save on fuel for heating the inside of the house. I thought that the expense on the roof was disproportionately large compared to the possible saving in fuel costs. Vibe patiently explained to me that after the oil crisis came into being, the cost of heating had increased so enormously that the expense on the roof

represented perhaps three years cost of fuel. She added that the new roof would help them to halve the annual fuel bill—a very considerable saving indeed when one considers the fact that their last year's fuel bill could easily support a small family in an Indian village for a year or more! Vibe's house too is full as Don, Jackie and Fred Weinstock are all staying in her house. After a glass of orange juice I was driven back to Mikala's house by Vibe.

Master instructed me to conduct the evening group satsangh at 8–30 p.m. as he was quite exhausted by the excursion. Such excursions exhilarate him while he is outside, but seem to sap his energy at the deeper levels. This is something new I notice in his condition. On his previous European tour a short walk or drive always toned him up, and the accruing physical benefit would last for a couple of days. Now I find that even though he enjoys a short visit outside, and feels exhilarated and buoyant, later on he feels more tired. His stamina is very low. It is obvious that his serious illness of 1974 has greatly impaired his health and reduced

his general physical condition drastically. Recovery from stress or physical strain also takes much longer. There is practically no resilience in the system. All that is left is his indomitable will which, while good in itself, often makes him impose enormous demands on his physical self out of all proportion to its capacity to respond. But he accepts it all with his good humour, and often makes fun of himself which makes us all laugh with him, but with tears behind the laughter — tears of deep sorrow and grief at his reduced physical ability, and for the affectionate way in which he tries to hide it from us by laughing at himself. More and more our laughter is tinged with such sorrow, and sometimes his humorous sallies against himself are so poignant that all roar with laughter but we do not know whether we are really laughing or weeping.

At this evening's group meditation we had a record group of about a hundred and ten abhyasis. This was followed by an excellent dinner which Master ate with relish, being free of his worries of diarrhoea. We went to bed very early at 10–30 p.m.

Monday, 10th May, 1976:

Master woke up quite late, looking very weak and frail. He felt an oil massage would do him good. So I gave him a massage of olive oil to which Don had added some sandal oil and Vitamin E. He had a bath at noon. I thought he was physically normal, but after his bath he complained of constipation and therefore refused to eat anything for lunch. The rapidity with which his physical condition and ailments swing from one extreme to the opposite extreme is baffling and astonishing. With considerable coaxing he was persuaded to take some bran and milk which is said to be very good for a constipated condition. After this he went to bed and slept till 6 p.m.

From 6 p.m. to 8 p.m. the abhyasis were with him. There were also some newcomers who have been practising some system called mind dynamics. They asked Master some questions, and Master revealed a brief flash of his former brilliance and wit.

Q. What were you in your past life?

M. If I say something what is the proof for it?

Q. I don't want any proof. I will accept what you say.

M. I was born in the Vaishya Community. I was poor. I had a tall, thin wife and five children. I was doing some small business.

Master suddenly laughed at this stage and, looking at Vibe said, "Look here! that tendency of the Vaishya is here in me in this life also."

Q. Have you come into this life out of compulsion or of your own will?

M. Midway between the two.

Q. Was Lalaji born before this life?

M. No. That is impossible. (with great emphasis).

Q. What is life?

M. Well, there are so many definitions. But I tell you my own definition. Life in life is the real life!

Under Master's instructions I took the evening group satsangh at 8-30 p.m. Over one hundred abhyasis were present even today.

Master ate dinner at 9-30 p.m., later than usual, and then went to bed. I was with a group of about twenty abhyasis, answering questions till midnight before going to bed.

Tuesday, 11th May, 1976:

Master woke up quite late. He did not sleep well last night. He woke up frequently and spent a disturbed and restless night, falling asleep only early this morning. Consequently he woke up quite late, looking quite exhausted and complaining of increased weakness. He is badly constipated too, and has had to take medicines and external applications for it. Because of his weakness he remained in bed the whole day, and I was busy giving individual sittings to a large number of abhyasis.

Master's constipation was relieved around mid-day and thereafter he felt better

and looked more cheerful. There was a subdued atmosphere because he was in bed, and no visitors were allowed to see him so as to enable him to rest.

I took the evening satsangh. After that Master received all the abhyasis in his room. The evening was enlivened by a group of our abhyasis — Mikala, Jytte, Kirsten and Leela with Anne Larsson at the harmonium — singing Hindi devotional songs taught to them by Sister Kasturi in India. They sang very well indeed, and had obviously put in a great deal of practice to attain this standard of performance. Master listened to two *bhajans* by the group, followed by a solo by Leela; but even this small effort seemed to tire him rapidly and he went back to bed.

I was with the abhyasis, talking to them till almost midnight before I too retired to sleep. Master had not slept but was awake. He was quite cheerful though weak and tired. He himself said that he could not understand the reason for his weakness. He told me that in the past whenever he felt very tired or weak, help used to come from above, and

he used to recover almost instantaneously. Now it is taking longer and longer to recover, and the weakness is increasing all the time. Master said, "I am much older now. That is also the reason for it. I should have come to these countries when I was much younger and healthier, say thirty years ago. I told this to Lalaji Saheb. Lalaji laughed and said, "How could you have come then? What resources had you to enable you to undertake such extensive travels? Nothing is lost. The work has been done well and the Mission firmly established in Europe. You will find the work completed everywhere." So Lalaji is happy and I am happy too." Having said this, Master smiled and went back to bed.

It is hardly one week since we landed in Denmark. Also, Master has had no strain, physical or otherwise, imposed upon him other than that of the travel out from India. Yet the long plane journey has affected him so deeply that he is yet to recover from it. I am concerned as to how he will stand the rest of the tour. When I asked him about this he smiled and said, "What you say is true. I am too old and weak to travel outside

India any more. I may not be able to come again, so I must complete this trip. Lalaji told me many years ago that I would visit Europe twice. You see how correct his planning has been. It is all His work. If he wishes me to come again then he will make it possible. But I feel I am too old for this sort of travel."

After this we both went to sleep. I fell asleep instantly being very tired physically and emotionally.

Wednesday, 12th May, 1976:

I woke up at 2-30 a.m. to help Babuji go to the bathroom. His nights are often interrupted by getting up to go to the bathroom, to drink milk if the stomach pain starts, or to take medicine if the pain is very bad. He wakes up two or three times every night, and since we generally sleep only after midnight, continuous uninterrupted sleep of more than two hours at a stretch is generally impossible for both of us.

Having woken up at 2-30 a.m. I found the first birds already chirping away outside. The dawn is very long, as is the twilight too, and it is light enough for the birds to begin their activity by 2 a.m. even though they are active in the evening till 9 p.m. Their night, too, is a very short one in the summer of these northern latitudes.

After getting up twice Master slept deeply after 4 a.m. and woke up at 8-30 a.m. quite refreshed and looking fresh too. Later he gave a private interview to a lady who had come to see him and talk to him. She has been following another system under a guru somewhere in the West of India. They deal with shakti as the main element of their sadhana, and naturally the kundalini is quite important in their yogic scheme. The lady was talking quite normally for over half-an-hour, describing her sadhana, its effects upon her and the power that is released in her by the practice. At this stage she suddenly began breathing deeply and appeared to go into a trance. The deep breathing changed and became gasping, and violent movements of the limbs, torso and head commenced.

After a few minutes the movements became really violent, the gasps very loud like violent sobbing, and tears streamed from her eyes. Her hands became rigid, her body bent forward, teeth and fingers were clenched, and yet the torse movement was so rapid and violent that I had to shift the hookah for fear of her upsetting it. Master looked at her keenly for some seconds. Then she appeared to calm down. The movements lost their violence. She gave a final gasping sob and the rigidity of limbs vanished. She became, or appeared to become, physically soft. Her eyes opened and she smiled a somewhat shy and self-conscious smile. The whole manifestation lasted about four minutes.

She told Master that this sort of "power flow" or "power release" comes upon her suddenly, and added that it had once come upon her suddenly as she was driving a car. She is patently worried deeply about it, though unwilling to admit that it is causing her worry. She asked for Master's help in controlling this power and making it utilisable at her will. Master told her that he could help only if she agreed to stop all other

practices. He warned her that possession of power that could not be controlled could be a very dangerous thing. He told her to think over what he said and then to take a decision whether she wished to continue with what she was doing or to stop it and seek his guidance. After she left Master told me, "See what havoc is being caused by wrong practices! All this talk of the kundalini is so much nonsense. They don't know what they are doing, and why they are doing these things. What is the use of power? Can it give her liberation? And when she cannot control it what can she do with it? It is like a knife in a child's hands. And look here! She is driving a car in this condition. What will happen if she loses control over herself when she is driving her car as happened just now? And yet she has faith in her guru. I pity these people. This is an example that faith alone is not enough. Faith is essential, but it must be in the right person or right method."

After lunch the Dutch group of twelve abhyasis present had some time alone with Master. The Dutch group is a devoted one

and Master has been praising Thomas for the good work he has been doing in that country. In 1972 when Master came to Denmark he had entrusted the work relating to Sweden and Holland to Thomas. In Holland good development has taken place and the group, though small, is a devoted one, all the abhyasis being very sincere and dedicated to Master. In Sweden too some development is perceptible. Master commended Thomas for his work and asked him to continue to attend to these two countries.

I had given four individual sittings before 10 a.m. Master suddenly told me that I was not to give any more individual sittings as I had been working too hard the last few days. He said, "If you strain yourself like this and fall sick, then who will look after both of us? You may take the evening satsangh as usual. But don't give any more individual sittings today."

I spent most of the rest of the day after lunch talking to the abhyasis. After evening satsangh with a dwindled group we had a lovely dinner. Master went to bed early. I

spent the evening with abhyasis and when I went to bed at 11-30 p.m. Master was in deep sleep.

Thursday, 13th May, 1976:

When I woke up it was 6-15 a.m. It was very late for me as I have normally to be ready by that time to prepare Master's hookah, prepare his milk, and do the other things that have to be done before he wakes up. When I went to the bathroom I found that the fine weather, warm and sunny, which has prevailed since we arrived was gone. It is raining, and the sky completely overcast. The darkness was what had enabled me to sleep so long. Master was fresh and cheerful when he woke up. He had earlier decided to grant Provisional Permission to Jens Clausen for the work. This work he took up at 10-30 a.m., and Jens Clausen became an additional preceptor to strengthen the work in Denmark.

At 11-30 a.m. a meeting of the Canadian and American preceptors was convened in

Master's presence. It was attended by Don, Jackie, Christine, Judith and Fred. Master spoke to them about the Mission's activities in their part of the world and gave suggestions to improve and strengthen the work there.

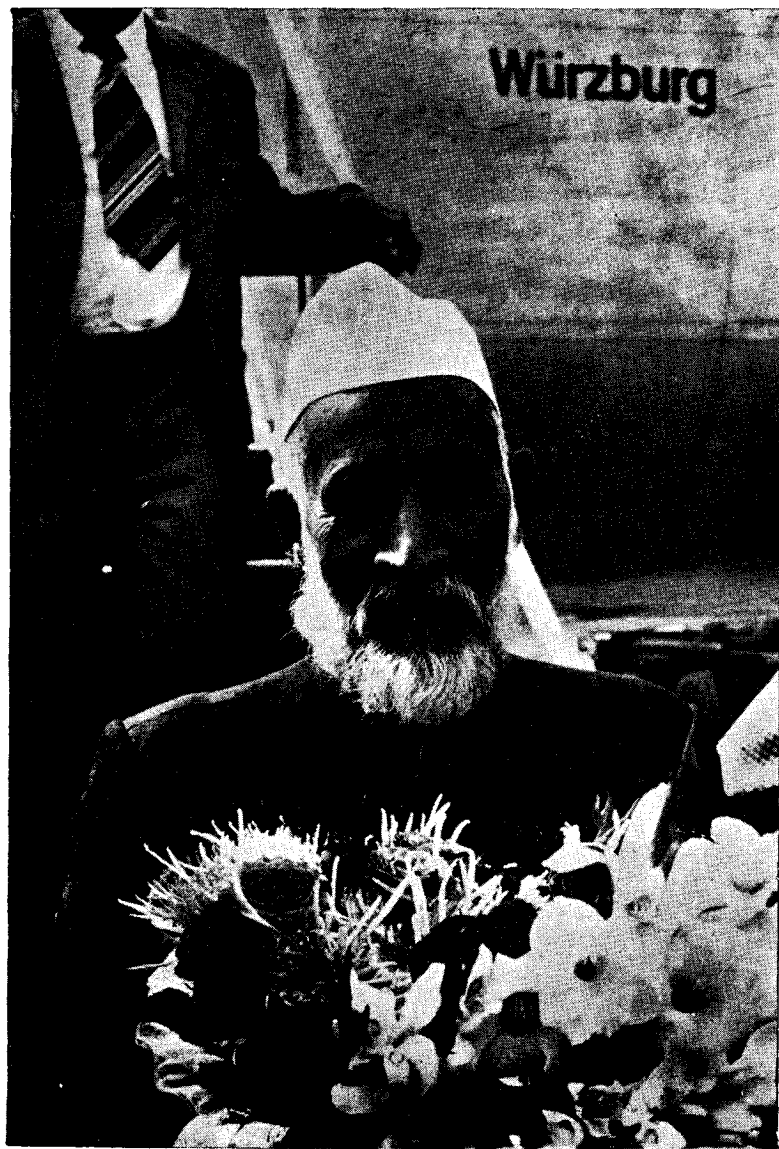
The day continued to be cold and rainy with the sun nowhere in evidence. Master used a blanket woven by Thomas to cover himself with. After lunch Master lay down and did not get up again till dinner time. I spent the afternoon with Jens Clausen, the Danish Secretary, and Thomas examining the Mission's accounts for the past three years in detail. The accounting and book-keeping system developed by Jens and his associates here is a very thorough and modern system, including card-index systems, number codes for heads of accounts etc. It was a pleasure to go through the work done by him.

After a great number of individual sittings, the demand for which was increased today due to the cold and rain outside, I conducted the evening satsangh at 8-30 p.m. Master had dinner rather late, and this evening he was seated together with Mikala,

Palle, Birthe, Jette and Leela, who all enjoyed the special privilege of dining with him. The dinner was superb, a favourite soup of Master being followed by a baked vegetable course followed by fresh fruit, with ice-cream to end the meal. After this Master was in a very talkative mood and sat up with the abhyasis till 11-30 p.m. before going to bed. After this I had a long session with abhyasis till almost 12-30 a.m. since we are to leave tomorrow for Germany.

Friday, 14th May, 1976:

The morning is again cloudy, and cold, and it is raining outside. Master woke up at 7-30 a.m. had one hookah, bathed and was ready by 9 a.m. We left Mikala's home at 9-30 a.m. for Kastrup airport. At the airport nearly thirty abhyasis had assembled to bid farewell to Master. So ends the first visit to Denmark on this tour.



Welcome with flowers at Munich airport

III. GERMANY

Accompanied by Don and Jackie Sabourin, we left Copenhagen by Lufthansa flight LH 015 scheduled for take off at 11-30 a.m. The flight actually took off 40 minutes late at 12-10 p.m. After a short flight of 50 minutes we landed at Hannover in Germany, where we had to leave the aircraft for immigration control. After this was completed we boarded the same aircraft and took off at 1-55 p.m. arriving Munich at 2-40 p.m. When we got out of the aircraft we found Dr. Hanns Gangloff, his wife Mrs. Inna Gangloff, Mrs. Zora Tuner our only abhyasi in Yugoslavia, and about a dozen others waiting at the foot of the gangway to welcome Master with a huge bunch of roses and lilies. I was very surprised to see so many persons near the plane, as such a welcome is nowhere possible in Europe or in the Western Nations due to very tight security restrictions. I could not understand how so many persons could come up to the plane to receive Master. To further heighten our astonishment Hanns

had a special airport bus waiting to take Master and our group to the terminal building. After a large number of photographs of Master were taken as he descended from the aircraft, and as he greeted Hanns and the others, we boarded the bus and were driven to the air terminal. An official of the Munich airport received Master there, and took us straight to waiting cars, he himself arranging to clear our baggage and bring it to the cars.

Hanns told me that they had made no special or advance efforts to provide the bus, or for themselves to approach the plane, but somehow an airport official had himself volunteered all this special welcome!

Mrs. Zora Tuner, my friend whom I have known for the last 24 years, and the only abhyasi in Yugoslavia, had come to Munich specially to meet Master for the first time. She was deeply moved and could not speak for some time because of overpowering emotion.

Hanns drove us to the Hotel Garni Eisenreich, a small and quiet hotel quite near



Dr. Gangloff welcomes Master

his house, where we had a double room. Hanns left us there so that Master could rest. He came back for us later and took us to his house on Schuleinplatz for supper. We all came back to the hotel at 6-45 p.m. for Master to preside over the first public meeting of the tour. The dining hall of the hotel provided the venue for the meeting, and the hall was full even at the commencement of the meeting. Hanns told us that Inna had made all the arrangements for the meeting. Hanns spoke for about 10 minutes, introducing Master to the assembly, and also giving an introduction to our system of practice. After this I spoke, with Hanns translating my speech simultaneously into German. The meeting ended at 9 p.m. This was followed by a short meditation session in which all participated, while Master transmitted to them. Later, when the people were told about a formal commencement of the system, everyone present wanted to begin, and so Master transmitted to the whole group again. This closed the meeting at around 9-30 p.m.

After the meeting Hanns told me that he had not expected quite so many people, and

laughingly remarked that he was worried about accommodation in his house for all these people tomorrow. Hanns and Inna left us shortly after this and the first day in Munich came to an end.

PURIFICATION AND REGULATION OF
THE MIND BY SAHAJ MARG YOGA

(Public lecture at the Hotel Eisenreich,
Munich, 14th May, 1976)

I don't know whether people in the West recognize that all the modern problems that the world faces, particularly in the developed nations — problems of pollution, problems of corruption, problems of health — originate in the mind, and through the mind in science, in technology. I raise this question because when we talk of Yoga people are generally inclined to say, 'What is the value of Yoga?' They wish to know what is the applicability of yoga to modern life. There is also a general tendency to belittle yoga as something which is not applicable to societies except primitive ones. The teachings of my Master are specially formulated to prove to the world

that yoga is a "must" not only for primitive societies but even for the highest developed ones. The basis for this is the fact that everything originates in the human mind and, therefore, unless the mind is purified and regulated in its functioning, and has a definite orientation in which it should function, it may yet function efficiently, but not necessarily for the good of mankind.

We are all familiar with the use of power. You see power by itself is neither corrupt nor good. But the way in which power is used, whether it be physical power or mental power, is what determines the utility of that power to mankind. And when we recognize that everything begins with the mind, whether it is scientific discovery or philosophic speculation, whatever it may be, then we will understand that if we are to cure the ailments that are facing modern societies, it is with the mind we have to start working and not at the periphery of existence.

Now, right at this stage, I would like to clarify that yoga is very much misunderstood, particularly in the West. What people gene-

rally mean by yoga here in the West is Hatha Yoga which is good for the body, of course. I am specially mentioning this because at any level we function, the force that is used or the power that is applied can work only at that level. When we work at the physical level the effect can only be at the physical level. So, in our Sahaj Marg system of yoga, which is based on Raja Yoga, the culminating point of yogic systems, the emphasis is on the mind and the training of the mind by appropriate techniques. My Master says that when we start with the subtlest level of human functioning, then the effect of that purification or regulation automatically percolates into the rest of the system, into the grosser levels of the system. It is not only automatic, it is natural. But on the contrary if we start at the grosser level it need not affect the finer levels of functioning. In our system of Sahaj Marg we therefore start with the mind.

In this system there are two aspects of mental training. The most important one concerns the Master's own work. By continued thinking, by continued activity we

impress upon the mind certain impressions that we create and that are created in us. As habits are strengthened by repetition of the same act, similarly the mind also gets a tendency in a definite direction by the formation of such impressions. What my Master says is that the first step in yoga is to purify the mind and remove those impressions of the past. The essential step, the first step, is of course to accept his work and permit him to work on us. Having accepted his service the second step in yoga is what we have to do ourselves. Master generally covers this in the single word 'co-operation.' Now co-operation is very easily understood but it is practised with considerable difficulty. To really co-operate we have to accept that his work will be successful, and secondly we must follow the instructions and practices that he prescribes for us. We can call this second step the moulding of the person by his own effort to some extent. In that moulding there are of course the practical aspects of yoga itself which we have to follow meticulously. Then there are the usual ethical and moral precepts that are laid down, and assuming that we are able to

do all this, we are then in a position to begin the practice of yoga. So the system of Sahaj Marg, which is the name of the yoga system that we practise, accepts any individual human being, whatever may be his present condition or state of mind, because the past, the burden of the past, the Master removes, and the future we create by co-operation with him. The process of removal of the impressions is called 'cleaning.'

You will all appreciate that there is no use in removing the impressions of the past if we are going to continue creating further impressions by thoughts and actions. So our participation in this yogic teaching is to mould our lives in such a way that we do not create more impressions, and thus we avoid creating a further past for the future, because everything becomes the past. Today is the past for tomorrow. The next step is to take the forward step of practising the meditation, which makes the mind capable of becoming a real instrument of human endeavour. So our system is very simple. That is why it is called Sahaj Marg, which means the 'natural way' or the 'simple way.'

We are taught that we should sit in meditation for about an hour in the morning. Nowadays Master specifies half an hour, but originally it used to be one hour. And about this meditation we are often asked a question, "We are not able to concentrate. What should we do?" My Master has clarified that meditation is the process and the result is concentration. Now this concentration, by itself, is not of much value in our development because concentration is only the use of a power, and power, by itself, does not lead to evolution. But it has a positive advantage in our daily life because by meditation, when we are able to make the mind concentrate, we are able to exclude thoughts we don't require, or we don't wish to receive. Here I come to one of the most important teachings of my Master. When we have thoughts it is our attention, it is the power of our attention, that gives the power to the thought. A thought by itself has no power. It is the attention that we give it that gives the thought its power. By meditation if we are able to exclude such thoughts without fighting with them, without attending to them, then the mind achieves a state, a state

of existence, a state of being, where a single thought alone can exist at a time. Thus the process of meditation gives us the ability to concentrate, or makes the mind come into a state of concentration, which we in India call one pointedness.

Meditation must always have a purpose because nothing is purposeless. Even without bringing yoga into the picture we are almost always meditating on something or the other. When we are looking for a higher standard of living, or when we are keenly pursuing a better job, we are constantly thinking of it. I say this because the correct definition of meditation is to think constantly of something. When we bring yoga into the picture we get confused as to what meditation really means. The only sense in which yogic meditation differs from our normal meditation is in the aim of that meditation, the purpose of that meditation. Therefore we have to meditate with a purpose in mind, and when we come into the field of yoga that purpose is evolution, or the fulfilment of human life to its highest perfect condition.

My Master often says that we are born as human beings but most of us die as animals. I was myself shocked the first time I heard him say this. So I would not be surprised if you are shocked now. But when we understand the psychology behind the Sahaj Marg system, we will ourselves appreciate that we have no choice in the matter, because our past existence, the impressions of the past existence, are definite and positive forces giving us a direction in this life. And unless we can find some power outside ourselves to eradicate those impressions of the past, we continue to be pushed in the same direction that we have laid down in the past. I say this because very often we are asked, 'What is the need for a Master?' It is clear that without the help of an external force — you may call him a Master, or a Guru or anything you like — the removal of the burdens of the past is impossible by our own effort. Therefore however well-intentioned we may be, our actions from now to the future are but a further superstructure on the foundation of the past. It is for this very important reason that all yogic systems, all mystic systems, have specified the need for a Master to help us. That

is a brief outline of the system of yogic practice that we adopt, and on the need for a Master.

Now coming to the practice itself, we are advised to sit in meditation three times a day, morning, evening and bed time. What we do is to sit comfortably without any botheration about asanas or things like that. I mention this point particularly, because people think that without adopting an asana meditation cannot be done. Patanjali, the codifier of yogic systems, has himself said that any position which can be held comfortably for a length of time is an asana. Therefore it is not very important how we sit, or in what position we sit, so long as we can sit in that position for the length of time specified for our meditation. The only necessity is that the body should not disturb us during that period. So, having assumed a comfortable position we close our eyes. Sometimes people ask us, "Can we not meditate with eyes open?" It is certainly possible when we reach higher levels of spirituality, but not at the earlier stages. It is the eye which receives most of the impressions from the

external world. Obviously it is better not to receive further impressions, because we are trying to remove the old impressions. Therefore we meditate with eyes closed.

In this particular system the meditation process is very specific because we have a specific aim, which is somewhat higher than what is normally specified in the West for yogic systems. As I said earlier our purpose is to achieve the highest human possibilities. Now we meditate on the heart. What we meditate on is the heart. There are systems which meditate on other points, like the point between the eye-brows, the point of the nose, etc., but we meditate specifically on the heart for three very valid reasons, very important reasons.

The first point is that it is the heart which is the seat of life. The second point is that when we meditate on the heart the effect of that meditation spreads throughout the system. The third point is the most important, but often the least acceptable, and that is that the heart is the particular seat of whatever Divinity we possess.

Therefore, for these three important points or reasons, my Master specifies meditation on the heart. In the Sahaj Marg practice we meditate on the heart, imagining that there is effulgence or light in the heart. We don't try to see light or to project any light. We begin with the idea that there is light in the heart, and if there are disturbing thoughts, as I told you earlier, we just ignore them, because it is our own attention which gives power to them to disturb us.

That now brings me to the most important and fundamental point in Sahaj Marg. In a sense we can think of Sahaj Marg as operating in three layers. The lowest is the cleaning of the past impressions by the Master's own power. The middle level is our own effort in meditation and avoiding such thoughts or such activities that can create further impressions. And at the apex we have the most important feature, and that is the system of transmission that is unique to this system.

When the vessel is cleaned we must put something into it. When the human system

is similarly purified and cleaned of all the past, it is emptied. Then starts the final process of yoga, which is final not in the sense of time, but final in the sense of culmination. Master starts filling us with his own self. This process is called Pranahuti in Sanskrit, which means 'life offering' or 'offering of life.' So this is the most important aspect of Sahaj Marg. Once we start this yoga, the purification is done by the Master. Our co-operation is minimal in trying to live a better life, think better thoughts, perform better actions, avoiding the negatives. Then comes the most important part of Master's work. He puts his spiritual essence into us, thereby transforming us into Himself. I think that I have said more or less everything I have to say about Sahaj Marg. If any of you would like to experience this transmission, my Master generally has a short session of transmission after the talk is over. So if you would like to sit for a few minutes in meditation, following the practice that I have just explained to you — I must emphasise there is no compulsion behind this — those who would like to remain and experience the

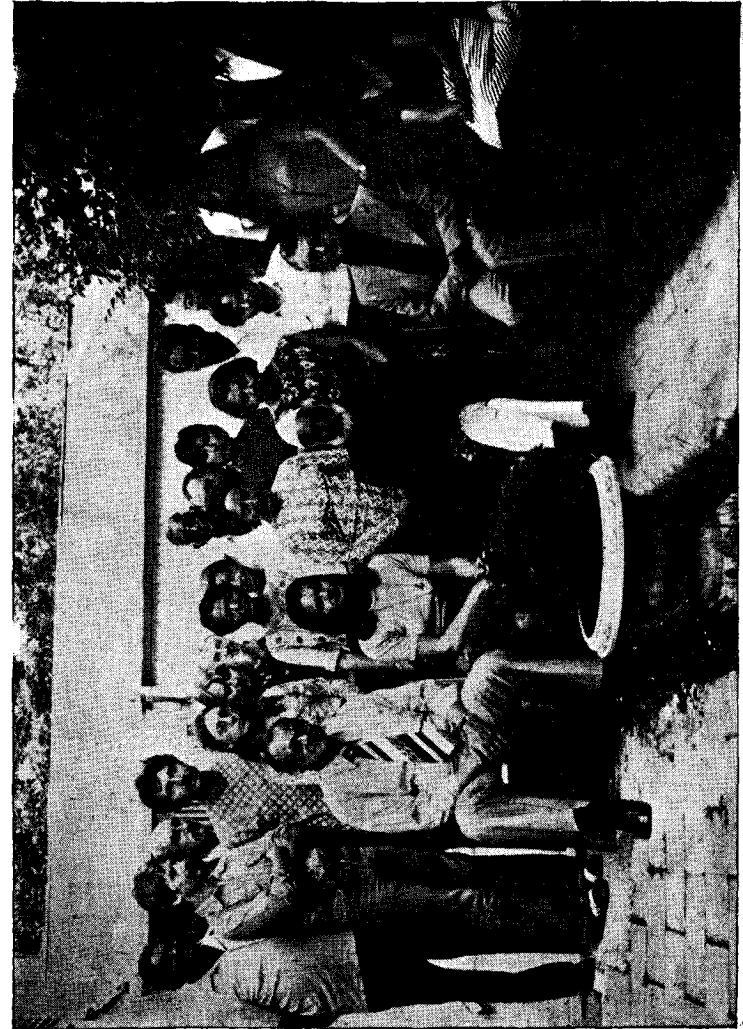
transmission are welcome to do so. Thank you.

Saturday, 15th May, 1976:

Hanns came to the hotel at 9 a.m. and took us to his house. Master conducted group meditation with about thirty abhyasis present. After this there was a long session of questions and answers which are reproduced here. Hanns asked the questions and I answered them.

Hanns: We have a question we would like to ask you. This is because yesterday you, in your speech, mentioned that we come to a point where we stop creating new impressions. And you also mentioned that this is our own contribution to Master's work with us, that we start living in such a way that we stop creating new impressions. Would you say a few more things on this point, especially with regard to the question, "How can we live without creating new impressions?"

PR. It is a result of spiritual practice. It is not the result of any specific effort. You



Master with abhyasis in Munich

see we don't orient our effort in a direction which we take, that we will live without creating impressions. It comes in two ways. The first thing is now we are self-centred, we are centred upon ourselves. So anything we think, or we do, we are personally involved deeply in. And when we are deeply involved, everything we do and think, and the results of such thoughts and acts affect us personally. When we start meditation we start thinking of somebody other than ourselves. So the attention is transferred from the self to something else. This can be easily explained. Suppose your own child is sick, you are very much affected. But if a neighbour's child is sick we may feel sympathy but it does not affect us. So the easiest way of not creating impressions is to think of nothing as 'mine.' Master has said that we are always attracted by external things, things external to ourselves. He has given us an example such as admiring beautiful things like roses, flowers etc. Now there is nothing wrong in admiring creation, but suppose I see a beautiful thing and then continue to think of it, or I go on remembering it, "Oh, how beautiful it was! Oh, how beautiful it was!" I am creating an impres-

sion. When such impressions become deep we want to possess the object of our interest. If we are successful in possessing it then our real problem begins, because then we have to look after it, we have to protect it, we have to preserve it, and these are all big problems. Just humourously I tell you, people have seen Master smoking the hookah in Shahjahanpur. He is not worried about anything because there is nothing to burn. But when we come to a European house, we find that everywhere there are carpets, there are tapestries, and there are paintings and Master is worried about their safety. Even in the bathroom we are afraid to wash our hands because with charcoal on our hands the wash basin becomes dirty. Now instead of my hands becoming clean I have to worry about the wash basin being clean. (Laughter).

So in this way admiration can complicate matters. When you see a thing for the first time it is not admiration, it is wonder. How could such a beautiful thing exist? Now wonder never creates impressions, but when I project myself into it and admire it, and desire it, then the impressions begin. Now

what happens in meditation is that Master gives you an object for meditation, which is light in the heart. And light as the object of our meditation was not accidental, because even though we ultimately try to reach something which is abstract, without qualities, without form, without name, very few people can really meditate on the abstract. For instance, if I say I will give you zero Rupees or zero Marks it makes no sense; but without zero you would have no mathematics. Similarly Master has given us an object of meditation which has no form, which cannot be described. Light cannot be described. You can only say light is light. Master has said that it is the only object which is an object and yet almost abstract. Now when we meditate on such an object no doubt the mind is put on that, but the mind cannot desire or want to possess it. It is an object which we can love but which we cannot possess. We need light but we never possess light. So the mind becomes trained to forget the self, and to move towards something else which is yet so abstract that we cannot want it, or desire it or possess it. So, in this way, when we train the mind or regulate the mind,

naturally and systematically during meditation, no impressions are formed.

Simultaneously the cleaning process is going on. What is the value of that cleaning? Now, it is the past impressions which create in us what Master calls *tendencies*. Now you know people imagine that we have got to live to be an old man, or an adult, before tendencies are formed, but that is not correct. When we study small, even very small, children, even in the kindergarten, we find some are aggressive, some are passive, some are receptive and so on. What is the difference? We find that even at that age there are tendencies which are being manifested in their behaviour which can only be ascribed to already created impressions. Therefore the best way of training persons spiritually is to start with the very young.

Hanns: Just before you came, there was the question at which age to start. How old should one be before meditation is commenced?

PR: I will explain a little more. Now how young are we to start? Our Master's

Master, Lalaji, has said that it is at the moment of conception that you should start spirituality. But because it is impossible to know when conception takes place, the best thing is to give transmission to a pregnant lady, but only to the heart of the mother because from that the child derives its own share. As it derives its physical energy it also derives its spiritual sustenance. The benefit of starting so young is that before it can start creating any impressions of its own you have brought the child into the spiritual life. Master has often said that to begin young is the best thing for spirituality. There are two reasons. The first is, when we are very old we have a much bigger load of past impressions which he has to clean for us, and also what began as tendencies have become habits, have become patterns of life, which we can rarely change. The second reason, which is much more important, is we do not know how long we have to live. So when somebody asks Master, "How to conduct life, what is the best way of living?", Master says, "Live as if you are going to die the next moment."

Now I come back to the original question, because, you know, one question leads to another. Now we come back to how we can live without forming impressions. In our meditation we are taught constant remembrance. It is not just another technique, it is a vastly superior technique. Normally we are thinking of the Master, but it is only for a moment, or may be for a few moments. By meditation we start in the morning, we think of the Master; in the evening we meditate, we think of the Master; at bedtime we meditate, we again think of the Master. This is at least a minimum of three times we think of him, if we do the practice as specified. Now, to develop constant remembrance, Master says think of the Master every time you do something. If you are eating, think the Master is eating; when you go to the office and you start your work, think the Master is working. When this practice becomes established in ourselves we no longer remember that we are doing anything, and it becomes natural to think that it is the Master who is doing something all the time. Then what happens at that stage? You cannot create impressions for activities which you

are not doing even according to yourself. However, this must not be artificial. It must be natural. So, in the second way when we do our meditation leading to constant remembrance, we have transferred the self to the Master, and therefore impressions cannot be formed. That is why I said it is a superior technique.

Now we come to the third stage which is of course the culmination of the yogic practice. And that is what we call surrender. Here, in surrender, we exist without knowing we exist, because we have already laid the foundation that it is Master who is doing everything. But we have been working, thinking that my mind is working, my intellect is working, my power is working. So there is some difference. Now when we come to this state of constant remembrance, where naturally we think that Master is doing everything, we start developing dependence on the Master. Now dependence is something which is very abhorrent to most civilised people. But this spiritual dependence is not something which comes out of weakness or inability. When we start feeling that Master

is doing everything, naturally, by constant remembrance, then whenever anything has to be done we look to the Master to do it. It is a natural result of that psychological state of being. So we are in a way dependent without being dependent. Let us call it non-dependent dependence, or something like that. At that stage we begin to think of Master for everything. You need a car you think of the Master; you have to go to the airport you think of the Master; you don't think of anything else, because in your life Master has become the doer, he has become the enjoyer, he has become the knower. And as this dependence is strengthened the culminating stage is surrender. So surrender is not something we do. I cannot say, "I surrender." The "I" is still there. So where there is true surrender it is proof of spiritual growth to the highest level. Now Master once told me that at the highest level, and he is the Master who is at the highest level, when something is done, he himself does not know whether he has done it, or his Master has done it, or whether someone else has done it. So things are done without knowing where the action

originates. Thus, by this process, we come to the original source of work.

Who or what is the original source? I work in some factories where there are a lot of workers, and often we have the problem that a man who is minding a machine says, "I am responsible for this work." Once I had a discussion with some of my workers. I said, "You are running the machine, but who told you to run it? Who told you? Who instructed you?" He was an intelligent worker, and he knew why I was asking this question. He said, "Of course my supervisor told me, but he got his instruction from his boss." So I told him, "You have yourself answered the next question which I was going to ask you; because when you go farther back you find the manager has a boss. That boss has a director, who in turn has a managing director, and so it goes, on and on." So if we go backwards in this process of gross manifestation of work to the original impulse or *sankalpa* where it started, we find it has led from this world to some other dimension. Thus we come back again to that state of surrender where nobody knows who is the doer. It is

done through a person but he is not conscious that it is done through him. As an example Master says, "Suppose you are sleeping and some insect is biting you, you scratch or you do something without even being conscious of it. You are not conscious, but the body acts automatically. In the same way we should live right through life. Everything we do must be automatic, and it must not leave any impression on us". I think I have given a very long answer to a short question!

Don: Chari! One question, may be an extension of how young should someone be when he starts the spiritual training. Could you explain what physical age people should be before they start meditation, and what age they should be before they have sittings from a preceptor?

PR: In Sahaj Marg Master says normally not below the age of eighteen. Now this is not a contradiction of what I said earlier though apparently it may be so, because when you transmit to a pregnant mother carrying a child, you are not transmit-

ting to the child but you are transmitting to the mother. Now when the child is born, and the parents are already in spiritual life, then automatically the child gets the correct environment that will be helpful to it on its future journey. Now suppose the parents have not started spirituality when the child is growing. In such cases we wait until the boys or girls know what they are looking for, and whether the way they have got will take them to that. This discrimination they must have.

Hanns: So the discrimination must be there.

PR: The normal age is about eighteen. Of course in cases where there is already good development it can be earlier. We have even taken persons at twelve, thirteen, fourteen!

Hanns: Yes, that is what I mean, because there are differences.

PR: Yes, but this is the average. There is always a difference between one person and another.

Hanns: The average is eighteen.

PR: Yes, the exception is the rule.

Hanns: That is right. But it can be less too!

PR: It can be less, it can be more. Now I said we should have this discrimination, because very often we find people who are really looking for something following a path which cannot give them what they are looking for. There must therefore be sufficient discrimination to know what we want. Very few people know what they want. This is somewhat surprising, but it is true. We meet people who say they want spirituality, but all they want is somebody to produce an idol or a wrist watch etc. They want things to be materialised. Also many people go to gurus for healing or for curing of diseases. In all such cases Master says, "Well! If you have a disease go to a doctor". It is not that Master cannot help. When you aim for the Highest you can have anything else you want from him, but when your aim is the lowest, he does not give you anything. So we are always very specific when people come to us. Sometimes people are surprised.

We make a point of asking, "Why do you come to Sahaj Marg?" Because, apart from his knowing what he wants, it is important that we know what he wants, so that we know whether we can deliver the goods. I would like to reverse one famous statement, "All this and heaven too!" I would say, "Heaven and all this too", not "All this and heaven too". Because when you have the Highest, everything else is included in it! It cannot be outside. So our aim should always be the highest. Now when, with that aim, we start meditation under Master, and by slow stages of development we reach the stage of surrender, all through that process we are his responsibility. When you go to a doctor he takes responsibility only for whatever he is doing. Similarly in all the other human faculties, they take responsibility for their particular profession or job. *But when a Master takes charge he takes total charge.* So by entrusting yourself to a Master who can give you the highest, Master insists that it should only be the highest, you are in reality getting everything from zero to infinity. But we must never have any aim other than the highest.

This brings us to the important question of need and want because, when Master accepts responsibility, say for me, I cannot say that I will be a millionaire and also a spiritualist, or that I will be a wise man and also a spiritualist. In a sense, while there are no limits to my spiritual development, he sets limits to my material life fulfilling my needs so that I can exist until I reach my goal. This may appear as a limitation but it is actually a liberation. I say this because normally we are not sure of anything we are going to get, or how we are going to live. A philosopher can become mad! a millionaire can become poor! a doctor can himself be sick! All this is possible, but when Master takes responsibility for us nothing can happen to interfere with His plans for us.

After this Master rested in a small room. Hanns and Inna were with him. Don and Jackie gave individual sittings to the abhyasis present, many of whom have never had an individual sitting before.

During Master's 1972 tour of Germany he had stayed at Zarten, near Freiburg, and

had also visited Oppenau. Much interest had then been shown by many people, and quite a large number also commenced the Sahaj Marg meditation before Master left Germany. Master was quite disappointed that none of the persons who met him in 1972 had come to see him now, not even the preceptors in this country. Hanns had sent cordial letters of invitation to every person who had met Master earlier but the lack of response was total. Master could not understand why even the preceptors had not come to meet him — nor had even written to him!

We had lunch with the Gangloffs at their residence. Hanns and Inna have agreed to undertake the work of the Mission in Germany and have devotedly offered themselves to Master. Master later decided to grant them both Provisional Permission and commenced the work of preparation in the afternoon.

In the afternoon Inna, Hanns and I sat with the abhyasis, talking to them generally about our system, while Don and Jackie continued the good work of giving individual

sittings. Master had been resting in his room all afternoon. At around 5 p.m. I found him still asleep, but in order to have his hookah ready for him when he woke up I prepared the *chillum* and took it into his room. Just then he woke up, gazed blankly at me for a few moments, and asked me, "Who are you?" I was shocked by this question, and for a moment thought he must be joking. I think my silence upset him a bit because he repeated, in a louder voice, the same question, "Who are you?" and added, "What are you doing here?" Then I realised that he was confused in some way and answered, "I am Parthasarathi, and I am preparing your hookah for you." He said, "Who is Parthasarathi? I don't understand what you are saying." Then he looked around and asked, "Where am I? What place is this?" I then explained to him that he was in Germany, in Dr. Gangloff's house in Munich, and that I, Parthasarathi, had come with him from India and was accompanying him. At this moment his normal consciousness seemed to return. He smiled and the confusion vanished from his eyes. He said, "I don't know what happened to me that I



Dr. Gangloff escorting Master

asked you these useless questions. It is good that you have prepared the *chillum*. I feel tired and it will give me some relief." When he was smoking I could see that he was totally absorbed and "drowned" and realised that in his sleep, or condition which appeared as sleep, he must have been very very far away in some other world or dimension of existence. He had probably woken up suddenly and the confusion of faces and place had been the result.

Since he was tired, the evening session with the abhyasis was cancelled. We had dinner at 7-30 p.m. and then returned to the hotel.

Sunday, 16th May, 1976:

Hanns picked us up at 9-25 a.m. and took us to his house. Master is very pleased with the daily schedule here as it gives him plenty of time to get ready in the morning, and also allows him enough time for rest during the day. Master instructed me to take the morning satsangh. The sitting was

of 40 minutes duration and about twenty abhyasis were present. While this sitting was going on Master took up the cases of Inna and Hanns, completed the work on them, and granted them both Provisional Permission. Additionally, Hanns has been given charge of the Mission work in Germany.

Later in the morning Hanns drove us to the Government Hospital to visit Antee, an abhyasi who has been involved in an accident and had her ankle crushed. She has been desolate at not being able to see Master, and Master lovingly insisted on going to see her at the hospital. Master spent a quarter of an hour with her at the hospital and then we drove back to Schuleinplatz. When we entered Hanns' house we found a Yugoslav girl, Mirjam, waiting. She was waiting for someone but did not know who that person was! On enquiry I found that she had met our Canadian abhyasi Tom Whitlam in a tram car, and he had given her this address, presumably asking her to meet Master. Since Tom was absent I spoke to her and explained about Master, what he was doing in Germany and so on.



Master visiting a hospitalised abhyasi in Munich

Before lunch Master was driven to the home of Mr. Mannfried Giesel, quite near the airport, to meet a group of Free Masons. A few of the Masons are already abhyasis of our system. The others wanted to meet Master separately and speak to him. Hence this visit. We had a long stay of nearly two hours at Mr. Giesel's house. About a dozen persons were present. We returned to Schuleinplatz for a belated lunch after which Master went in to rest.

Meanwhile Don had been speaking to Mirjam, and she wanted to commence our meditation. She had her first sitting immediately. So now we have two abhyasis in Yugoslavia, and both in the same city too! Only yesterday Zora had been very moody and despondent, asking me what she could do all alone in a country like hers. I had told her then that Master worked in very remarkable ways and that if she had faith in him she would never feel alone. Zora was not in when Mirjam commenced meditation. When she came at 2 p.m. or so and found Mirjam there, she was overjoyed and her eyes were sparkling with happiness once more.

At 2 p.m. Master came out of his room and sat down with a small group in the drawing room. Most of the abhyasis are away as noon to 4 p.m. is a rest period. From 2 p.m. to 4 p.m. it was a hectic time, with Master in a hilarious mood, reminiscent of former times. Unfortunately I don't have a transcript of that session but a few choice morsels are given here:

M. Philosophy is the way of thinking; Yoga is the way of doing; and Realisation is the way of undoing!

Master discussed this a little to clarify it, and referred to the Sanskrit word *akarta* which is the word for "undoer." I requested Master for a more detailed explanation. He said, "When something is put before the sun — SUN — that is undoing." We still couldn't understand, and so he referred to the conversion of Hydrogen to Helium within the sun, and referred to this as undoing for the creation of light! Two ideas came to me, in relation to Master's thought. One: The Sahaj Marg cleaning process is really a process of undoing. Master confirmed this. The second:

The use of the phrase, 'can it stand the light of day?' If something can't be exposed to the sun, then it cannot be undone.

An abhyasi expressed fear of ghosts and spirits. She wanted some answers to her questions.

Q. I was at a place where people said there were some ghosts, and I was very afraid.

PR. How did you know there were any ghosts to fear?

Q. I was told by some persons.

PR. Then you suggested the fear to yourself. If you had not been told about the ghosts you would not have felt fear.

M. Deny their existence and you will have no fear.

After this there was some discussion about the goal of meditation. Master said that the aim is to achieve the original condi-

tion. Mirjam was sitting near Master, almost touching him. For a person who met him barely 2 hours earlier, she has come very close to him! She asked Master what was the use of knowing about the original condition, or talking about it, if she could not experience it. Master laughed and said that he could show her the condition if she wanted it, but warned her that she may yet feel nothing herself. She, however, was eager to have it. Master laughed and said, "It can only be for a moment or two. It is too short for even advanced persons to note the condition. Anyway I will do it for you." He then transmitted to her for barely two minutes. Mirjam said she felt very calm. I felt a palpitation in my heart. Master later verified that the palpitation I had experienced was real, but it was not in the heart, but must have been in the mind. He said, "Look here, the power is enormous, and when it is used in the lower regions it creates a shock. This you have felt as a palpitation, but associated the feeling with the heart which is not correct."

The Mission's Preceptor-in-charge of Italy, Mr. G. L. Saravanamuttu, accompanied

by Clara Scramoncin, came at 6 p.m. having motored up from Rome to meet Master. We had another lively session in the evening before going back to the hotel at 9 p.m. At the hotel Sara came to talk to Master and spent half-an-hour with him.

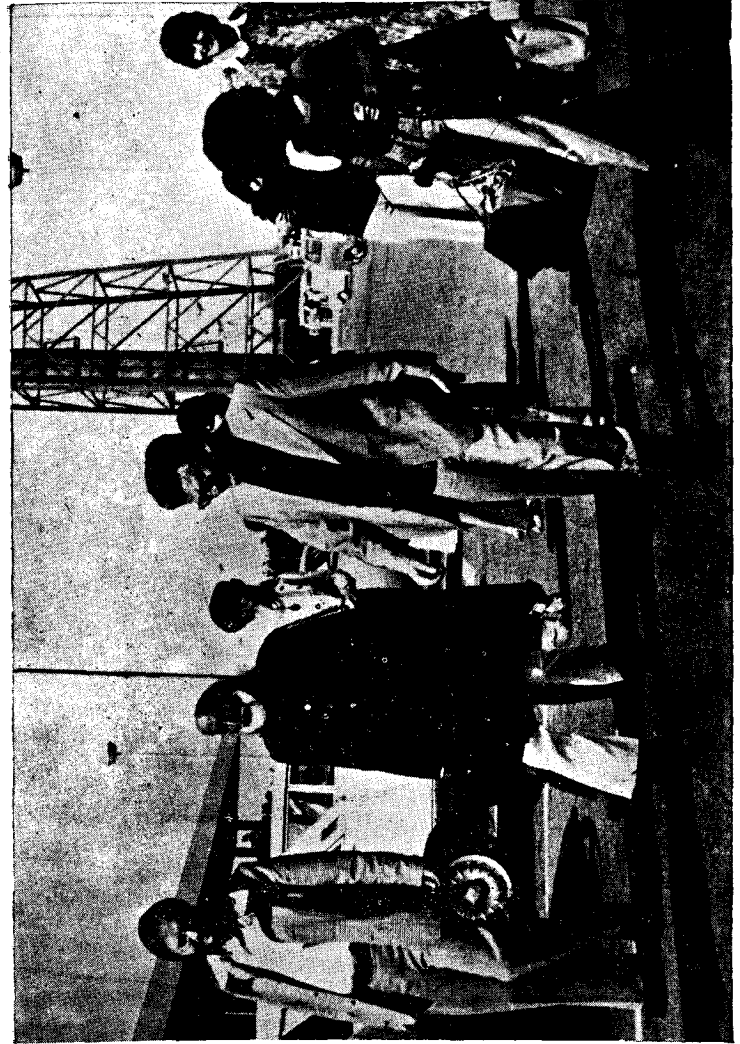
Monday, 17th May, 1976:

Early in the morning Master called me to his side to say something and told me, "You know, I can leave this body whenever I choose, at my will. I am getting old and feel very tired. I feel as if the time has come for me to leave the body and go to my rest." I was shocked by his words. Grief overcame me and tears came into my eyes. Try as I would, I could not control them. I could not say anything. Master looked at me and smiled gently, saying, "It does not mean I will go just now, or in a month. Don't worry about it." All the same I was deeply upset about it. About ten minutes later he laughed and said, "Lalaji says No! The time is not yet for me to leave this body. You see, even every minute thing is observed by Him. My

work is not completed and so I cannot go. I will tell you another thing. I can go whenever I choose but, in the normal way, I cannot say how long I have to live." This appeared somewhat of a paradox to me. He explained that there was a particular technique which enabled one to leave the body at will. This was a secret, a very great secret, which he had learned by observing and hearing two Saints talking on this subject. Now control over this technique would enable a person to leave this life whenever he chose. But if this choice is not exercised then the person could not know his normal span of life.

We went to Hanns' house as usual at 9-15 a.m. The morning group meditation was conducted by Inna. While this was going on Master gave Zora of Yugoslavia an individual sitting.

Master rested the whole day while we spent most of the day with abhyasis. In the evening Master was fresh again, and sat in the drawing room. Everyone was silent. Suddenly one abhyasi asked a question.



Outside Munich airport

Q. What is the purpose of life? Where do we come from? And where do we go?

PR. Man comes from the source, and his destination is the source. The purpose of his existence is to go back to the source.

Master was very pleased with this answer. After a few minutes Master told me, "I will tell you a story in Hindi and you then tell it to them in English. It is a story from the Sufi sources, Jalaluddin Rumi I think, which Swami Ram Tirth has quoted." Here is the story as told by Master.

THE WAY TO FREEDOM

Once there was a man who lived in a far off place. He had a pet parrot which he kept in a cage. He had been keeping the parrot for many years, and had grown very fond of it. One day he was setting out on a journey to a distant place, and would be away from home for a long time. He had heard that the other place was renowned for the large number of parrots living

there. So he told his parrot about his journey to that place, and that there were a great number of parrots there, and asked his parrot whether it wanted any message to be conveyed to its own kind there. The parrot replied, "I have no messages to give. But I have one question which I will be grateful if you will ask, and bring me back the reply. The question is, "What is the way to Freedom?" The owner of the parrot agreed to find out and went away on his journey.

When the person had completed his work in that place and was about to return home, he recollected his pet parrot's question. He went to a mango grove where there were a great many parrots and told them about his pet parrot and its question. As soon as he asked the question, one of the parrots fell down dead. He was perplexed, but even though he asked the question again and again he received no reply. So he started on his homeward journey.

When he returned home his parrot asked him whether he had asked the parrots in the distant place its question, and what was the

answer. The person replied, "I am sorry but I could not get a reply to your question." The parrot desired to know what exactly had happened. The owner said, "Well, I went to the woods where I found a large number of parrots. I told them about you, and asked your question. Immediately one parrot fell down dead. I was surprised at this. But even though I asked this question again and again, I received no answer. I am sorry I could not bring you an answer to your question." As soon as he said this, his pet parrot fell down dead in its cage. The owner was quite mystified. In the distant forest one parrot had died when he asked the question, and now his own parrot had fallen down dead in its cage. He was quite upset at this sudden tragic event as he had been very fond of his parrot, having had it for very many years. But what can one do with a dead parrot? So he opened the cage, took out the dead parrot, and sorrowfully threw it away. As he threw it out, the parrot majestically and happily flew away. He shouted at it, "What are you doing? I thought you were dead. Where are you going?" The parrot replied, "Thank you for the answer

you brought to my question. I am going to my freedom!" The man was quite perplexed as he had not brought any answer.

Master laughed at the end of the story and said, "Perhaps some of you are also mystified like the parrot's owner. Well I shall tell you the essence of it. *To die before you die is the way to Freedom!*

We left Hanns' house at 9 p.m. after all had said good-bye to Master, as we leave for Switzerland tomorrow. Master had another short talk with Sara before he went to bed.

Tuesday, 18th May, 1976:

Master got up quite early as we have to take an early plane out of Munich. Hanns picked us up at the Hotel and drove us home to Schuleinplatz where some abhyasis had assembled. Master had a glass of orange juice, after which we left in several cars for the airport.

On the way Master told Hanns that he had had a very restless night. He said, "I

think the cover of my quilt was changed yesterday. I think it must have been used by a licentious person before that. When I want to bed I had a lot of bad thoughts, and this kept me awake and restless for a long time. Finally at about 3 a.m. the idea came to me to clean it, and when I did it I slept at once. Now look here! I had not remembered to clean it earlier. This was my foolishness. It is the effect of the environment. So we have to be always alert."

About 15 abhyasis were at the airport to bid good-bye to Master. Hanns, Inna, Rolf and Irene will join Master tomorrow at Etoy, coming there by car. We left by Swiss Air Flight SR 551 which took off at 9-40 a.m.

IV. SWITZERLAND

The first leg of our flight from Munich to Zurich took just 30 minutes. Even in that short interval of 30 minutes Swiss Air served breakfast to the passengers. We landed at Zurich at 10-10 a.m. We had to break journey at Zurich to change flights. While we were going to the departure lounge Master refused to use the moving escalators, but insisted on using the ordinary stairs. At the bottom, when just one more step was left to descend, he stumbled and had a slight fall, but no damage was done. He laughed and said, "Look here, I tried to go on the moving stairs and Parthasarathi had already got on to it and was holding me to help me on to it. Just then the thought came that I may fall and so I refused to go on the moving stairs. Yet I have had a fall. So you see the power of thought! We must never have negative thoughts!"

We boarded Swiss Air flight SR 242 scheduled to leave at 11-35 a.m. However



Mrs. Stella Jaquero-Davis with Master

some extra passengers had boarded the plane for whom there was no accommodation. The ensuing confusion delayed departure until the extra passengers could be off-loaded. The plane finally took off at 12 noon, and a smooth and uneventful flight of half-an-hour brought us to Geneva, our destination. Just before we landed Master said, "I hope the hookah basket is not lost this time also. You remember it was in Switzerland that it was lost last time!"

After clearing through immigration and customs, and after Master had personally verified that the hookah basket had been collected, we came out at nearly 1 p.m. to find the Preceptor-in-charge of Switzerland, Mrs. Stella Jaquerod-Davis and her husband Mr. Roland waiting to welcome Master to Switzerland. Along with them were six of our Dutch abhyasis including Albert, Francois, Bernadette and her sister, as also about half-a-dozen Swiss abhyasis, none of whom I had met before. I was meeting Stella herself for the first time. Stella garlanded Master with a huge garland, and I garlanded

Master with a second garland on behalf of the Swiss group. Master rested some time at the airport, had a wash and something to drink, after which Stella took us in her car on the 50 km drive to Etoy, a small village on the Lake of Geneva.

Master has been worried about the car trip in this country because he can't travel on winding roads. In fact just before we landed he threatened to cancel the visit to Etoy and go on to France. I pacified him by saying that Stella had guaranteed good, straight roads to her village. Indeed the road was a good one, being an express way most of the distance. Even though Stella drove quite fast Master had no trouble with the speed. In India, Master is rarely driven at speeds above 30 miles per hour. Today Stella drove considerably faster — though slow by European standards — and yet Master stood the 35 minutes trip to Etoy well. Stella's husband Roland had put in special chains on the chassis, trailing on the ground, to take off the static charge which, they say, is the cause of travel sickness.

Stella and Roland live in a lovely old house which used to be a Priory in the old days. There is a large garden with many lovely trees, and a fruit orchard adjoining the house, with a large lawn very close to the house. Master sat in the drawing room for some time, and then moved out to the adjoining open terrace. Within an hour Antonietta Bernardi, the Mission Secretary in Italy, accompanied by two sisters, abhyasis both, Anna Maria Rizzo and Rina Rizzo, and another lady abhyasi Marie Louise, all arrived from Italy, having travelled from Rome by train. A little later Elidir Davies Preceptor in U. K. accompanied by Mrs. Kathleen Burke-Collis arrived to see Master. We were soon joined by Ron Mondelsohn and his wife Pauline, who were in London in 1972 but have shifted to this country recently. We had a grand lunch on the lawn in fine sunny weather at 3 p.m., with Master in the chair. After this Master went upstairs to his bedroom to rest. Fred Weinstock arrived by train from Copenhagen in the evening.

Master conducted group satsangh at 7 p.m. in Stella's drawing room. About

26 persons were present. Don, Jackie and Christine missed the satsangh as they drove in only at 8 p.m. from nearby Morges where they are staying. They brought the information that Andre Poray, Preceptor-in-charge of France, had arrived in the evening but, being indisposed with a bad cold and cough, could not come to Etoy to see Master. Saravanamuttu and Clara should have arrived, but there is no news of their arrival.

Master is happy as the hookah is back on active duty again. In Germany he could not smoke it at all in the Hotel, and in Hanns' house he could smoke at most 2 *chillums* a day. Now he is back to unrestricted enjoyment of it.

After a typical Swiss evening meal of bread, cheese, cake and tea, Master sat in the drawing room for an hour. Talking of freedom he said, "Look here, the teachers or gurus, whatever you may call them, generally create a gulf between themselves and their disciples. They remain very grave. They do not speak, because they think that if a man speaks people will know whether he is wise or

foolish. So they create a gulf. But I believe that when the Master is physically present at any place, at least for that half hour or one hour the disciples should feel free, or feel a sense of freedom. So there should be no such gulf. The Master is there for service and, at least when he is there, the freedom should also be there."

A thunder-storm had started earlier at 7 p.m. and it started raining. The rain continued all evening. Toni had a long talk with Master about the work she has developed in Latina, a small industrial town about 50 miles south of Rome. She wanted Master to consider the sisters Anna Maria and Rina for the work of the Mission in Latina. She told Master that they had promised to work sincerely and devotedly for the good of their people. Master agreed to her proposal. After this we went to bed.

Wednesday, 19th May, 1976:

I woke up to a cloudy, windy, rainy morning. Roland told me that the weather

report over the radio had forecast rain for the next few days, this weather moving down from Scandinavia.

Master took group satsangh at 10 a.m. Just after it ended Andre Poray came in from Morges. At 11-30 a.m. Vibe with her baby, and Birthe arrived from Copenhagen. Jens Clausen was to have come with them but an attack of chicken pox had hospitalised him. Saravanamuttu and Clara Scramoncin came to Etoy, and Master granted Provisional Permission to Clara in the afternoon. After that he went to rest. Vibe did not appear in the afternoon as her baby was stated to be unwell.

We all left at 7-25 p.m. to drive to Geneva for a public meeting arranged by Stella. Don has hired a mini-bus and he drove it with a group of about 12 abhyasis in it to Geneva.

The public meeting began at 8-30 p.m. Stella spoke in French to introduce Master and the Mission to the gathering. After this I delivered my lecture, which Stella translated

simultaneously into French. The lecture ended at 9-30 p.m. This was followed by group meditation for 15 minutes with Master. We left on our return journey to Etoy at 10-15 p.m. On the way Master praised the lecture, saying that it was a very important subject I had taken up. He suggested the title "Need for need", and the lecture, under this title, is reproduced below.

NEED FOR NEED

(Public lecture at Geneva, Switzerland on
Wednesday, 19th May 1976)

Sahaj Marg is a system of spiritual practice based on the ancient system of Raja Yoga, adequately modified to suit the conditions of today's existence. In its essence it is an ancient system of spiritual discipline and practice. In the days of our distant forefathers yogic systems included many arduous and time-consuming practices, necessitating sacrifices often beyond human capacity to make. They were designed for the people of those days, but even then such practices were

capable of being adopted only by a few members of the human family. Their rigid disciplines and austere demands excluded the large majority of humanity. In most extant systems too this continues to be the case.

Shri Ram Chandra of Fatehgarh, our Grand Master as we call him, and my Master's guru, recognised the need for a simple but effective system of spiritual practice which could be universally practised by any human being. Such a simple universal system should exclude no aspiring individual on any consideration whatsoever, whether it be of race, colour, religion, occupation or sex. Nor should the system make such enormous demands upon the individual as to make him shy away from the spiritual life, thus excluding him from its promise. The Grand Master's researches led him to rediscover a long-lost system of Raja Yoga which he remodelled and simplified, maintaining the spiritual essentials while discarding the practices and disciplines which few can adopt. This system he offered to the World. His successor and Spiritual Representative, my Master Shri Ram Chandra of Shahjahanpur,

has further refined and developed this system of yoga to its present form in which it is practised by many all over the world today.

Yoga and yogic practice have been generally reserved for the celibate sannyasi, the "monk" of the Hindu religion. Thus the large mass of humanity, in fact the whole of humanity with but few exceptions, has been denied what my Master emphasises to be the natural birth-right of every individual—the right to develop to the ultimate level of human perfection. My Master bases his spiritual teaching on the fundamental principle that every human being naturally aspires for self-improvement to the highest level possible. This is a universal aspiration. Any system of personal evolution must therefore be universally applicable, and not designed merely for the chosen elite, whatever may be the criteria involved in the selection of such an elite group. And where such factors, which have hitherto excluded a majority of mankind, seek to impose unnatural restrictions and prohibitions on human life, tremendous reactionary tensions are generated

which can cause havoc in the individual's system.

The Sahaj Marg spiritual system is a universally applicable one, excluding no one who wishes to practise it. It is the system par-excellence for the normal house-holder with everyday duties and responsibilities to be performed and undertaken, but who cannot afford to devote long hours (and years too, if ancient traditions of tapasya or askesis are considered) but yet wishes to develop to the limits of perfection attainable in human existence.

The average human being of today gives a great deal of thought, and applies a great amount of energy, to attain high levels of material welfare. In this endeavour the people of the industrially advanced nations have been significantly successful. But notwithstanding this there is yet much unhappiness, discontent and misery pervading their lives. Why is this? My Master says that it is the result of unbalanced application of effort. My Master teaches that human existence consists of two planes of existence, the

material and spiritual, and that both these are important and essential for the harmonious well-being of the individual. Where one's efforts of thought and action involve only one of these spheres of existence, discontent, unhappiness etc., are inevitable consequences of such unbalanced living. My Master says that as a bird needs two wings to fly with, so a human being needs the two wings of existence, the spiritual and the material, to lead a natural and harmonious life. If either is neglected for the other, such a life becomes unnatural, and the result cannot be what we desire it to be. Totally denying the material existence to pursue a spiritual path is therefore as unnatural, stultifying and goal-defying as total denial of the spiritual for the material life. Master teaches that to achieve one's full potential, the individual must apply himself equally and impartially to the material life and to the spiritual life. One's efforts must be applied simultaneously in both the spheres. Most spiritual systems have sought to bring about spiritual growth by negating the material existence and denying its necessity. Sahaj Marg corrects this distortion by emphasising the need for a pro-

per and natural application of one's energies to both spheres of life. In this lies its Universality! The name of the system "Sahaj Marg" translated into English means the "Natural Way." This system offers, perhaps for the first time, a spiritual system of simple practice which makes possible the fulfilment of one's spiritual purpose in life while simultaneously making it possible to attain similar fulfilment in one's material life. All the faculties of a person are developed to perfection, and the perfect functioning of all one's faculties is what my Master calls Saintliness.

The first step in spiritual practice is to recognise the fact that most human beings are human merely in the form that they possess. My Master has stated that "man is born man but dies an animal." It is an intriguing statement, but with a wealth and depth of meaning lying hidden in its simplicity. What does it mean? It means that when we take human birth we are born with the promise of, and the potential for, growth and development to the state of human perfection where all our faculties perform perfectly. As we grow we lose sight of this goal. Material life

hems us in on all sides. Material ambitions become our sole ambitions. Material affluence and prosperity attract us more and more until they become obsessively compulsive. Sensory pleasures become the only pleasures that we seek, but such pleasures, by their very nature, egg us on to greater and greater effort in seeking yet more pleasures in an endeavour to find that satisfaction which they cannot give. Out of desire only greater desire is born. Thus we fall into the whirlpool of an unfulfilled existence, sinking deeper and deeper into misery and wretchedness, knowing not where we missed the way to our goal.

We find that our life has lost any meaning that it might have had. Our successes are but empty shells. Our wealth is but a sham and a mockery, incapable of procuring for us the things we most ardently desire—peace, happiness and contentment. Pleasure it can buy for us, but not happiness! Satiation, but not contentment! Flatterers and sycophants, but not friends! We can buy luxury with it, but not ease! And so it goes, on and on, the catalogue of human misery

brought about by unbalanced aspirations and the consequent unbalanced use of one's powers. The first and most significant step one has to take is to understand that the life of the Spirit cannot be ignored except at the peril of wasting one's life utterly. Incomplete human growth is unnatural. We have to develop and grow simultaneously in the twin realms of matter and spirit. When this understanding comes, the possibility of true and harmonious growth opens up for us. We begin to recognise that a partial existence, a life solely of matter divorced from the life of the spirit, is no more than the life of the beasts of the fields from which we have evolved. By living such a partial life we are negating the possibility of further growth and evolution opened up for us by the changed form of existence, the human form, which nature has endowed us with. We begin to understand that in effect we are yet but animals in human form, swayed by greed, lust and passion to such an extent that if thwarted in achieving our desires, few of us would hesitate to destroy anything that comes in our way. If such tendencies are allowed to prevail and to grow, then surely that

which was born a human being does die an animal.

To humanise the animal-human being is then the first step in spiritual practice. As my master states it, animal-man has to become human-man or man-man first, before he can think of further development to the perfect-man. To do this the individual's tendencies have got to be corrected and oriented in the proper direction. The impressions of the past, engraved upon mind and memory, have to be erased. Such impressions are the source of present thoughts and actions. Therefore, so long as they persist, action along certain lines is compulsive. The cleaning of the system is thus of paramount importance. A bottle which contained oil can be cleaned comparatively easily to become a milk-container. But how does one clean a scratched gramophone record? However much we may wipe it, or clean it with detergents, it still continues to play the same jarring tune. Of such scratches and deep cuts is our life composed—scratches of disappointment! Deeper grooves of failure, shame and misery! The deepest grooves of degradation

and corruption! Is it then any matter for wonder that the needles of our individual destinies run but in those same worn grooves, repeating everlastingly the same disappointments, the same failures and misery, and the same degradation and corruption? The cleaning here has to go deeper. It involves a remoulding of the system to re-create a new record capable of playing the sublime music that the Maker had originally impressed upon its unblemished surface.

Sahaj Marg lays the greatest emphasis upon the need for such cleaning. All impressions which lie in us, created by our past thoughts and actions, have to be cleaned out thoroughly. The Master does this by using his spiritual power to liberate us from our buried impressions. When this is done we take new birth, as it were. We are spiritually reborn. Superficial physical cleanliness of the human system will not avail us. A deeper cleaning is essential to rid us of the burdens of the past, and these burdens of the past are nothing but the impressions that we have engraved upon ourselves by our own wrong thoughts and actions. Such cleaning is there-

fore liberation from the past in a very real sense. We enter into a present unconditioned by a past. Hitherto our present represented nothing but the inexorable culmination of tendencies and trends established in the past. And the future could be nothing but the further inexorable trend of the same tendencies continued beyond the present. We see therefore the effect of the past on the future! Once this cleaning is effectively undertaken by a Master of Spiritual Calibre, we enter into an unconditioned present. A present, [therefore, which can be correctly used to control and achieve a pre-determined future goal. And that goal is the goal of Perfection.

In the practice of meditation as taught by my Master, this spiritual cleaning is a continuing process. All thoughts and actions create impressions. As they are created, they have to be cleaned off. In the beginning of spiritual practice this is more difficult because the past impressions lie deeply buried within us. But as the Master takes charge of the aspirant, he undertakes the cleaning of these deep impressions until we arrive at a stage

where few past impressions, if any, exist. Such impressions as do still exist are superficial impressions, easily cleaned off.

At this stage we have to realise the importance of conducting our lives in such a manner that our thoughts and actions no longer have the capacity to create impressions. This can only be done by creating an attitude which my Master calls "non-attachment attachment." He does not preach detachment. What he teaches us is to be attached while maintaining an attitude of non-attachment. As human beings we have our duties and responsibilities. We must not ignore or discard them as it is all too easy to do on the ascetic paths. Master says that having accepted duties and responsibilities, we have to fulfil those obligations while striving for our own growth. When this realisation comes, the sense of duty is what remains uppermost. We no longer work for personal satisfaction, or personal pleasure, or for personal success. We work because we have a duty to discharge, obligations to fulfil in respect of those whom we love and cherish—members of our family, friends, employers etc. Because our work is

no longer conditioned by our desires but is undertaken only out of a sense of duty and dedication, impressions cease to be created. The past has already been done away with. The cleaning process of the Sahaj Marg practice has seen to that. It is as if the past never was. We have entered a present where our thoughts and actions are no longer creating a past which will condition the unborn future. The present is eternal without a past to weigh it down. We have entered a life-dimension which the ancient seers of India, the Rishis, called the "eternal present!" Now begins the final approach to the realisation of our goal.

Yoga means Union. Two things cannot unite when they are not fitted for each other. If one is imperfect to start with, it has to be corrected and remoulded and made perfect before it can have union with the perfect one. Therefore yoga, as union, is the culmination of spiritual practice, and not merely a practice itself, as commonly represented. The perfection of the imperfect is what has to be achieved before union is possible. This is achieved by the cleaning process under Sahaj

Marg. Now the two have to merge to become one—Yoga is yet to be achieved.

I have so far dealt with the Sahaj Marg philosophy and tried to explain the salient features of this system. I would now like to take a little more of your time and explain the practice of this system as it is to be adopted by one aspiring to the goal that Sahaj Marg indicates as the correct one. It is necessary to emphasise that one must have a correct appreciation of one's goal before a method can be selected. The only goal that Sahaj Marg proclaims is the goal of human perfection implying, and embracing within itself, total perfection in every aspect or facet of human personality and functioning. We have seen that such a goal is all embracing and includes within itself physical, mental, moral and spiritual perfection of the human person.

What the aspirant is taught to do is to sit in meditation in the morning at a suitable time, seated in a convenient posture. The process is to be repeated once again at bedtime and, in between, Master prescribes a cleaning process in which the aspirant has to

clean out the daily accumulation of impressions which in Sanskrit we call "samskara". In meditation the practisant is asked to imagine divine light pervading his heart and to meditate on that. Meditation is a process of continuously thinking about a single idea and does not mean concentration which, my Master teaches, is the result of meditation. If during the process of meditation other thoughts interrupt or flow into the mind, we are advised to gently ignore those thoughts and become inattentive to them. An important aspect of my Master's teaching is that thoughts gain power solely by our attending to them. Thoughts draw the power to affect us from the mental power that we devote to them. If we ignore them they fall off and have no further power to disturb or to distract us. If this technique is meticulously followed, the aspirant will soon find himself arriving at periods of thoughtlessness during meditation, the thoughtlessness having been achieved almost effortlessly. It is important to remember during meditation that the process is entered into for the purpose of realising one's goal. This makes the process highly dynamic.

In the evening, after one's daily routine of life is completed, Master advises us to sit with eyes closed and to imagine that the Master's Grace is flowing through us removing with it all the day's accumulation of impressions thus wiping off the effect of the day's activities and thoughts. Meticulous practice of this technique ensures that the individual is not adding to the burdens of the past which the Master is quietly cleaning away by his own spiritual power. We are therefore able to progress unimpeded by fresh accumulation of impressions. The culminating process for the day is to sit in meditation for about 10 to 15 minutes before going to bed, meditating on the meaning of a short universal prayer which my Master has given to us. The prayer is:

*O, Master!
 Thou art the real goal of human life.
 We are yet but slaves of wishes,
 Putting bar to our advancement.
 Thou art the only God and Power
 To bring us up to that stage.*

As soon as this is over we should go to bed.

It will be seen that starting with meditation in the morning we end the day in a meditative mood, meditating on the thoughts and ideas contained in the prayer, and when we go to bed in that contemplative mood a continuity of spiritual consciousness is established from the moment of sleep to the next morning's meditation. By practice it is possible to bring into existence this contemplative mood to pervade right through the day, and when such a state is reached the need for any further meditation automatically falls off.

Once such a state of spiritually elevated consciousness pervades the individual self, normal worldly life goes on while spiritual progress also follows hand in hand, thus bringing into play harmonious and balanced development of the human being in the twin fields of existence finally culminating in our achieving our goal.

Thursday, 20th May, 1976:

There was no morning programme as Master had to go to Morges to preside over

the meeting of European Preceptors convened for the first time.

Master had a good night. He woke up looking fresh. As soon as he was ready we left for Morges by car just after 9 a.m. It was cloudy and a slight drizzle was also there. We reached Morges and the sky was quite overcast there too. The meeting of preceptors was scheduled for 9-30 a.m., to be held in the banquet hall of the Hotel Du Mont Blanc, where quite a few of the visiting abhyasis from outside Switzerland are staying.

The meeting began punctually at 9-30 a.m. with Master in the Chair, occupying the mid-point of a large horse-shoe. I functioned as the Secretary. All the countries of Europe in which the Mission has centres were represented. Additionally, there were representatives of Canada and the USA, participating as observers by invitation. Excluding Master and myself there were twenty-four present at the meeting, representing eight nations.

The main object of this meeting was to create a European Council which would

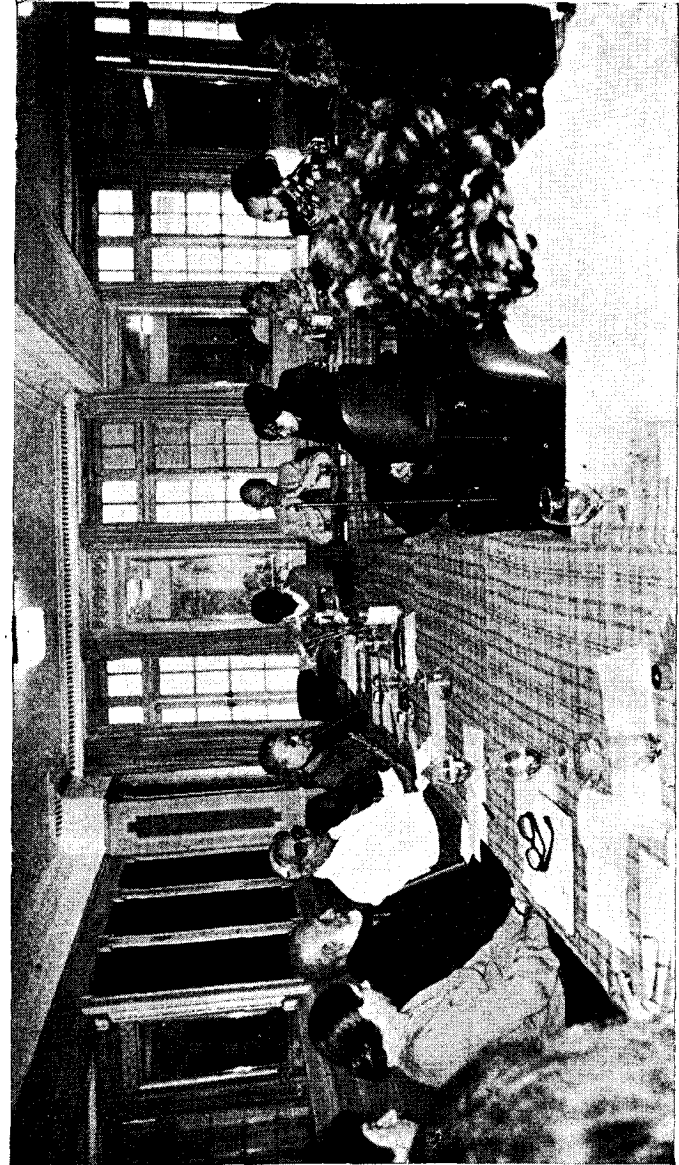
organise the work of the Mission in Europe on proper lines, offering guidance to member States on all matters such as administration, publications, translations, proper and effective spiritual functioning, and so on, under over-all policy directives emanating from Mission Headquarters in India. The meeting ended at noon, after adopting several decisions of great significance for the future. The "Shri Ram Chandra Mission—European Council" thus came into existence, and had its first meeting in the direct presence and under the personal guidance of the Master. Before the meeting came to a close, the hope was expressed by all present that the formation of the European Council would soon be followed by the formation of a similar council for Canada and the Americas, Asia, and, in the not too distant future, by the formation of a World Council of the Mission! After the meeting we all had a grand lunch together, which Master appeared to enjoy very much. He was quite relaxed and at ease, and obviously very pleased that the Council had come into being. He blessed all present for their active interest in spiritual work, and prayed that their

future work would make the whole of Europe glow with spiritual illumination. We left Morges at 2-30 p.m. and drove back to Etoy.

In the afternoon Master granted Provisional Permission to the two sisters from Latina, Italy, Anna-Maria Rizzo and Rina Rizzo. Master rested till 8 p.m. after which he came down to Stella's drawing room to see a film of Master taken by Roland during their visit to Shahjahanpur. When the film ended Master conducted group satsangh at 8-30 p.m. Master has been somewhat constipated and took some herbal medicine pills provided by Stella before going to bed.

Friday, 21st May, 1976:

Master woke up looking tired and depressed. He complained of severe constipation. The herbal pills have had no effect. Various medicines and external applications were tried but till bed time nothing had any effect. He remained in bed the whole day with people going in to see him. He had lunch and dinner, both served in bed. He is quite cheer-



Meeting of the European Council — Morges

ful and normal, but continues to be worried about the constipation. He was also somewhat weaker at bed time. He is afraid of taking medicines because he is afraid that the constipation will change to diarrhoea. Since he could not take the satsangh personally, Don took the morning satsangh while Birthe took the evening satsangh.

Master's room was full of abhyasis till 10 p.m. as he is scheduled to leave for France tomorrow morning.

Saturday, 22nd May, 1976:

I woke up early, had my bath and packed up ready for departure for Nice, France. But when Master woke up at 7 a.m. he complained of much weakness and also of abdominal pain. He looked very unwell, and so it was decided not to travel today. I conveyed this decision to Don at Morges, and requested him to contact Air France at Geneva for cancellation, and for rebooking of passage for tomorrow. Andre Poray, who was to travel this morning with Master, was informed of

Master's changed plans. Andre decided to go to Nice as planned as he has a lot of work to do, promising to meet Master on arrival at Nice tomorrow.

At 8 a.m. Master called me and said, "Now, look here! I have just received orders from above. Lalaji asked me to postpone today's travel. See how he looks after me!" I asked Master whether Lalaji had said when he could travel, but to this there was no answer. I informed Master that Don would be confirming bookings for tomorrow for all of us.

Since Master continued to be restless and in pain Roland called a doctor to examine him at 9 a.m. The doctor examined Master thoroughly and prescribed a jelly and a capsule, one a laxative, the other an anti-diarrhoea preparation. He also took a urine sample for examination.

At noon, in view of Master's continuing distress and pain, I decided to change our travel plans and to leave for Nice only on the 25th, go from there to Rome on the 30th

May and then, depending upon Master's state of health, either go on to Denmark or return home to India. I wrote out our revised schedule omitting Sanary and St. Come, and got Master's approval to it. I was able to contact Andre at Nice at 3-30 p.m. and gave him the revised arrival date, informing him that Master would visit only Nice, omitting Sanary and St. Come. Andre was quite worried about Master's health, and also worried about the change in plans as he has fixed up several meetings in Nice which he himself will now have to handle. Finally it was agreed to provide for a visit to Sanary too, providing Master was well enough to undertake further travel, and providing further that the travel from Nice to Sanary would be by train.

At about 4-30 p.m. the doctor came again to see Master and conducted a second examination. He said Master's weakness and debility were caused by exhaustion arising out of long travel, change of environment, and poor food intake. He told Master, "You must eat double, rest double and sleep double. The less you eat, the worse will be the constipation

as the intestines become sluggish because of inactivity."

At 5 o'clock I took Master's permission and went to Morges for an hour to do some shopping. On return I found Master more agitated, weaker and still in pain. At 8 p.m. I took a decision to cancel the return visit to Denmark and informed Mikala and my father by letter accordingly, requesting them to disseminate the information to all concerned.

Hanns, Inna, Rolf and Fred are all still here, as also Albert and Francois. The rest have left. Late in the evening, Don told Master he might accompany Master back to India instead of going around Europe a second time by car!

Sunday, 23rd May, 1976:

I telephoned Jens Clausen in the morning to discuss some points in connection with Master's revised travel plans. Jens, when told of the decision to drop the return visit to Denmark, was quite disappointed but

acted with mature understanding of the situation.

Master woke up at 8 a.m. looking a bit better than last night. He later had an oil massage and a bath and was very fresh and cheerful. He decided that since he is getting old, and weaker day by day, he may not be able to come to Europe again. He said, "Look here. I am quite old. In a year or two I will be eighty years old. Also I will not increase in strength, that is certain. So the possibility of my coming to Europe again is not very bright. So any work in Europe that remains to be done by me, I must do this time. I have therefore decided to complete this trip at any cost. Lalaji will help me to do this. So you may plan accordingly." We therefore decided to follow the original plan of travel, making changes only when absolutely necessary. Inna left for Munich by train. Hanns stays on, to follow Master to France by car. Andre telephoned in the afternoon to enquire about Master's health.

At 4 p.m. I drove with Roland to Caux, to put his son Pierre-Eduard in school there.

It was a 60 km drive on the autoroute via Lausanne and Vevey to Montreux. After that we took a rather steep mountain road to Caux. We reached Caux at 5-20 p.m. The view from "Le Belle Maison", Pierre-Eduard's school, is a fantastic one, and we could see practically the whole lake of Geneva from Montreux at one end to very nearly Geneva at the other end. The lake is 100 km long, and 14 km wide at the widest part, the village of St. Prex, 8 km from Etoy, being the mid-point of the lake.

We left Caux at 6-15 p.m. and drove back to Etoy by the lake route, stopping at St. Prex for a view from the pier. We reached Etoy at 7 p.m. Master was well. The doctor had visited him again in our absence, and pronounced him as fit as he can be. The transition in Master's health from sickness to well-being, the rapidity with which the change occurs, is something unbelievable. One who is not constantly with Master through all the transitional stages can scarcely believe them when he hears about them. It is no wonder that people cannot believe that he has been seriously ill just a few hours earlier, when

they see him in such patent good health. When his illness necessitates changes in plans, then the people affected find it impossible to believe that it was anything other than the mere whim of the organisers which led to changed plans, and discomfort and disappointment to them!

Hanns said good-bye to Master as he leaves for Nice by car tomorrow, accompanied by Rolf. Christine Langstaff had gone to Nice yesterday to be there with Master. She came back to Etoy this morning to spend a day with him here, as she leaves for Canada to-night. Albert and Francois have decided to go direct to Sanary. They will leave tomorrow in their all-purpose car.

Monday, 24th May, 1976:

Though Master didn't sleep a great deal last night, yet he is much better this morning. He looks fresh and is less weak. After an early bath he spent a couple of hours in Stella's drawing room with the abhyasis present, and also spent half-an-hour in the

spacious garden as the weather has cleared this morning and it is sunny after many days of cloud and rain. Stephan Brander and Albert Holtslag took a great deal of photographs. A group photograph of the Preceptors present was also taken.

Jens telephoned from Copenhagen in the afternoon to enquire about Master's health. When I told him that Master has decided to conform to the original travel plan and would therefore go to Denmark again as planned, he was overjoyed. Don and Jackie decided to accompany Master back to India, and I requested Jens to make their travel arrangements early as they will have to travel separately by Aeroflot to avail of concessional fares.

I went to Lausanne in the afternoon with Don and Jackie, Roland kindly driving us there in his car, to do some last-minute shopping. After returning to Etoy, Stella and I had a discussion on Mission work in Switzerland. She desired some assistance to be provided in the form of a second preceptor and suggested Stephan Brander for this.



Preceptors Etoy

Master, with whom we later discussed this, agreed on her choice.

I took group satsangh at 9-45 p.m. with over a dozen abhyasis present. Since this is our last evening in Etoy the abhyasis were with Master till 11-30 p.m. We went to bed at midnight.

Tuesday, 25th May, 1976:

We got up at 5 a.m., got ready in record time, packed up by 6-30 a.m. and left Etoy at 8 a.m. by car for Geneva. At the airport Master bid good-bye to Stella and Roland, and to others assembled there. We boarded a Caravelle aircraft on Air France flight 1693 scheduled to leave at 10-05, but actually left Swiss soil at 10-16 a.m.

Master's stay in Switzerland, originally planned to terminate on Saturday, 22nd May, has been extended by three days due to illness, and terminated this morning. Stella and others were pleased to have had Master with them for three additional days, and took this as a sign of Master's Grace.

V. FRANCE

The flying time from Geneva to Nice was just 37 minutes, but because France and Italy have daylight saving time, their clocks are one hour ahead of the rest of Europe. It was therefore 11-53 a.m. local time when we landed at Nice. For the first time our baggage was subjected to Customs check. They seem to be quite rigid here because I found that they opened one item of baggage of every passenger. This delayed us about twenty minutes. Andre was at the airport to receive Master, and with him were Jean-Michel, Hanns, Roger Voue, Madame Bonjour and a few others.

At Etoy and Geneva there was rain this morning. Here in Nice it is sunny and more than warm, quite uncomfortably warm in fact. Hanns drove off from the airport with Jackie and Don to their hotel. Andre drove us to the residence of Madame Bonjour, "Mariadis" in Parc Liserb, where we had stayed in 1972. We had lunch immediately

on arrival. Master ate well, indicating a turn for the better in his health. After lunch Master rested for an hour, before going to the "ashram" behind the house at 2 o'clock. This ashram was put up by the local boys in 1972, and Master had the first group meditation there. Today we found about thirty abhyasis assembled there to welcome Master once again to Nice. Tom Whitlam of Canada, Hanns and Rolf were also there. Here I met Jim Metz, preceptor from Boston, USA for the first time. He has come here especially to meet Master. With him are two girls from Boston, Sonia Anderson of Jamaica, and Barbara Jeanne Levin, both abhyasis. Andre gave a short speech of welcome. This was followed by a brief sitting for five minutes conducted by Master, after which we came back to the room assigned to us.

When I opened the hookah basket I was dismayed to find the tube missing. I must have left it behind at Etoy. I requested Andre to telephone Stella immediately and inform her of this, as she is to come to Sanary tomorrow. Then I borrowed a rubber

tube from Madame Bonjour and managed with it adequately, so that Master was not deprived of his only pleasure and comfort.

I had a long talk with Andre on Mission work in France. Excellent work has been done in Nice by Jean-Michel. Andre gave me a list of the new groups operating in several places, and wanted as many new preceptors to be permitted for work as possible. On calculation we found that he would need at least fifteen new preceptors to cope with the work! Preparatory work was commenced immediately after I had been introduced to the abhyasis proposed for Provisional Permission.

Master conducted the evening group meditation at the Ashram at 7 p.m. The sitting lasted thirty five minutes and was a wonderful experience. After the satsangh I gave a short talk about the Sahaj Marg system. In this talk I pointed out that when a system is simple, and has but few elements in it, every element is vital to the efficacy of the system. Therefore no element of such a system could be dropped or omitted without

sacrificing the efficacy of the method. I emphasised the need for prayer, for meditation and for cleaning, the three basic elements of the Sahaj Marg system. Andre translated my talk into French.

After this we returned to our room for a brief rest for Master, as we had to go back to the ashram at 9 p.m. for a "darshan" of Master for certain public persons invited by Andre. After this we came back to the main house and had dinner. After dinner we moved with our luggage to the residence of Madame Ythier, barely 150 yards from "Mariadis", where we are to stay the night. Madame Ythier and her daughter Bettina affectionately welcomed Master to their home. Bettina delighted Master with a short solo performance on her violin. After this we went to bed at 11 p.m. It has been a hot, busy and tiring day.

Wednesday, 26th May, 1976:

Master woke up well rested. He stayed on in the house of Madame Ythier while I

went to the ashram and took the morning group satsangh. Between 9 o'clock and 11 o'clock Master created three new Preceptors by granting Provisional Permission to brother Roger Voue and sisters Brigitte Michaud and Maguy Olivier.

A French gentleman living in Canada then came to see Master. He is a film-maker of repute. Master gave him a short sitting and was greatly impressed with his condition. Master told me, "His soul is very good. If he starts our meditation I will take up his case myself and give him direct help and guidance." Jean-Claude was pleased to hear this, and told Master that he would write to him to Shahjahanpur.

Andre Poray, Jean-Michel and I had lunch with Mme. Ythier, her daughter Bettina and another lady Marianne. The lunch was extremely well prepared and tasty, and it was a pity Master refused to even taste the dishes inspite of persuasion by all. He continues to be afraid of his alimentation and is excessively cautious about eating, so-much-so that his intake is greatly reduced. He is practi-

cally living on a-diet of cold milk taken at frequent intervals.

Andre left for Toulon by car after lunch, taking all our luggage with him. He goes in advance so that he can receive Master at Toulon railway station on arrival, later in the day. Later, we bid goodbye to the Ythier establishment, and were driven by Roger Voue to Nice railway station. Jean-Michel accompanied us to Toulon by train as Master's escort. Jean-Michel has matured rapidly since I saw him last in 1972 and has shown deep devotion to Master and a degree of dedication to Mission work normally not expected in one so young.

Soon after we arrived at the station the Boston trio — Jim Metz, Sonia Anderson and Barbara Jeanne Levin — also came to the station, and they were followed a few minutes later by our big Canadian brother Tom Whitlam. We were able to get a first class compartment to ourselves on the 2-05 p.m. train, and so were able to travel together as a group. Master was pleased with this arrangement, and was busy chatting away to

the abhyasis right through the 95 minute journey to Toulon. The 140 km journey from Nice to Toulon is a pleasant and comfortable one, the rail route following the sea-shore practically right through. The sea-scapes are lovely to see, while on the other side of the rail track are the low hills this countryside is well known for. One sees vineyards everywhere.

We detrained at Toulon at 3-40 p.m. to find a welcoming group of about ten abhyasis present there to receive Master. Andre was there, all ready with his big car and a bigger, more charming smile than ever, to receive Master. He drove us the short distance of 15 km to Sanary and Master was once again in Andre's lovely home, L'Hippocampe, in the loving hands of the Poray family. Madame Blanche Poray welcomed Master on arrival and took him up to his bed-room. This room has a big picture window overlooking the sea, and provides a fascinating view at all times of the day and night. Master was a bit tired. He also complained of some pain in the stomach, and so went to bed immediately after we arrived.

I received the first letter from home after leaving Madras on the 4th of this month, to find the very disturbing news that my wife Sulochana had fallen ill just a few days after I left, and had been very seriously ill. According to letters from two of our abhyasi brothers of Madras, also received here today, her condition had been acute at one stage, and they reported that it was by Master's Grace that she had survived this illness. I was very upset. Master noticed my disturbed mood and enquired about it. I told him about the news I had just received from home. Master said, "If it is so serious we must return to India at once. I can cancel the tour and go back now itself. Please think over and decide." I told Master that the matter was entirely in his hands, and that I was content to leave my wife's welfare to him. I did not want to cancel the tour at this stage without further news from home, and so sent off a cable requesting further information. After a couple of hours Master looked at me and said, "I don't think there is anything to worry about my daughter-in-law's health. By Master's Grace she will be alright. You may decide if you want to go back or not!"

I said we would go on with the tour and he agreed.

At 6 p.m. I went with Andre to the "Centre Azur" a large estate of buildings and park-land with small groves of pine trees, all put up by the YMCA. It serves as a recreational centre for young and old alike, and large groups come here particularly in the summer months. There are several large halls, and a large hostel for living accommodation with excellent rooms. People also live in trailers, tents and so on. Elidir Davies, Kathleen, John and Ose Wadlow are all here. Hanns and Rolf have also arrived. Irene De Marle, one of the Preceptors in Paris, is also here. I took group meditation at 6-30 p.m. with over forty abhyasis present. Just as we were leaving the Centre Azur to return home, Irene Pignatelli arrived from Naples, the journey by air having taken her over 12 hours, thanks to strikes in Italy. We returned home at 7-30 p.m. Elidir did some healing work on Master. Master said he felt some relief, but the pain returned later in the evening.

We had a lovely dinner. Blanche's dinners are always superb and tasty because she uses only the freshest of vegetables, pure natural condiments and ingredients, and cooks everything herself. Master enjoyed dinner and ate with gusto. He has not eaten anything for quite some time and so had a healthy appetite.

Elidir came back again at 10 p.m. for a second session of healing work on Master. Don telephoned from his hotel to say that Stella had arrived by car from Etoy bringing with her the hookah tube I had left behind. Stephan Brander and his wife Sonia have also come with Stella. Andre spent half-an-hour with Master before we all retired to bed.

Thursday, 27th May, 1976:

Master slept well during the night and woke up late at about 9 a.m. He said he felt much better after a good night's rest. He added that Elidir's healing had relieved his pain last night, though only temporarily but,

more importantly, it had helped him to have natural sleep. He has been able to sleep hitherto only by practising a yogic technique by which he draws down some power from the cosmic region through the forehead, down through the eyebrows and eyelids into the eyeballs. He has been practising this almost since the day we arrived in Denmark as he has been unable to fall asleep naturally. So Elidir's work enabling him to get natural sleep was greatly appreciated by Master. Master said, "I have been doing this *yogic kriya* and sleeping, but it is not good to get sleep like that everyday. I am afraid it may develop into a habit. Mr. Davies has helped me much by enabling me to get natural sleep."

I went to the Centre Azur with Andre after helping Master with his morning routine. I took group satsangh there with over fifty abhyasis present. Immediately after that I came back home to help Master with his bath, after which Provisional Permission was given to four new Preceptors, Stephan Brander of Switzerland, Guy Voue, Yvon Combe and

Jean Francois Mincet, the last three from France.

Andre had invited Irene De Marle and Hanns to have lunch with Master at his home. At first Master demurred, saying he wouldn't eat. But when persuaded to come down for lunch he ate well and with relish, praising the love Blanche had for him which, he said, he found reflected in the food prepared for him. After lunch Andre, Hanns and I had a long discussion on the ways and means to be adopted in bringing Sahaj Marg into the lives of more and more people in the countries of Europe. The main problem for European Preceptors appears to be in balancing tolerance for the diverse approaches available for human development with the need to propagate our own system. I explained that there are two types of tolerance, passive and active. The passive tolerance tolerates everything but does nothing, follows nothing. Such a person is more lazy than tolerant. He is too lazy to examine available systems and then to select one for himself. He hides this laziness under a cloak of tolerance. The active tolerance, on the other hand, is found

in people who select and practise a system for themselves, without criticising or reviling other systems available. This reflects a positive approach. In contrast to these two, we have the intolerant persons who criticise everything and everybody. Such persons may or may not follow a system themselves but, even when they do follow one, they are generally criticising that system too from within it, while virulently condemning everything else. Hanns liked this analysis very much, being a psychologist. Andre also appreciated it, and agreed that propagating our own teaching did not need criticism of other systems. Such propagation therefore could not be labelled as being intolerant of other systems.

While we were deep in our discussions Master was resting in his room. At 3 p.m. we took Master to the Centre Azur. Master took group satsangh at 3-30 p.m. with an increased number of abhyasis present. Abhyasis from all over France are coming in singly and in groups. After satsangh Master rested in one of the rooms where our abhyasis are

staying. He slept till 5 p.m. and then was driven back home by Andre. I remained behind to give special individual sittings to five abhyasis who are to be made preceptors. Later I accompanied Hanns to his Hotel, the Hotel De La Tour in Sanary, where Don and Jackie, Stella, Stephan and others are staying. I gave group satsangh to some of our abhyasis there and then came back to L'Hippocampe at dinner time. While we were having dinner, Andre's daughter Martine and her husband Michel came to see Master and pay their respects to him.

After dinner Master sat with his hookah in Andre's verandah and spent over an hour with us, discussing the special technique he had adopted in this afternoon's satsangh. He said, "I adopted a new method today so that the abhyasis may become potentised. Then their development will be speeded up. I do special things in Europe because I cannot come here often. In India the abhyasis can come to me very often and so there is no need for this sort of special work. Of course I sometimes do something for sake of experi-

ment, but only with the advanced abhyasis. Look here! This is the advantage the abhyasis of Europe have, that they cannot see me often and so get special benefits. Absence has its merits too, but only when there is love and devotion. When these things are there then distance means nothing. If they cannot come to me, then I come to them. But the power of love must be there to pull! It is all my Master's Grace that such things, unknown in the history of spirituality, are now possible. If one has a guru it must be like my Master. The work can be done even in a second, but only by a Master of calibre. It is impossible to praise Lalaji's greatness. Words cannot do it. I pray that all may get such a Master as I got. It is easy provided we make ourselves deserving."

After this Andre gave Master a gist of our afternoon's discussions. Master then discussed with Andre the work of the Mission in France. Master went up to bed after his talk with Andre. Later Elidir came and spent nearly one hour with Master and me, talking about his work and about that of the people



"It is impossible to praise Lalaji's Greatness"

who have accompanied him to meet Master. He explained that he is part of a fairly large group of persons in the UK, "people who use their hands to touch other people to help them" as he himself put it. Many of them are healers; some are doctors; some do healing by "doing" the feet; some are masseurs; some are physiotherapists and so on. Many of them are attached to various Masters too. Elidir explained to us that he does Sahaj Marg work with them without talking about the system or about Master. He told Master, "Master! There are many great Masters, and I don't try to differentiate between them. For me you are the Master. There can be no other for me. As for these others, they have to find you for themselves. I don't talk about Sahaj Marg because there are 4,000 registered organisations in the U.K., teaching one method or another, and this Mission would be just one more. But I think of you!"

He then did his healing work on Master. After he had completed it, Master taught him a technique by which to recoup one's

energy from the sun. After talking about it in detail, Master characteristically added, "I have told you this method. You may try it. But I can charge you with energy in a second!" After Elidir left, Andre came up to our bedroom and spent nearly half-an-hour with Master. Master is very pleased with Andre, and his love for the Master.

Friday, 28th May, 1976:

Master slept very well for the second night in succession, and woke up only at 8 a.m. As I had to go to the Centre Azur at 8-15 a.m., I gave him his medicines and milk, and left him in bed. At the Centre Azur I took morning satsangh. Today nearly sixty persons are present in Sanary. After the satsangh I spoke to the abhyasis for over half-an-hour, with Andre translating my talk into French. There has been a lot of resistance to certain elements of our practice, and my talk covered these points, pointing out the need for them, and emphasising the need for the correct practice as given by Master if success was desired.

PRAYER

(Talk before abhyasis at Centre Azur, Sanary)

Ours is a simple system. It has just three elements in its practice. These are prayer, meditation and cleaning. When a system is so simple as to have just two or three elements in it, then all the elements are essential to the system. If even one element is lacking or is discarded, the system will probably be ineffective in its functioning. In Sahaj Marg practice we cannot afford to discard any of these elements if the efficacy of the system is not to be impaired.

I have found that here in Europe, and particularly in certain countries, there is a deep-rooted aversion to the use of prayer. Even in our own groups there is this aversion, and many abhyasis have refused to use the Mission prayer which Master himself has declared as having come to him from above! This aversion seems to arise because religions have advocated prayer, and people who have given up religion do not wish to follow anything that religion advocated. Now I wish to say something about this. Perhaps the

use of the word "prayer" is unfortunate but, call it what you will, it remains what it is. I would not like to deceive people by calling it something else. It is prayer, and nothing else but prayer. But I would like to tell you what I think prayer really means. To me it is a cry from inside, addressed to we know not whom, for the fulfilment of a need within. Take a tiny baby. It cries when it is hungry and its mother rushes to feed it. But does the baby know it is hungry, and that it should cry to express that hunger? Surely not! It is a cry of nature from within for the fulfilment of a need which it does not know, and nature in the form of its mother responds from outside to fill the need thus expressed inarticulately by the baby. I would therefore define prayer as a call from nature within to Nature outside for the fulfilment of a need of which the self is not consciously aware. But the inner nature recognises the need and gives utterance to it. If we view prayer in this light, then we find that the idea of asking or begging for something, generally associated with prayer, no longer exists. Master himself has said, "Prayer is begging" and it is an unfortunate fact that

that has been the only attitude in prayer—to beg for something. But we should not misunderstand Master as saying that prayer has to be an act of begging. All that Master means is that through the religious history of mankind, prayer has rarely risen above this attitude of begging to anything higher. Our Sahaj Marg prayer is profoundly different. It is different in content and in purpose. It is a mere statement of certain facts with no request attached to it. Master says that by uttering this prayer mentally just once, a connection with Him is created, and that is its only purpose. The flow of transmission commences thereafter. It is like a switch which, when activated, permits electricity to flow. It is therefore vital to our purpose. If the system we are following is to help us achieve our goal, the use of the prayer is of absolute importance. I would remind you that Master prescribes the mental recitation of prayer just once in the morning, before meditation is commenced. Now if the prayer is what connects the abhyasi to the Master, then if the prayer is not mentally repeated the connection is not established. It is perhaps for this reason that many abhyasis show

lack of progress! In our morning practice it therefore works as a connecting switch. The prayer is used a second time at bed time. Master asks us to repeat the same prayer mentally a few times and then to meditate on its meaning. Now what is the function of prayer here? I believe the function is now of an entirely different order. By meditating on the meaning we are embedding the spiritual meaning of the prayer in our deeper consciousness, in the sub-conscious, to keep it alive there right through the period of sleep. In the morning, when we repeat the prayer just once, the spiritual consciousness is brought out into our waking consciousness again, and thus a 24 hour cycle of permanent, uninterrupted spiritual consciousness is maintained. It is like covering live burning coals over with ash at night before we retire to bed. The fire is not allowed to go out. In the morning all that we have to do is to blow away the ash, and the fire is there ready to be built up as we want it.

I wished to discuss these ideas with you because Andre and I had a long discussion on this very subject last night. He liked my

explanation so much that he wanted me to tell it to you in my own words. I hope what I have said will convince you of the need for prayer and that you will no longer have any reservations in using it in your sadhana. Thank you.

I come back home at 11-30 a.m. Master got out of bed, bathed and changed and at noon we all drove to Sanary to have lunch with Don and Jackie. The lunch was at a small sea-side pub-like restaurant called Au Roy D'ys. It is a creperrie, a place where Crepes are the speciality. Nineteen of our abhyasis awaited us there to lunch with Master. We had Crepes Indienne, a dish which resembled *rava dosa* filled with mushrooms curried in the Indian mode of cooking. Master enjoyed this change with much delight. It does him good to get out into the fresh air and to be with the people he loves. We drove back home and, after a hookah for Master, went on to the Centre Azur where Master rested till 3 p.m. From 3 to 5 in the evening Master was with Elidir and his U.K. group numbering some nine persons in all. Master complained of stomach pain after this

and left for home at 5-30 p.m. with Andre. I stayed on and took the evening group satsangh.

Today saw two more preceptors joining the circle of preceptors. Madame Paule Fleury and her son Patrick were both granted Provisional Permission. Hanns, Rolf and Jim Metz came back with me to Andre's home after evening satsangh. As they both leave for Munich tomorrow morning, Hanns and Rolf bid farewell to Master and left. Jim Metz stayed on talking to Master. Master complained of severe abdominal pain. Jim did something with him, apparently the same sort of thing Elidir has been doing, and Master appeared to get some relief. Master did not have dinner but went to bed after a hookah. A cable from my wife Sulochana to say she is much better relieved both Master and me. All is well by His Grace. Elidir came as usual, did some healing work and left.

Saturday, 29th May, 1976:

Master was still asleep when I left for the Centre Azur at 8-30 a.m. Blanche agreed

to look after him till I returned. I took the morning satsangh as usual. About fifty abhyasis were present. Then I gave a second sitting to a smaller group including Stella, the three Irenes from Naples, Paris and Lyon, Toni Bernardi who arrived this morning from Rome having travelled via Geneva and Paris, and a few others. Immediately after this I took one more group of three abhyasis who are to become preceptors later today. After this I came back to L'Hippocampe at noon.

Master got up, bathed and came downstairs to sit with his hookah. He talked to us of death, of Yama, the Lord of death, and related a personal encounter he once had with the Lord of death himself. Marga and Jean-Michel joined Master for lunch today at Andre's invitation. After lunch I had a long discussion with Jean-Michel on Mission work in France. There are about ten places where our groups are now regularly meditating. Nice appears to be the main centre of Sahaj Marg activity with nearly thirty regular abhyasis there. Around Nice there are smaller groups at Golfe Juan, St. Laurent du Var and

Cannes. The other centres of group activity are Paris, Lyon, Toulon, Sanary, Vallauris and Figaniers near Draguinan. When I studied the extent to which activity has developed in France, the need for the large number of additional preceptors that Andre has asked for became clear. Sahaj Marg work has been spread quite wide over France, and the major assistance to Andre in his work has come from Jean-Michel and Roger Voue. Master was pleased to appoint Jean-Michel as the Secretary of the Mission in France.

Jean-Michel and I went back to the Centre Azur with Master at 2-30 p.m. Master took group satsangh in the large hall. About 105 abhyasis were present at this satsangh. I think all those intending to come to meet Master must have come in by now, today being Saturday. The sitting lasted 25 minutes and was wonderful. After this there were several group photographs taken, with different groups representing Nice, Paris, Sanary, Vallauris, Toulon etc. After this Provisional Permission was given to Sonia Anderson and Barbara Jeanne Levin, both of Boston (Mass), and to Irene Arago of Lyon.

Andre then introduced eight abhyasis to us proposed for future preceptorship—what he laughingly called the Sahaj Marg Bank! We left for L'Hippocampe at 6-30 p.m. Stella, Stephan and Sonia Brander followed to say good-bye to Master as they all leave for Switzerland tomorrow early morning.

Elidir came in the evening, and he, Andre and I had a long talk on means and methods to be used for Sahaj Marg work. He then did his routine healing work on Master and left.

Sunday, 30th May, 1976:

Master again had a restful night and was still sleeping when I left with Andre for the Centre Azur at 9-30 a.m. I took the morning group satsangh at which about one hundred abhyasis were present. Marcel Fievet and Pierre Fievet, father and son, were granted Provisional Permission this morning. Master joined us at noon at the Centre Azur, and sat with the French group for nearly half-an-hour. After this we went in to lunch. The

whole French group has been invited to this grand lunch arranged in the large hall of the Centre. There were 117 present for lunch! Master presided in his usual benign way, eating food specially prepared for him by Blanche and brought over to the Centre. A large number of photographs were taken on this occasion, and I think a movie was also made. After lunch Master rested in one of the rooms while I sat out in the garden with some of our French and UK abhyasis. I told them the story of the parrot's way to freedom, which all appreciated.

At 3 p.m. Master rejoined the group in the hall and conducted group satsangh for 50 minutes. From 4 p.m. to 5 p.m. we had a Preceptors' conference. All the French preceptors were present with the exception of Pierre Faideau, who left earlier today for Paris. The meeting thus included fourteen preceptors of France: Andre, Jean-Michel, Irene De Marle, Roger and Guy Voue, Marcel and Pierre Fievet, Paule and Patrik Fleury, Irene Arago, Yvon Combe, Jean Francois, Maguy Oliver and Brigitte Michaud; three preceptors from UK: Elidir, Kathleen and

John; three from the USA: Jim Metz, Sonia and Barbara; two from Canada: Don and Jackie; and one sole representative of Italy, Irene Pignatelli—a total of twenty three preceptors. Toni Bernardi had left this morning for Nice on her return journey to Latina.

Master gave them a short message. After this I gave a talk on preceptor's work, followed by a question-and-answer session all relating to the methods and techniques to be adopted in preceptors' work. Andre patiently translated, Jean-Michel assisting him, and the entire proceedings were recorded on cassette of which they will make copies available to all the preceptors in France. The meeting ended at 5-15 p.m. After this several group photographs of Master with preceptors were taken, before Master left for home at 5-40 p.m. I stayed on till 7 p.m. giving some sittings.

Master continues to be well, though once again slightly constipated. Master enjoyed a grand dinner of French onion soup prepared in the typical French manner by baking, along with salad, prunes etc. Then

he sat out on the verandah with his hookah and spoke to Andre and Blanche for over an hour. He talked of the Divine intoxication in which he is constantly drowned. He related a humorous anecdote from his early life, relating to intoxication. He said, "Once during Holi one man came to me in Shah-jahanpur. Now you know I belong to the Kayasth community, and the people of that community eat non-vegetarian food and drink alcoholic drinks too, especially on festival days. This man who came to me wanted me to give him such a dose of intoxication that wine could not give, as he had heard about me. So I gave him a certain kind of transmission, and when he got up he was tottering and reeling like a drunkard. Look here! That was the effect of the transmission. Now look at the foolishness of people. Next year, on the same Holi day, this man came back to me and said, "You gave me something which has lasted me the whole year. Please give me the same type of transmission again." I again did it, and he went away reeling and staggering. And what to say of people, he came back a third time the next year! But I refused to give him trans-

mission because Lalaji Saheb rebuked me. Lalaji said, "When someone comes to you he must not go back empty-handed. Even if he comes only once, he must derive benefit by his coming. What is the use of what you are doing? You are not only wasting his time but yours too in this foolishness." So I stopped it. But look here! He came three times for intoxication but not even once for spirituality. What to say of such people!"

Andre asked Master how he inter-communicates with Lalaji. Master explained that this was done in a very normal way through certain areas of the head, one of which was a point of reception, while the other was a point of transmission. I asked Master whether there was any way of invoking the physical presence of Master. Master smiled a sad smile. He was thoughtful for a few moments. Then he said, "When Lalaji attained *Mañasamadhi* I became seriously ill for many months. I was longing to see him, and I prayed for it too. Then one day, when I could no longer stand the grief of separation, He appeared before me with a golden countenance and a glorious and loving smile.

He asked me, "Are you satisfied? Am I as you have always seen me? I have come this time, but don't call me again." Look here, what great love there was in answering my prayer. Where can one find a Master like that? Now I am telling you, there is a certain way or practice by which the Master must come if that practice is done. But I am not going to reveal it now."

After this there was some talk of Avatars, and the work done in the past eons by such avatars. Master said, "Lord Ramachandra, I mean the avatar, built a foundation of ethics and culture for society. Lord Krishna built upon this foundation, and introduced Bhakti into sadhana. This element of bhakti was lacking before Sri Krishna. So each Avatar builds upon the work done by the earlier Avatar. This is the way. So in one sense each succeeding avatar can be considered greater than the preceding one. In this sense Sri Krishna is generally considered as greater than Lord Ramachandra. But in another way if you look at it, these ideas of greater and lesser are wrong. Each Avatar comes at a particular time to fulfil the needs

of the time. So how can one be greater or lesser than another? Only the needs are greater or lesser, not the avatars."

Elidir came at 8-30 p.m. and spoke to Master for some time before doing the healing work. He left at 10 p.m. and Master went to bed. Today half the present tour, in terms of number of days, has been concluded.

Monday, 31st May, 1976:

Master woke up refreshed but worried about his constipation. Fortunately the constipation also said good-bye and he came down looking relieved and cheerful. I went to the Centre Azur at 9 a.m. and took the group satsangh. Only sixty abhyasis were present, the rest having left yesterday afternoon and evening. After that I gave a number of individual sittings and finally had a long talk with Guy Voue about the Kirlian effect. Guy also showed me some colour slides of this effect. I came back to L'Hippocampe at noon. After lunch I accompanied Master back to the Centre Azur at

2-30 p.m. Master took the group satsangh at 3 p.m. After that he sat with the abhyasis present till 5-30 p.m. There was a short session of questions and answers. After this Jean Marc, an abhyasi from Toulon and a talented young pianist, played for Master on the piano, giving us an enchanting half hour filled with his improvisation. This was followed by the playing of a cassette record of Schumann's "Requiem" played by the Berlin Philharmonic Orchestra. This was followed by a Shiva dance in Indian style, modified by ballet techniques, presented by Rajohnson, an abhyasi from Malagasy. After this Master bid good-bye to all present and left for home. This is because we leave for Nice tomorrow. I stayed on till 6-30 p.m., gave one more group sitting to some abhyasis who wanted it, said good-bye to all, and came back home. This brings the formal spiritual work in France to an end, for this trip.

Elidir came at 9 p.m. and stayed till 10-30 p.m. He had a long discussion with Master on karma, samskara, on the power of God etc. Master said, "When we talk of God it becomes ungodly."

Tuesday, 1st June, 1976:

Roger Voue came to L'Hippocampe at 9 a.m. and collected our baggage to be taken to Nice in his car. Irene Pignatelli accompanied him to Nice, and will fly with Master from Nice to Rome.

Master woke up well and refreshed, but with some very slight pain. No trouble was felt however. Before leaving, I gave Andre and Blanche a sitting. We left L'Hippocampe at 10-15 a.m. and Andre drove us to Toulon railway station. There he bade us goodbye as he goes on to Nice by car, and then flies off to Barcelona in Spain, taking his flight one hour before we take ours for Rome. So we won't be able to see him in Nice.

Jean-Michel and Marga travelled with us by train to Nice, as also Don and Jackie, Sonia and Barbara. About ten abhyasis were present at Toulon to see Master off. We took the 11-32 a.m. fast train, left late at 11-50 a.m. and arrived Nice at 1-50 p.m. Roger Voue met us at Nice station and drove us to Jean-Michel's book shop which is to be

formally opened on 10th June. The shop is on the Boulevard Victor Hugo. We rested in an underground room where Master was able to get some sleep. I had a light lunch of bread, cheese and milk. Irene Pignatelli, Yvon Combe, Brigitte Michaud and Madame Bonjour were with us. We left the shop at 3-15 p.m. to go to the airport. The Boston trio with Jim Metz in the lead had already gone ahead to take an earlier Alitalia flight for Rome leaving at 4 p.m.

Master, Irene Pignatelli, Don, Jackie and I left Nice by Air France flight 2642 which left 12 minutes late at 4-32 p.m. Half-a-dozen local abhyasis saw Master off at the airport. So the truncated visit to France has come to an end. Much work has been done here, and the work has spread well in this country. Master has great hopes for the work in France and was all praise for the work of the French group under the capable leadership of Andre.

VI. ITALY

The flight from Nice to Rome was a very smooth one and took approximately fifty minutes to complete. We landed at Leonardo Da Vinci airport at 5-20 p.m. The airport has been modernised, with arrivals and departures handled on separate floors. But the other modern amenities such as direct access into a plane through a hydraulic, telescopic entry system, do not yet exist. The Customs formalities, however, are more in line with other European centres, as also baggage handling. Hence the normal confusion associated with arrival in Italy was absent. Irene bid farewell to us as she takes a connecting flight out to Naples, and will come only after a few days to Rome to meet Master again. She had already booked tickets for Master for the Rome-Naples air journey, but due to Master's delicate health the visit to Naples had to be cancelled. She was therefore quite disappointed and unhappy but as she has another major engagement on her hands, involving a large gathering of

Homoeopaths, she could not stay on in Rome. She bid a tearful good-bye to Master.

Mr. Saravanamuttu, Carol Williams, our Preceptor in Australia, and Clara Scramoncin were waiting outside to receive Master. In 1972 when Master arrived in Rome there were at least twenty persons waiting to receive him. Just as we were about to leave the airport, Toni and Anna-Maria rushed up in a car, having driven all the way from Latina to meet Master. The Boston trio had arrived and were there too. Sara drove us to his new house, just on the southern fringe of Rome. Master had a spacious room in the basement placed at his disposal.

On arrival Master relaxed in bed and had two hookahs in quick succession, and was quite cheerful and communicative. There were just a few people around him. I was surprised to find that only one single person from the old Rome group, Antonio Siniscalco, came to see Master. Poor man, he has had a serious illness which has almost crippled him. He was at the gate when we arrived, and left after a few words. He too did not

come again. None of the others were present to meet Master. Even Josita Della Rocca, so devoted to Master, is absent, which is a great surprise. I wonder what has happened to the group of over forty abhyasis that had been built up here in Rome. Mission work would, at least on first sight, appear to have come to a stand-still here in Rome.

Master had early dinner of *roti*, *dal*, and vegetable curry all in Indian style, prepared by Sara's maid Shibli. Master laughed and said he felt he was back in India again! After dinner Master sat up till 10-45 p.m. relating some episodes pertaining to his early life.

Wednesday, 2nd June, 1976:

Master rested well last night, though he complained of mild pain in the abdomen when he woke up. Master took group satsangh at 10-30 a.m. Though 14 abhyasis were present in all, Italy was represented by just five, Sara, Leela, Toni, Anna-Maria and Rina! It was a very powerful sitting and I felt completely intoxicated. This intoxication conti-

nued till late evening. Tom Whitlam came in at noon, having travelled from Nice by train. Irene telephoned from Naples to discuss her work there, and requested assistance in the form of additional preceptors, recommending two abhyasis of Naples, Fausto and Dino for the work. I promised to discuss her work with Master. Fausto and Dino arrived in the evening. Toni's sister Anne also came to see Master along with four new persons. Even by late evening none of the old group arrived to see Master.

I took the evening satsangh at 7 p.m. Later we had dinner after which Master stayed up, talking to abhyasis, till 10-30 p.m. Don, Jackie and Tom are staying with Clara in her house. They left for home and we all went to bed.

Thursday, 3rd June, 1976:

Master was restless and in pain the whole night, so that neither of us got much sleep. Master is also worried about the contraction in the Roman group and this contributed to

his pain and insomnia. He only slept fitfully, frequently groaning with pain, which he tried to ameliorate by drinking small quantities of cold milk. The milk relieved the pain every time, but the pain would commence again, and so on right through the night.

Since there was no continuity of sleep, the question of waking up did not arise. Master continued in bed, and slept from 7 a.m. to almost noon. I gave individual sittings to Fausto and Dino. Don and Jackie are out sight-seeing. This is Jackie's first travel around Europe, and Rome has much for one to see in it. Toni Bernardi left for Latina. Master is all praise for Toni. He praised her love for the Master and said, "I am restless if I don't see her. When will she come?" I told Master that she had gone away to Latina and might come only tomorrow evening. Just as I said this, Toni, Anna-Maria and Rina walked in, all smiling happily. Toni told me that her car broke down and therefore she could not go to Latina, as the car had to be given for minor repairs. Master laughed and said, "You see, I was thinking of you. I was restless to see you. My thought has brought

you back here!" Toni and the Rizzo sisters left much later in the day for Latina.

Provisional Permission was granted to Dino Evangelista and Fausto Russo, both of the Naples Centre of the Mission. Subsequently Albert Holtslag of Amsterdam was also granted Provisional Permission, making him the second preceptor in Holland. This is good because Jan Van Den Beemt is away on military service and the Dutch abhyasis have already been feeling a little lost without a preceptor. Albert's becoming a preceptor fills this need very nicely. Work in Holland is progressing well and already there is the need for an additional preceptor.

A visit to the Vatican had been planned for this morning, but had to be cancelled in view of Master's poor health! Master did not leave his room the whole day, and was in bed most of the time. He continues on two-hourly doses of milk and skipped lunch completely. The onset of evening saw Master looking and feeling better. He was able to sit up and eat dinner too. After dinner he was in full form and talked to abhyasis till 11 p.m.

Friday, 4th June, 1976:

Master again had a bad night. He suffered from acute pain and milk was the only thing that afforded any relief. When it became unbearable then I gave him the medicines prescribed by the Lucknow doctor. He also had some trouble with emptying the bladder and spent a more restless night than the previous one. I could go to sleep only at 5-45 a.m., and slept for an hour. When I woke up Master was in a moody frame of mind and again spoke of his death. He said, "I know all of you want me to live long. But I am getting old and quite useless. What is the use of my living longer like this? I think the time has come for me to throw away this body. Others are there to do the work." I reminded him of what Lalaji said on this matter in Munich. Master laughed a delighted laugh and said, "You are a very cunning fellow. But what you say is true. So don't worry." The laughter changed his mood and he lost his moroseness and became cheerful, even though the pain persisted. He continues to worry about the bladder problem. He related to me how, several years ago, this

same problem had troubled him sorely, and that too when on a tour of South India. The doctors had examined him and all medicines had been tried, but to no avail. He was lying in bed, brooding over it, when suddenly he felt a strong push in the lumbar region. When he thought about it he found that it was a push given from above by Lalaji. "Now, look here!" Master said, "As soon as this push was given I had to run to the bathroom to empty the bladder. It was all over in a matter of minutes. That was my Master's work." Then he looked dolefully at me with a child-like expression on his face and with a shy smile said, "I have been lying in the same position as I was in then, waiting for a similar push from Lalaji, but this time he is not helping me, I don't know why!" I couldn't help laughing with him when I heard this, though the laughter hid a film of tears in my eyes.

Master related to me yet another occasion when he had been plagued by this same trouble, and on that occasion too he was on tour somewhere in Northern India. "I think it was either in Patna or Banaras, I can't

remember definitely." Master said. "I had been having this trouble for some time, and there was also much pain. We were walking along the bazaar when Pandit Rameshwar Prasad, my guru-bhai, suddenly saw some herbs. He bought some of it and asked me to chew it. I chewed it, and a few minutes later I had to relieve myself. It was a wonderful remedy. Pandit Rameshwar Prasad told me the name, but I forgot to note it down. Now I can't remember it. It is a great loss." Then he smiled wryly and said, "Even if I remembered it now, it would be no use here because no one would know what it is!" However, after an hour he did get relief and was happy.

Victoria Checa, a girl from Peru, now working in Rome as a translator, has become a constant visitor to Sara's house, and has become deeply attached to Master. Master too has a special corner for her in his heart. She came two days ago, very skeptical about the system and very suspicious and critical of the Preceptors. The change in her since then is something as fascinating as it is dramatic.

It started raining in the afternoon. We left at 5 p.m. in Sara's car to go to the Food and Agriculture Organisation in Rome, where a public meeting had been arranged in the Philippines Room. The hall was full when the meeting commenced. Sara gave a short talk, introducing Master to the assembled persons. Then Don Sabourin gave a talk outlining the essentials of the Sahaj Marg system in simple terms. After that I gave the main lecture of the evening. As the main topic of the speech was evolution of the human being I have titled it "Yoga as an evolutionary force" and the text is reproduced hereunder:—

YOGA AS AN EVOLUTIONARY FORCE

(Public lecture at the Food and Agriculture Organisation, Rome, Italy, on 4th June, 1976)

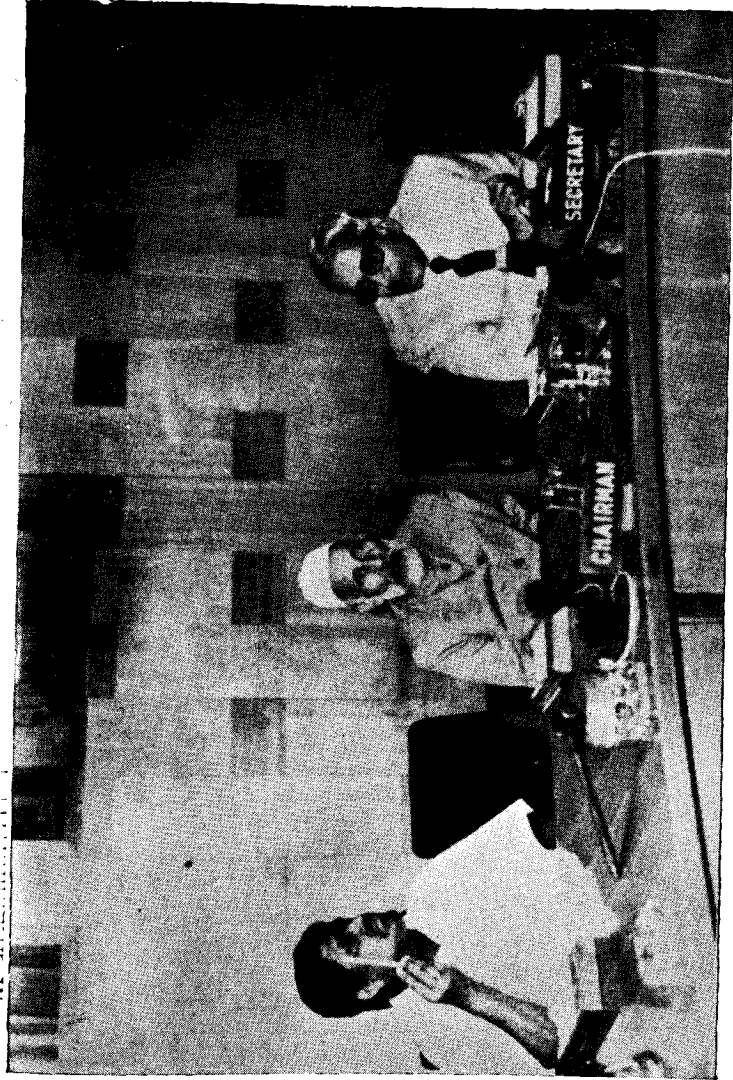
From what my brother Don has just told you we see that there is a past, there is a present, and there is a future. When we talk of the past, the present and the future, we talk of a flow or evolution

in time from the past to the future through the present. Now all life is in the process of evolution. We find that life forms have been evolving to the present state of the human form. All human life has been evolving from its ancient forms to the present form, the human form, which we consider to be perfect. Well, everything was perfect in its own time. When the Dinosaurs were present on this earth they were considered to be the most powerful, the strongest things living. They were certainly the strongest physical things ever present. But nature seems to have decided that physical perfection, or physical size or physical power is not enough for the final goal destined for evolution. This is the assumption of most scientists and philosophers who say that because man has been reduced to his present size, it reflects nature's decision that physical power and size is not enough to fulfil nature's aim for the final goal of evolution.

Now when we come to the human being, medical scientists tell us that after conception the human foetus in the first few weeks goes through all the evolutionary forms until it

culminates in the present human form. What really happens is that life starts at the original level, and the entire course of evolution is compressed into a few weeks until the foetus assumes the human form. The same thing is reflected in education. When we educate our children we compress all the achievements of the past and feed it to the child, so that our children learn everything that we have learnt, but learn it at a much earlier age than we ever learnt it. So in a sense education is mental evolution of the human being.

When we come to the spiritual life of man we again find that there have been systems developed to offer similar means of evolution of the human being to his goal. Now, here comes the trouble or the problem. Where the physical and the mental planes are concerned we are able to appreciate everything. Our intellect is sufficient to deal with those two spheres of existence. Even there we find that when we start with education, for example, it is the research scientist who represents the spear-head of evolution because where education is given and it stops



Public Meeting at the F.A.O. Rome

at the general level already attained, then there is no further evolution. So, even in education we find that the bulk of humanity stops with the achievements of the past. If that is the case with such a mundane subject as education it is no surprise that in a highly abstract subject like spirituality there should be a lot of confusion, incomprehension, and even misunderstanding.

Now evolution has two forces. This is generally not appreciated by most people. There is a push from the back and there is a pull from the front. Because if there is an evolutionary goal already laid down in the very far past when creation was brought into existence, then the very first organism which was created had only the pull of evolution, and there was nothing to push it from behind. But as life forms advanced on the evolutionary path, they managed to create a large past for themselves, a historical past which is not so bad, but also a past of impressions which Don has already told you we call samskaras. Now it is precisely this past which, instead of pushing us from behind, manages to pull us back from behind.

So the samskara is a very important thing because it acts in an anti-evolutionary way. Instead of having a push from the back and a pull from the front, we have a pull from the front and an opposing pull from the back so that we are held powerlessly in a situation which we cannot overcome. This pull from the back is precisely what we have to overcome, because the pull from the front is always acting on us. If the pull from the back is removed by a Master who can remove our impressions, then the attractive or the full power of the evolutionary goal already established acts on us without resistance from us. Therefore the cleaning of the impressions of the past is of the highest importance in any system of Yoga. When that is done all that is necessary is to just feel free to allow the forward pull from the front to take us with it. That represents what we call in the philosophy of yoga surrender. So, when we look at surrender in this way we find that it is clear of all the metaphysical implications attached to that word. In metaphysics they say so many things about surrender which frighten us. And unfortunately the use of the word

surrender in other contexts, such as surrendering to the enemy in warfare, has given an unsavoury meaning to this word. But really and truly speaking surrender is only sitting in a boat and allowing the current to take us with it. Now anybody who has struggled against the current in a river knows how much effort is necessary, and how little progress we really make. Whereas if you just sit back and allow the river to take you with it, it takes you to your destination, except of course in those unfortunate cases where our destination is backward in time, backward in evolution. So far, I have tried to explain to you yoga in a very simple way, in an evolutionary way, so that the usual apprehensions associated with the word yoga need not be felt by us.

In the past it was the custom to deliberately obscure certain high teachings with the idea that only the true seeker would look for them. In a sense they dealt with us like research scientists who put a rat into a cage with a number of mazes and with a bit of cheese at the end. But my Master says that in Nature there is nothing secret.

So anything which obscures is wrong and against human evolution. My Master repeatedly says God is simple and any way of achieving him must also be simple. That can almost be taken as the platform on which Sahaj Marg stands.

In speaking of evolution I have so far dealt with two aspects, and that is what governs material evolution or physical evolution. But when we come to spiritual evolution there is a third force which is that the goal of evolution comes to us instead of our going to it. So, instead of there being just a goal pulling us to itself, our craving for the goal pulls the goal towards us. That is achieved in Sahaj Marg by transmission, called Pranahuti. This the Master achieves by pouring himself into us and therefore we become like him in essence. As power can be transmitted, as thought can be transmitted, as speech can be transmitted, so also spirituality can be transmitted. This is something which is unique in the discovery of spiritual research, and even in India, the home of yoga, we find virtually no reference to it in the past. Therefore, all past systems have tried

to force the human being to conform to certain systems, and by the very nature of force there is always a reaction. That is a law of nature. But when something comes and puts itself into us, our attitude is to receive it and not to throw it back. So the Master's transmission works without resistance because it is the power of love, if we may say that, which is reflected back in us as the power of love. Hate breeds hate. Similarly when we are afraid we also breed fear in the other person. But when there is only love the reaction can only be love. So the only force in nature which, while obeying the law of nature, acts in our favour is the power of love! In a sense all yoga is based on this creation of love, and this love manifests itself initially as a longing to reach our goal, or as a craving. So all that is necessary to begin the practice of yoga is to have this longing to reach our destination. I say this because people often ask us whether they are fit for yoga at all. My Master says our willingness is our only fitness. Nothing more is necessary. You see, that again is an inheritance from the past, that we have to be fit,

that we have to qualify ourselves, ideas like that.

We now come to the practice of our system of meditation. It is a very simple system, but like all simple systems it has features of practice which are essential for success. If you put two things together and they create a third thing you have to have both, otherwise the third thing cannot be produced. But if there are twenty factors involved, perhaps one or two could be omitted without much risk of our losing our destination. In yoga there are two elements. There is the self and there is the goal. These two are absolutely essential because without us there is no goal and without the goal there is no need for yoga. This is represented in our system by the Master and the disciple. The third thing which is necessary is a way to achieve our goal, and that is what the system offers. We sit in meditation. Meditation means just to think constantly about something. Meditation is another word which has been much abused by being considerably obscured but that has all been unnecessary, because meditation only means to think

constantly about something. What we think about is what we want to achieve. That is the normal human way. So also in evolution we have to think about what we are going to achieve. So it is only a small change from thinking of what we want, to thinking of what we have to become. My Master calls this, "diverting the tendencies of the mind to the right direction." So, much effort is not necessary because the power of thought is already in us. In our daily meditation we utilise the power of thought which is already in us, to think about the goal which the Master offers. This is the goal of evolution to the highest state of perfection. Now this abstract goal is difficult to meditate upon. It is like the number zero which has no value, but without zero there can be no mathematics. So similarly we have a goal in our heart which it is difficult to imagine until we achieve it. To make this possible my Master gives us an object of meditation, though it is really not an object, and that is light inside the heart. We sit comfortably imagining the heart to be filled with this light, and if there are other thoughts which disturb us we gently avoid or ignore those thoughts.

We are told to ignore them because if we apply power to reject them then there is the reaction about which I spoke earlier, and that is the power of that thought to interfere in our meditation. So this is all that we do. The rest, as I have told you, is the third factor in evolution, the Master's transmission to us. That is his business and we leave it to him.

Even though in the past Gurus tried to hold the power of yoga in their own hands, my Master says that no people should be dependent on a distant country or a distant guru for the attainment of their goal. My Master has been able to bring this system right to your doorstep by creating what we call preceptors who are ordinary people like you and me. Anyone of us can be a preceptor. These preceptors are able to do this work for him for the benefit of mankind in the various countries of the world. So it is no longer necessary, at least in this system, to read Sanskrit or to go to India to find a guru. My Master has broken the past tradition of secrecy by opening what he calls the mysteries of nature to the public mind, to the mind

of humanity. This he has done because, as I said earlier, he says there is nothing secret in nature. Now these preceptors work in exactly the same way as he does, and we, wherever we may be, are offered his services to us without having to undertake expensive and difficult travel as in the past. It is as if a shop was being thrown open and we are told to take as much as we can of what he offers! And it is not just one shop, it is shops all over the world which we are allowed, if I may use the word, to loot. This statement my Master is able to make because the power at his command is infinite. It has no limitations because anything in contact with the infinite must have the infinite as its resource.

I have tried to explain to you at some length, some fundamentals about the system. Those who wish to know more about it are welcome to come and see Mr. Saravanamuttu or any of our preceptors in Rome. Master is here until the 10th of this month and we are all at your service to give you sittings, or transmission as we call it, or to answer questions, to dis-

cuss matters as you like. We generally have a transmission from the Master at the end of our talks. I hope you will all be willing to sit in meditation and receive it.

The speech was painstakingly and efficiently translated into Italian by Toni as I spoke. After the lecture Master transmitted for about ten minutes. The meeting ended at 7-00 p.m. We returned home and had dinner after which Master went to bed. Toni came back to Rome this evening just to attend the meeting and has to drive all the way back to Latina. She left immediately after dinner as she has to get things ready for Master's visit to Latina the next day.

Saturday, 5th June, 1976:

Master had a very disturbed and restless night—the third successive night like this. He had considerable pain in the morning and so wanted to cancel the drive to Latina, but at 7 a.m. he told me that Lalaji had asked him to go to Latina as planned, saying that all would be well!

Master, Sara, Leela, Carol Williams and I left at 9-55 a.m. in Sara's car in heavy rain and arrived at Latina at 11 a.m., covering the 75 km drive in just over an hour. It was raining all the way and so Sara could not drive as fast as he normally does. In Latina too the rain continued till the afternoon. The three preceptors from Boston, accompanied by Don, Jackie, Victoria, Francois and her baby all came in Albert's large car. Five abhyasis of Naples also came to Latina. On arrival at Toni's house I found that a group of four abhyasis from France, including Maguy Olivier and Jean Francois, had arrived!

Toni's flat is a beautiful flat, tastefully furnished and decorated with all her own paintings. Above her flat she has a pent-house studio where she does all her painting. Her husband Nilo Bernardi welcomed Master to their home. Toni gave all of us a grand lunch with spaghetti, which she cooks delightfully well, as the main course.

Master was in pain, and in bed with a hot-water bottle. He felt much better at 4 p.m. Toni had arranged a Public meeting

at 6 p.m. in a nearby hall. We left at 6 p.m. to participate in it. Toni gave a short introduction, and then I spoke on "Cleanliness and Godliness". The meeting ended at 7 p.m. The transmission that Master gave after the lecture was superb. Sara, Leela and Carol went back to Rome after dinner.

CLEANLINESS AND GODLINESS

(Public lecture at Latina, Italy,
on 5th June, 1976)

I don't know what my sister Antonietta has been telling you but I propose to give you a short introduction to the Sahaj Marg system of Raja Yoga. It has been said for ages that cleanliness is next to godliness, but it is a commentary on human understanding that, as with everything else, we have given a very superficial interpretation to this statement. Through generations of human life we find that civilizations have concentrated exclusively on the physical cleanliness of our living conditions. And in most nations of the world we have made considerable progress

in this direction, although in countries like mine, and all over the East, we are still living under very dirty living conditions. At least the impression of the Easterner when he comes to the West is one of absolute cleanliness, and when the Westerner goes to the East it is the contrary opinion of absolute filth. Superficially, these personal impressions or opinions are correct. In my travels through Europe during the last twenty five years, I have found that conditions of cleanliness have been increasing day by day, year by year, till today in the very advanced nations of the world the cleanliness inside the house is almost clinically sterile. Of course much effort goes into maintaining it that way.

There is a surprising comment I have heard often that in the East we employ a lot of servants to keep our houses clean. I have often tried to explain that when we use vacuum cleaners, detergents, electric appliances for cooking etc., the energy that we use is nothing but the consolidation of the services of a vast army of servants. Now the use of servants, human servants, has some definite advantages. First it provides employment

for people who badly need it and, secondly and more importantly, it does not pollute the atmosphere and our surroundings. The most important advantage is the conservation of scarce energy resources. But of course human effort can only be limited to the number of people available for service. So we find a peculiar inversion that in the eastern countries there is a lot of dirt around our life but we do not have pollution of our rivers, of our lakes, of our atmosphere, while here in the West we have clinical conditions of life inside the house, whereas in the lakes and the seas the fish are unable to live, and a stage is slowly coming when we will be unable to breathe the atmosphere we live in. I have not talked about cleanliness to make criticism of our ways of life, either of yours or of mine. I have tried to show you that when there is no balance between the outside and the inside, something has to suffer in consequence.

So far I have talked to you about the outside and the inside of our homes. There is a more important association of two sides within the human system itself. As we have

an outside we also have an inside which is within us. Here again there is a big hiatus between the people of the East and the people of the West. My Master has often remarked that in the East, where people are so dirty outside, they seem to have an inner spiritual cleanliness which seems to be lacking in people of the advanced nations who are very clean outside but have a lot of grossness inside. I have deliberately used the word grossness because grossness is not uncleanness per se. Now it is this inner grossness that is a bar to our advancement on the spiritual path. Hitherto this subject of inner cleanliness has been largely neglected. Even advanced yogic systems, such as the Hatha Yoga and other systems, have restricted their efforts more to the perfection of the physical system than to the perfection of the inner life of man. I think it is one of the unique features of my Master's system of Sahaj Marg that the greatest importance is given to the cleaning of the inner system, the spiritual system, of man. This grossness, my Master teaches, is an accumulation of the impressions of the past. Every time we think of something, and we become attached

to what we think about, an impression is formed in the mind. That impression which the thought creates becomes the parent of an action or of an activity. And when the activity is indulged in, when the activity is undertaken, the impression becomes deeper. And as the impressions become deeper in this way we enter into what we may call a repetitive cycle of existence. It is perhaps in this fashion that habits are formed. For the superficial habits like smoking or drinking we know the reason, but we do not enquire deep enough to understand the fact that a person's whole personality is a reflection of such patterns of impressions in his mind. So when we talk of personality we are talking of the grossness inside resulting from actions and thoughts, and as these impressions become deeper and deeper they solidify. At that stage we find that we are in a very real sense captives or prisoners of our own past. It is, therefore, an unfortunate fact that in reality we have no free will which we think we have. If each one of us would examine his life without bias or orientation to himself we would find that we have been repeating our thoughts and our actions in very specific

pre-determined patterns, in very definite patterns too. But because we are unwilling to face the truth about ourselves we always think that we are original in everything that we do.

Now when we come to practise the Sahaj Marg system of yoga the first thing that the Master impresses upon us, which is at the same time the most important, is that these past impressions must be removed from our mind. Now it is natural that if we had known how to do it we would have already done it ourselves. But while we have absolute freedom and control over the creation of impressions we are helpless when it comes to their removal. This is precisely why we need an outside force, or assistance from an external source, to help us. We call such a person who can do this for us a guru or a Master. So the first thing is to find a Master who can do this for us. Without a guru there can be no yoga at all. You see this is something that has to be understood very definitely, that there can be no yoga without a guru. There are, I think, people who have tried to do it by themselves but in most cases the results have been disastrous because, as

in everything else, we need somebody to guide us. We need a guide to help us. Now when we call a person a guru or a Master there seems to be some feeling that we have become helpless and therefore we need a guru. In Sanskrit, from which the word guru comes, guru only means one who is great, and his greatness is in a particular sphere, as there are great people in other spheres, Doctors of Philosophy, Doctors of Medicine and so on. Now when we need medical assistance we do not consider it a sign of weakness or helplessness to go to a Doctor. Why should we consider that it is something demeaning to go to a guru? In a very definite sense a guru is a Doctor of the inside. When I say 'the inside' I don't just mean the inside of the body, I mean the inside of the inside! Because if the Doctor is the doctor of our body a capable Guru is the doctor of the soul. So first of all we find a guru, and we accept his services in removing all of our accumulated grossness from us. That is the first step in yoga.

The second step is that we have to practice meditation. Meditation is a very

simple thing. It means to think continuously about something. Unfortunately, here again there is a great deal of misrepresentation of this term, because most systems treat meditation as concentration. Now meditation has nothing to do with concentration, at least not in the process. My Master says that meditation is the process that leads to the result which is concentration. The successful practice of meditation leads to concentration. In fact, what we achieve by meditation is a state of mind where the mind can be said to be concentrated. That is, we do not concentrate but our mind is in a state of concentration. You see it is very similar to happiness. I do not 'do' happiness, I am happy, isn't it? So similarly concentration is also a state. "I am concentrated" or "I am in a state of concentration" is the correct thing. When I say 'I concentrate' it is not correct. So the practice of meditation enables us to achieve finally that state in which we can say the mind is in a state of concentration.

Now in meditation, as I said earlier, we think continuously of something. Meditation is such a universal activity that it is sur-

prising there is so much misunderstanding about it. Because without realising it we are meditating all the time on something or other. A man who is obsessed with the idea of becoming rich is meditating on the idea of wealth. Another person who is obsessed with the idea of being successful in business is similarly meditating on success. But unfortunately, because meditation has been used only in a spiritual context, we do not understand that it is a very commonplace human action, upon which unnecessary esoteric connotations have been brought to bear. Now all that we do in spiritual meditation is simply to change the object from a material object to a spiritual object. And we find that it is very simple and very easy to practice. It is very necessary to realise that meditation is not something foreign to our nature in which we have to be trained, because meditation is something we are naturally doing all our lives. Only what we have to meditate upon is what we have to achieve. So it is simply a diversion of the mind from its normal activity not even involving a change of direction, but merely a change of the goal that we have to gain. The spiritual goal that my

Master offers in this system is the goal of perfection that we can attain. This perfect state is something that is abstract. We do not know what it is until we have achieved it. So my Master has specified for us a simpler goal, a simpler object of meditation which, while serving the purpose of being an object, yet approximates closest to our goal. And that is what we meditate on: light in the heart. My Master says light is the closest to the ultimate, and therefore it is the most beneficial and effective object on which we should meditate. So this covers the second activity. The first was the cleaning, which I have told you about, the second is the meditation.

Now when you have cleaned something, something has to be put into it. We can clean a bottle but only with the object of replacing the dirt with something clean. What Master now puts into our cleaned purified system is himself, or his spiritual essence, in the form of what we call transmission. This transmission is done by him in a highly spiritual fashion and it does not involve any physical

contact, or any mental contact, or anything like that. Therefore, it is possible that he can transmit from wherever he is to a person on the other side of the world, if not on the moon itself. Now we are all familiar with wireless transmission where there is no physical contact between the transmitting station and the receiving station. It should therefore not be difficult for modern man to accept the possibility of such a transmission. And in any case it is easy to prove because no instrumentation or receiver is necessary. Here is a transmission from one human person to another human person which both feel, and by which both benefit. In fact, the proof of his system is that the people receive his transmission and testify to it. So, these are the three major components of Sahaj Marg Yoga: the cleaning, the meditation and the transmission. Master generally offers this transmission to people that come to attend our meetings, and it is for that reason that my Master comes personally to these meetings. He rarely delivers lectures in public, his purpose being to serve humanity in a much higher spiritual fashion by transmission.

Sunday, 6th June, 1976:

Last night was the first night of full, uninterrupted sleep for Master and me on this tour. Master slept right through the night and did not even once take milk. He is in fine form this morning. He conducted group sitting at 10-30 a.m. in Toni's drawing room. About 22 abhyasis were present to participate in it. More abhyasis have arrived from France including Paule Fleury and her son Patrick, Jean Marc and his sister Anna. The French group now numbers 12.

Sara, Leela and Carol came from Rome at 11-30 a.m. We all left for the residence of the Rizzo sisters, Anna-Maria and Rina. On arrival there I found that it is a large estate full of vineyards, with a palatial Rizzo residence at the heart of it, flanked by what appeared to be barns, wine-presses etc. The Rizzos had invited all our group members as well as many of their friends for lunch. About fifty persons assembled for lunch. Master had his lunch in the bed-room set apart for his use. He did not leave his bed till it was time to go back to Toni's house. He slept till

about 4 p.m. and after that spoke to abhyasis who wished to speak to him in private.

At 5 p.m. we held a Preceptors' conference which was attended by seventeen preceptors: Toni, Sara, Anna-Maria, Rina, Fausto and Dino, all of Italy; Maguy Olivier, Paule Fleury, Patrick Fleury and Jean-Francois Mincet of France; Jim Metz, Sonia and Barbara of the U.S.A.; Don and Jackie of Canada; Albert Holtslag of Holland and Carol Williams of Australia. The meeting lasted one hour and ended at 6 p.m. It was mainly a talk covering the important aspects of preceptors' work.

After this I took group satsangh at 6-15 p.m., which was attended by forty two abhyasis. Later we all had dinner and returned to Toni's flat at 8-30 p.m. Fausto Russo had to leave for Naples as he too is on Military service, and has to rejoin his unit tomorrow morning. From 6 p.m. he became very emotional, and when the time came for him to leave he broke down completely before Master. It took over ten minutes to calm him down sufficiently before he could leave.

And he met Master for the first time just a few days ago!! I asked Master how he is able to create this love in abhyasis hearts. He answered, "It is natural. It has been so from the beginning. It is Lalaji's Grace!" Master stayed up till 11-30 p.m. to talk to a doctor and his wife from Naples who have come by car all the way to see him, and who drove back to Naples after they had spoken to him. We went to bed at midnight.

Monday, 7th June, 1976:

Master again had uninterrupted sleep last night, and woke up at 7 a.m. looking fresh. He said, "I am quite well now. I slept all night. Toni's house seems to have the right atmosphere and so I get good rest here."

We left Latina at 9-15 a.m. in Toni's car, with Toni herself driving it. Nilo accompanied us back to Rome. We reached Rome at 10-30 a.m. Today, again, is a rainy day and it rained all the way to Rome. Master started complaining of a little discomfort on

the way. As soon as we reached Sara's home he went to bed, with the abhyasis gathered around him. There was some discussion about reincarnation, and whether it was true that rebirth occurs. Master told us two stories from his own personal experience to illustrate the existence of dis-embodied souls. He said, "There used to be an old man living near my house. He was an opium addict. His children used to perform his *shradh* ceremony after he died. However, the spirit kept appearing to people of the household and they got frightened. They consulted a Pandit. He asked them what the old man had liked most. At first the children were ashamed to say what it was because they were Brahmins. Finally they were persuaded to reveal the fact that their father had been an opium addict. The Pandit advised them to offer opium to the departed soul. When this was done, it stopped appearing before them! This not only shows that the soul lives on after the body is cast off, but also the deep impressions that strong likes create in us. I will tell you another instance. One of my sons died. After he died his mother used to have frequent dreams in which he

appeared to her and asked for *puris*. They were duly prepared one day and offered to him as he liked to have them. Then he stopped coming in her dreams." Then Master told the abhyasis, "I am telling you things from my own personal experience. I am not a learned person nor a philosopher. Sometimes I wish to read those books but I don't know enough English to understand them. I wish to improve my English but I am too lazy to do it. And now I am too old also!" There was a sally of laughter because Master looked so droll as he said this. Master was in a very good mood. He translated a quatrain of Sarmad:

"The pain of love is like the butterfly
wafted hither and thither on a breeze
without purpose;

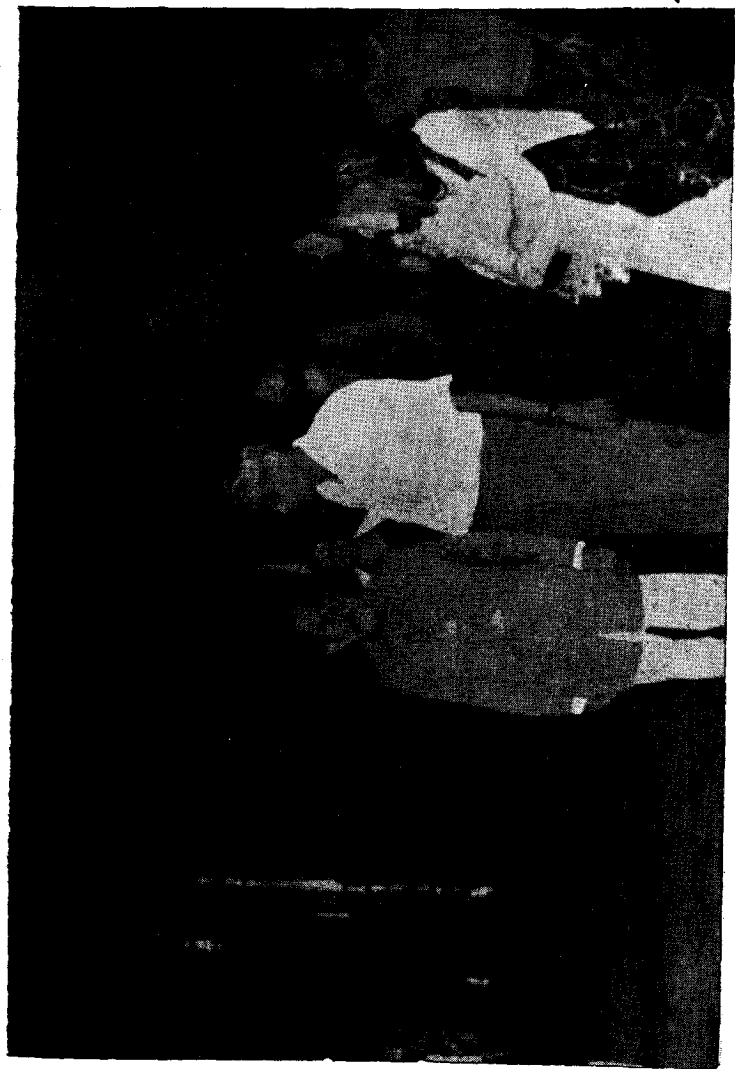
The moth is able to immolate itself
in the flame!"

Master said, "Such should be our love. To bring God into our hearts takes thousands of years, but even then only a few are able to get it. To die before we die is the only

way." Part of the French group including Maguy Olivier, Jean Francois Mincet, and Jean Marc's sister Anna left for France after dinner. The Fleurys and some others will remain till Master leaves Rome for Denmark. I snatched a couple of hours in the afternoon to go on a shopping expedition with Don and Jackie, Toni and Anna-Maria officiating as our guides. The afternoon was nice, sunny and warm. Master was well the whole day, uniformly cheerful, and struck something like his old form.

Tuesday, 8th June, 1976:

Last night Master woke up only once for a drink of milk to relieve a mild ulcer pain. I gave an individual sitting to Carol Williams of Australia. She has been quite dejected at not having been able to start Mission work in her country, and something Master said about the successful working of other preceptors seems to have upset her and deepened her dejection. She became quite emotional. I think the sitting helped to calm her down.



Inside St. Peter's Basilica

Irene Pignatelli came from Naples, spent the whole day with Master and left at night. This was all that she could manage due to her baby's ill-health and her own pre-occupations. Master slept from noon till late evening. After that he was in fine form. I took the evening group satsangh from 6 p.m. to 6-45 p.m. About twenty five abhyasis meditated.

Wednesday, 9th June, 1976:

Master slept undisturbed and woke up at 7 a.m. At 9-20 a.m. we left for the Vatican with Sara and Leela in their car. Don, Jackie and Carol together with the Fleury's, Paule Colombe and Jean Marc, all came in two other cars. The Boston trio came with Albert in his car. Thus there was a group of about fifteen with Master at St. Peters. Master spent half-an-hour outside St. Peters Cathedral, looking at everything with lively interest. We then went inside by a side entrance as the main entrance was reserved for those attending a special audience which the Pope was granting to Catholics of Germany, Austria, Switzerland and Holland. Master had

a good walk inside the Basilica. Then we waited nearly 40 minutes for the Pope to appear. Master was intent on seeing him before leaving, even though it was tiring to wait. Finally the Pope appeared, blessed the assembled groups and then, as he was being carried out in his chair, passed within three feet of Master. His gesture of blessing included all of us. When he had gone we too left and came back home at Noon. Master rested the whole afternoon while I was giving sittings to the abhyasis.

In the evening we once again went to the Food & Agriculture Organisation for a second public meeting at 6-30 p.m., convened in the Philippines Room. The hall was full this time too. Sara spoke introducing the Master and the system, and also informed the assembled persons that a weekly satsangh would be held in the FAO premises. Then I gave a lecture on Religion and Spirituality. We came back home at 7 p.m. Master was in good form the whole day and went to bed at 11 p.m. After that I was busy for an hour packing up as we are to leave tomorrow for Denmark.

RELIGION AND SPIRITUALITY

(Public lecture at the Food & Agriculture Organisation, Rome on 9th June, 1976)

This is the second visit my Master has undertaken to Europe for the purpose of teaching his method of meditation called Sahaj Marg. On these two visits Master has met thousands of people, and one question which seems to crop up from almost everybody is the question, 'we have given up religion, what should we do now? What shall we do having abandoned religion?' Now in the East this question is phrased the other way round, "How can we meditate without giving up religion?" In the West they ask, 'what to do having given up religion?' So we find two diametrically opposed approaches to the same subject. Now even though these questions have been coming to my Master only on these last two visits to Europe, long ago, I think, at least forty years ago, he had formulated and given to the world a truth which we can almost call a slogan of Sahaj Marg. And that is that spirituality begins only where religion ends. He puts this into

a very definite formula which, in his own words, says, where religion ends spirituality begins. Where spirituality ends Reality begins, and where Reality ends, then commences that stage of the ultimate existence which, for the lack of a better word, he calls Bliss. Now, it is clear from this that religion has to have a definite end in the pursuit of our goal.

Master has often said that religion is like the kindergarten school which has a very definite purpose but also a very limited purpose. The purpose of religion is to put a developing child into an environment where ethics, moral living, truth, all these things are taught and where, in addition, some idea of God is given to the developing child. Now the trouble begins when we start becoming attached to these religions, whatever religions they may be. It is immaterial whether it is Christianity or Hinduism or Islam, because all religions are but the foundations upon which we have to build a life of spirituality. It is a somewhat intriguing factor common to all religions that each religion proclaims that there is only one



At St. Peter's

God and that there cannot be a second God; but at the same time each religion tries to exclude the God of one religion from the other. If we would only treat this subject rationally rather than emotionally, we would appreciate that the gods of all these religions can only be but one God, called in different religions by different names. And if the truth is that infinity can only be one, they must be the same. If infinity can only be one then ipso facto there can only be one God, and the confusion arises only out of sentimental or emotional attachment to the names and forms that we attach to them in each religion. Now here we have, Master says, one of the great truths of life, that religions have always done a great disservice to humanity — not intentionally, not knowingly, but nevertheless it has been done. It has happened that religions have always divided man from man. History contains ample justification for this statement, for this truth, which Master has stated. Now, when we come to spirituality, which has also been called by the name mysticism, we find that highly developed persons have come out of all those religions, the mystics of those religions. For instance

we have had the mystics of Christianity like Eckhart and Boehme, and the great Sufi mystics of Islam. We have also had the Rishis of Hinduism. They have all been able to escape or graduate out of their religions. If we read the literature that these great mystics have left behind we find that except for the language in which they have written the values of the truths that they have established are almost identical. It is an interesting fact that long before we started speaking about this, these mystics have themselves criticised religious rituals and religious formalities. Literature will testify to the fact that many mystics have even spoken outright about the need to burn down or destroy the places of worship, because they said these things imprison man. They have themselves stated that religious bondage should be broken; emotional attachment to forms must be broken; intellectual slavery to teachings must be broken; and some have gone to the extreme by preaching that all external forms symbolising religion should be destroyed if mankind is to be liberated from the thralldom or servitude to religion. So we

find that mystical teachers have themselves stated this.

Now what is it that happens when we come to the level of the mystic? All the difference is that instead of worshipping external forms by using external formalities or rituals they turn their approach, their attention, to the Divinity that is inside. It is said that God manifests primarily in three forms—the Ultimate form where he is nameless, formless, attributeless. Then we have the closest to that manifestation which, in Sanskrit, we call the Antaryamin, meaning "one who resides within." The third form is that in which he is worshipped in external idols, icons, pictures etc. The way of development is to start with the external worship at a young age when we are not able to conceive of some more abstract forms. And when religion has served its purpose by giving us some idea of God, giving us some piety, morals, ethics, then the search has to be turned from the outside to the inside. That is precisely where spirituality begins.

What we do in spiritual meditation is to try to approach this Ultimate, and the easiest

way is to approach it through ourselves, because He resides right here, inside us. For this approach we don't need to undertake travels; we don't need to go outside; we don't have to go to places of worship; we don't have to incur any expense whatsoever. It is unnecessary to know about God from philosophy, or theology, because we have now come to a stage where we are not worrying about the attributes and the forms that He possesses; but we are trying to penetrate to the very essence where all the descriptive terminologies and philosophies will no longer serve us.

Suppose I say that this lady is called Antonietta Bernardi, well it conveys something to me. But to know the real person I have to go into something deeper, some deeper form of association. So some form of approach which goes beyond the name is first necessary. Then we come to the personality, the personality of this lady. Even that has to drop off if we are to really know what she is inside, what is her heart, what are her qualities. So even in interpersonal human relationships we go from the

name to the form, and then to the content. It is exactly the same approach that we adopt in spirituality. We start with the names and forms of the deity. Then we read all the extolatory or the descriptive literature praising God, giving His attributes, His powers. Then after that we have to go beyond that to the essence from which these attributes and names are derived. So in a sense it is a reversal of the process of creation. In creation the essence comes down to manifest in the material. Here in spirituality, we go from the material backwards to the essence. So what my Master says is that there is no difference except that we have to turn the mind from the outside to the inside. In effect there is only a change of direction, not even enhancement of effort. Now we have to think about this turnabout, and for this Master says we have to use the power of the mind.

We have the mind, we have its powers and we see that they function in various spheres; but we do not appreciate that it can do many more things, many higher things, than what we normally do with the mind. For instance, we find in every religion that

at the beginning of creation God said, 'Let there be light' or God said, "Let creation begin", or some such thing. Now I would much prefer to say God thought 'Let there be light' because there was nobody to speak to, there was nobody to give an order to. It must have been a thought. So, in the very beginning we find that thought was what was used even in effecting the creation of something as big as this universe. Now we all have thoughts, but we do not put power behind those thoughts. In Sanskrit there is a word called sankalpa which means the power of the will applied to a specific thought. So when we think, we are only thinking, but when we make a Sankalpa, we are putting our will behind that thought. So the power which is there in the mind is the motive force, while the thought gives the direction in which that power is to function. What meditation teaches us is to develop this power. It makes possible an approach by using the mind to strengthen itself to achieve a state of concentration where the entire mental power of the human being, which we call will power, can be focussed in a particular direction. Even

mundane people like psychologists have said that the human being, that even a brilliant human being, uses but a fraction of his mental powers. Now yoga is setting out to achieve a means of utilising the unutilised part of the mind, the mental power, to achieve a stage where the spiritually developed person can use the total powers of his mind in a specified direction. Then we achieve what can be called an indomitable will, an indomitable purpose, in life.

People often ask how the mind can be used to strengthen itself. A simple example from our life will show that in every case we use the same thing to develop itself. Even to develop the body or muscles we start by lifting small weights to develop the muscles, then lift bigger weights until we come to the limit of our capacity. So each function or each organ of the body has to be used to strengthen itself. And the mind is no different from the rest, except for a very important difference that whereas the others are limited in their capacities the mind has no limits. In fact my Master often says that even time does not exist for the mind. He

does not give us any metaphysical explanation for this statement, but he uses a very simple example to illustrate this truth by saying, 'suppose you think you are in London you are there at that very moment. So thought takes you wherever you want to be without any lapse of time.' Therefore he says for the mind time does not exist. It is merely an illusion, or it is a subjective experience which is imposed upon us by our environment, by our surroundings. Anyway that is a departure from the topic so I won't go into it here.

Coming back to the mind and the strengthening of the mind to a stage where we can utilise it fully to achieve all our purposes, Master teaches us a method whereby the mind can be regulated. The mind is not controlled but regulated. The first step is the practice of meditation where the mind is put upon a specified exercise. I call it an exercise because the mind is brought to bear upon a single subject, and all intruding or disturbing thoughts are allowed to drop off by non-attention. Non-attention is the greatest weapon to fight thoughts because, my Master says, thoughts without our attention have no

power. So, at a single stroke in Meditation, by throwing one stone we get two fruits. We train the mind to hold one thought while simultaneously excluding all unnecessary thoughts. Even the very first sitting will give us some taste of that experience naturally. In innumerable cases people have come to Master and have voluntarily given the information that not only did they feel peaceful and calm, but at the same time they had much fewer thoughts than they normally have in the same interval of time.

When we enter into this practice, we imagine that there is light in the heart which is the subject of our meditation. There must be some subject, as I have told you, to divert our mind towards a specified channel. The subject is light in the heart. This is the specified approach. And we train the mind by excluding thoughts. My Master says that even with a few months' practice a stage of sufficient concentration is achieved, which we prove in our own experience by achieving moments of almost thoughtless existence. Now a thoughtless state means that there are no disturbing

thoughts too because there can be no disturbance without thoughts. This initial achievement makes it possible for us to proceed with greater vigour in our meditation until we come to a final stage where not only in the meditation state but even in our normal waking state we find that we are capable of being thoughtless for quite substantial lengths of time. Now there are two states of thoughtlessness—one in which we are aware that we are thoughtless and the second state in which we are not even aware that we are thoughtless. In the latter state something suddenly makes us aware that we have been without a thought for a long time. So this state of thoughtlessness, this state of concentration, we achieve by the practice of a very simple system and with very little effort except to sit in meditation.

What is most important is that we do not use techniques of force, compulsion, or control which inevitably breed an opposing reaction in the mind. All that we do is to adopt an attitude of non-attention. And if it is a truth that action and reaction are equal and opposite, then non-attention can

only bring about non-attention in whatever we are applying it to. So there can be no resistance from inside ourselves. My Master says that is why systems which have focussed their attention primarily on concentration generally create more problems for the practicant than any definite development or progress. In such an attitude of forced concentration we are fighting with everything that is trying to come into us, and therefore there is a resistance from what we are trying to overcome or exclude. And as we apply greater and greater power to overcome that resistance, the resistance is also increasing in power. In this system that sort of thing is avoided. Master carefully avoids this problem and makes it very easy for us to come to a state of concentration without any effort on our part. Now at that stage where the mind becomes one-pointed, in a sense, spirituality really begins, because it is now that the full power of the mind is being applied to the subject on which we are meditating—light in the heart. The preceding practice was but a foundation for this stage. From there we have to proceed further and further but the process is always the same. For

general interest I can say I asked Master a question, "How can the same technique take us to higher and higher stages?" "How can the same technique or the same method of practice take us higher and higher to the highest stage?" Master answered in a simple way, "When you put a seed into the ground you water it. When it comes out as a small shoot you water it. When it becomes a plant you still water it. And all that you give to it is water, and it goes on growing." In a similar way we find that in human development too the food that we eat, except in the first few weeks of babyhood, is no different. And now, what is it that our Master gives us that is like food to the human system? He gives us the very great and Divine assistance of transmitting his spiritual self into us. I deliberately use the word 'self' because the Sanskrit word pranahuti means 'offering of the self'. When can we offer something again and again to as many people as we meet, without any loss to the giver himself? Only when our resources are infinite! So, as Master says, we have to get hold of a Guru or a guide or a Master, whatever you like to call him who, by virtue of his own connection

with the infinite, can make that infinity available to us. Spirituality is not a progress, or a search or travel in time. It is travel in eternity. So, as we continue to progress we continue to need this transmission in greater and greater measure, and as we rise higher and higher his assistance becomes more and more necessary until, at the final level or stage, we can do nothing without his assistance. Now this is a very important difference between Sahaj Marg and all other systems. In other systems they say when you have practised for so many years, 'now you are on your own'. In Sahaj Marg we are on our own when we come in but then, progressively, we become more and more dependent on the Master. It is a dependence not involving loss of freedom, but a dependence which makes the infinite resources of infinity available to us. In a sense Master acts as a transformer giving us the power of the Ultimate in graduated doses. And by giving us those graduated doses he develops in us the capacity to receive higher and higher doses until, at the final level, we become capable of receiving infinity itself into ourselves, without any limitations! This he calls

the state of merger with the Absolute. Now, since there cannot be two infinities, the receiver, the Master who gives him what he is receiving, and the infinity which he is transmitting to us all become one. So the goal, the seeker and the way all merge into one Divine entity. And that represents the culmination of our search.

Thursday, 10th June, 1976:

Master woke up refreshed and looking fit though he complained of some mild pain. Master was busy talking to abhyasis, most of whom are quite emotional with the idea of parting from Master in their minds. I gave individual sittings to almost all the abhyasis present.

We left Sara's house at 2-15 p.m. for the airport. About 25 abhyasis were gathered to give a send off to Master including Albert, Francois and the baby. They leave from the airport for France where they will work in a hotel on the Swiss border, very near Caux, till the end of August and then return to

Holland. Victoria Checa decided to go to Denmark, and has already left Rome earlier this afternoon by another charter flight. Master, Don, Jackie and I left Rome by SAS flight SK 682 in a DC9 aircraft at 3-35 p.m. on a 150 minutes direct flight to Copenhagen. The flight was very comfortable.

VII. DENMARK

On the flight to Copenhagen SAS served some snacks. The flight was smooth but the pilot had to alter course slightly on two or three occasions to avoid large cloud masses. About half way through the flight, the pilot made an announcement that there would be a slight delay in arriving at the destination. No reason was given.

When we landed and came into the baggage enclosure, I could not see even one Danish abhyasi outside. I was puzzled by this. When I searched through the glass partitions and open doors, I could find only Victoria Checa and no one else. Soon the baggage arrived and after collecting ours we passed through customs into the public arrival area. Still no one was visible. Then just as I was wondering whether to telephone Mikala and find out what had happened, Elsebeth rushed in, having seen Master from outside as she drove in. She said "How did you arrive so early? The plane is not to

arrive for at least 20 minutes more!" I then realised that our flight had landed almost 20 minutes early, whereas the pilot had announced late arrival! Master and Elsebeth sat down on a sofa to wait for Birthe, who soon joined us. Then slowly the other abhyasis trooped in, all very surprised to see Master sitting there. When about 20 abhyasis had come, Birthe decided that there was no need to wait further and so she took Master and drove him home to Mikala's house. As we were walking to the car park Master told me, "Some one told me that the plane was going to be late. I started thinking about it because so many of my associates would be waiting for me here, and would become worried, and would also be put to much inconvenience. Now look here! My thought has had effect in some way and now we have arrived 20 minutes early instead of 20 minutes late! This is something I have to think about. You should also think about it. It is worth studying."

At Mikala's house a large group gathered by 7 p.m. Rolf Muller and Irene Brandt of Munich have already arrived. Charlotte

O'Brien of Michigan has also come with her baby. Fred Weinstock's mother has arrived to be with Master. Judith and Neil are of course already here, so that USA is well represented. The Boston trio left Master at Rome on their way back home.

Evening satsangh was taken by Don Sabourin. After dinner Master and I were alone, as the abhyasis left at 9-30 p.m. to allow Master to rest. Master expressed concern at the large-scale loss of character in India. He said, "We export everything that is best in our country and import everything that is of the worst. That is the state of affairs. Look at these people. They take from India what is best and highest. When our people come here they take only the worst that the West has to offer."

Friday, 11th June, 1976:

Master had a painful night, was restless and did not sleep much. He kept waking up and asking, "Who is there?" several times during the night. When I told him no one

had come in, he said, "I thought some persons were moving around."

On this second visit to Denmark alternate days have been marked off as rest days for Master. Today is a rest day. Then from Monday the alternate day of rest scheme will come into force. It is quite sunny but, due to a cold wind blowing outside, it is quite cold outside. But the Danes are all out on Mikala's lawn enjoying their spring! It was a quiet day for Master spent wholly in bed. I was busy the whole day giving individual sittings to abhyasis.

Saturday, 12th June, 1976:

I woke up very late, at 7 a.m. Master too slept well last night. From 8 a.m. to 9 a.m. Master kept me near him, talking about the Mission organisation in India, discussing some of his plans for the future work, expressing some of his worries and so on. He was very cheerful but still kept talking, occasionally, in a pessimistic way. He is worried about the lack of appreciation of the need for discipline. He said, "No organisation can

exist, much less grow, without discipline." He was all admiration for the European attitude to discipline. He said, "Look at these people. How well disciplined they are. In everything they do you can see this discipline reflected in their actions. But in our country this discipline is not there. In some places it may be there to some extent, but that is not enough. Take even a small thing like touching the Master's feet. Even when I ask them not to do it they disobey and continue to trouble me. Things must be changed somehow. The preceptors have all to work for this."

Stella telephoned to say that she would come to see Master next Tuesday. Late in the evening Mr. Krishnamurthi and his wife arrived from Geneva. They could not meet Master in Switzerland as they were away at Nairobi for a month, attending a conference there. On their return they had found my letter with Master's tour programme, telephoned Stella for information, and then decided to come over here. In was in their house in Geneva that Master stayed during his visit in 1972.

Birthe took the evening group satsangh. Master was busy with Mr. Krishnamurthi and his wife till late in the night. We went to bed at midnight.

Sunday, 13th June, 1976:

Master has been taking up Mikala's husband, Palle Kousgaard, for preparation for work. The day continues to be cold and windy, though sunny. Master took the 10-30 a.m. group satsangh. We left for Copenhagen at 2-15 p.m. in several cars for Master to preside over the public meeting to be held at the Kunstakademiet. The hall was full at commencement of proceedings with this difference that in this hall in 1972 there were hardly twenty abhyasis forming part of the audience whereas today over a third of the audience are abhyasis. Birthe Haugaard spoke first in Danish, giving the Mission's historical background and its general work, outlining the system. Thomas Mogensen spoke next, also in Danish, for almost half-an-hour. He was followed by Jackie Sabourin of Canada who spoke about her personal ex-

periences under Sahaj Marg. I gave the concluding talk on "The Need for a Master". Master then transmitted to the assembled persons for 15 minutes after which we came back to Hellerup. Master seems to have been exhausted by this brief outing. When we arrived at the hall he was well. A comfortable easy-chair had been brought for him. But after the meeting commenced he seems to have developed ulcer pain because he signalled me and asked for a drink of milk. Fortunately Mikala had come prepared for such a contingency and so he was able to have small doses of cold milk on two occasions, which alleviated the pain. On coming home he went straight to bed.

THE NEED FOR A MASTER

(Public lecture at the Kunstakademiet,
Copenhagen, on 13th June, 1976)

I think my brothers and sisters who preceded me have told you almost everything there is to say about the Sahaj Marg system; so I am in somewhat of a predicament as to

what to say because the subject is limited, being a very simple subject. All that we can stress when talking about Sahaj Marg is the absolute simplicity of the system, the absolute simplicity of the practice and, what is most surprising, the absolute simplicity of the very goal that we are striving for in life—our perfection.

All through human history we have had people all over the world trying to practise some system of yoga, some system of meditation, some system of evolution by which they could rise to the highest potentials of human growth, of human development. And the mystic, religious, and yogic literature of the world is full of such experiments, some successful, and many naturally unsuccessful too. All this literature emphasises that there are normally three factors in the process of yoga. The first factor is of course the aspirant, the student who is beginning to develop himself to reach his goal. He is the very first factor. The second is the goal that he sets before himself as something which he wants to achieve in his lifetime. The third is the thing which connects these two, the beginner and

the goal, and that is the way by which the aspirant goes to his goal. But I believe that through the ages the fourth and most important factor has been forgotten, and that is the need for a Master who can take us on the way.

Knowing that a way does exist is not enough, because on the way many things can happen. As Jackie Sabourin just told you, we can stumble as there are pitfalls. So our need is not just for a way, but for somebody that can take us on that way. For this, yogic literature specifies a guru, what we call a Master, as a factor which I consider to be of paramount importance. Now if I were to grade these four factors in order of importance, I would give the goal, the way, and the Master about equal importance, and the seeker himself the least importance because he is the one who is trying to raise himself to the ultimate. So in the beginning he is perhaps the least important but, because he is personally involved in his own evolution, to himself he becomes the most important. The other things lose significance. So the aspirant thinks he is himself the most important factor

in this pursuit of yoga. But here comes the problem that when I think of myself as the most important thing, and my evolution as the most important thing, it is but human nature to tend to downgrade the value and the importance of the way and the one who is leading us on the way and, all too unfortunately, the importance of the goal itself.

Now it is a sad fact, a sad commentary, that the word yoga is used too loosely now-a-days to imply all sorts of achievements, physical and mental, but very rarely indeed the spiritual attainment to which the word yoga should properly be applied. According to the Sanskrit literature from which the word yoga originates, yoga means union with the Ultimate. It does not mean union with anything else, or anything less than That. So even the goal itself has been downgraded because the self has been upgraded too much in the process of seeking one's evolution. This, in ordinary parlance, we call egoism. We are so filled with ego, our own importance, that we tend to give lesser importance to the goal, lesser importance to the way, and lesser importance to the guide who is to take us on

that way than we give to ourselves. Now, if we should ascribe the proper or relative degrees of importance to these factors, then the first thing that comes in us, or descends into us, is a feeling of humility because, after all, it is I who am so low that I have to raise myself up to evolve by some means to a specified goal. When that humility comes into us then we automatically know that we, by ourselves, are perhaps not strong enough to follow a way successfully. Until this feeling comes, people tend to reject the need for a Master. People often ask, 'Why do I need a Master. We have a way, we have a goal. Why do we need a Master?' I will explain this at the end of this talk, or rather the explanation will come for itself.

First we have to establish what is our goal. And if the goal falls something short of what we should truly aspire for, then it very often happens that our search ends unsatisfactorily. It does not satisfy us, and we cannot reach the real goal because we have reduced the goal in our own eyes. People who shoot with rifles know that when you shoot at a distant target you have to raise the sights.

Similarly for an examination if you want to come first you try to be first in the country or something like that. You see, you have to set your sights higher than the goal which you have to achieve. If we start out by lowering the goal itself then our achievement will fall short not only of the actual goal but even of the lowered goal that we have set for ourselves. So the first and most important thing is to determine our goal.

The second thing is to find the appropriate way. I won't say the correct way because, technically speaking, there is no wrong way. It is only a mismatching of the way to the goal that brings in this concept of wrongness or rightness. Therefore the word 'appropriate' is more suitable, and we have to find the appropriate way for us to reach our destination, our goal of evolution. Now there are too many ways available, there have always been too many ways available. But here comes, I think, the wisdom and the Grace of Nature that it endowed us with an intellect which we are expected to use in assessing not merely our needs, but in seeking a correct way of raising ourselves up to our own goal.

So the intellect is there to help us. We have to study available systems. We have to seek a guide. And when the intellect has evaluated or assessed perhaps two or three systems of practice then we have to come to a final judgement regarding one of them, before we commence the practice of that system and see what it can offer us. Even though to achieve the goal may take a long time, to know whether a car will move does not take much time. You just have to sit in it and start it and see whether it will go at all. If it does not go we reject it straight-away. So the movement of the abhyasi in the vehicle which he chooses for his evolution can be evaluated from the very outset. It does not need much effort, it does not need much time. But we, in the modern world being too intellectual, always try to get proof first instead of just getting into the thing and trying to prove it for ourselves.

Now that we have the goal and the way, I come to the third thing, the Master. To me, the need for the Master is definitely a paramount one because without a Master I don't think we can achieve anything. Why?

Because even when the roads are most carefully mapped, there can be disasters which have happened since the maps were printed. There can be changes. I remember an amusing incident when we were in the United States four years back. A young lady, who is here with us today, was driving us from one place to another. She had a road map spread out on her knee. We had almost come to our destination. We were just about ten miles short, when we found that what was marked on the map as one of those express highways did not exist. It just was not there. We had travelled a hundred and sixty miles to find that the last stage, the last ten miles of the road, did not exist any longer. The lady who was driving us then called a policeman to ask about the right way. The policeman said, 'Well, you are referring to an old map. You should have got a new one.' So as ways change, maps change; and as ways of evolution change, as people change, the ways have to change themselves. So what was held to be something which was practicable, which was demonstrably practicable, two thousand years ago, need not necessarily be practicable today. I am not saying it is

not, but it need not be. So we have to prove for ourselves the efficacy of existing systems which were there in the past. They generally enjoy the privilege and the prestige of being of hoary tradition. We tend to value yogic systems as we value antiques! In yoga there is no antiquity; it is not of antique value; it is not something we can exhibit in our cupboards and say, 'I paid so much for this.' That can be true of material possessions. Old age means something in material possessions. Unfortunately in people it does not seem to have much value. In today's society old people are not looked up to. So we value age in some things, but in other things we don't value it at all. This idea of value we should attach to Yogic systems too. Just because a thing is three thousand years old, or five thousand years old, it does not mean that it is therefore a practical system, something which will work today.

Here comes the need for a Master to guide us, because tradition says, people have testified to this, that Masters come mainly to modify ways to suit present conditions of civilization, present conditions of life and,

most important of all, to make or remake systems to suit the conditions of living that exist today. For instance, if you take certain yogic practices which demand practice over hours, days, months, and years sometimes, obviously it is not practicable for today's human being to follow these systems where every minute of the twenty four hours of the day has to be bestowed upon the practice. That does not mean the goal becomes something denied to us because Nature never denies goals. Nature keeps the goal in view, Nature modifies us to reach that goal, and simultaneously Nature offers to us better methods, easier methods, simpler methods of reaching the goal. To make this available to us Nature sends the Master to us. So in this context the Master is of the greatest importance because he redesigns past systems, past methods of approach, to suit our own conditions of life today. This is the first and most important need for a Master.

The second thing is, he is one who has already gone over the path several times. Not only did he do it when he first set out to evolve himself, under the guidance of his

own Guru, subsequently he has got the job of taking people up to that destination. Now a person who goes again and again on the same path becomes an adept. In spirituality, in mysticism, we call such people adepts. So a Master is an adept because he has travelled the same road many times. And what would take us much effort, much time, and perhaps much anguish in finding out for ourselves, he does for us very simply. That is the second thing.

The third factor is what in Sahaj Marg we speak very specifically about—the process of cleaning which refers to the impressions of the past, which are buried in us as Samskaras as they are called in Sanskrit. In a sense it is these samskaras which become the burden tying us down to this existence, being worked upon by gravity, let us say. Now when he cleans us Master refers to what he calls a vacuumization of the inside of our own system, so that something new can be put into it. When you remove something from the system a space is created inside into which he pours his transmission. That is the fourth aspect of the Master's work.

Restricting myself for the time being to this cleaning, I have always wondered why so many sincere, extraordinarily sincere, people who practised yogic systems in the past with almost fanatic zeal, subduing every human instinct they had, yet fell short of achieving the goal. Thinking over the past so many years about this, it was only two days ago while I was myself sitting in meditation that the answer came to me. Everyone of those aspirants had in some way cleaned himself and created a vacuum. But what is it that is going to fill this vacuum? Please note, when a vacuum is created unless it is attached to a source from which the vacuum chamber can itself be filled up with the appropriate thing, it is only going to attract everything that is outside itself! Now we have vacuum cleaners in our houses and even though it is vacuumized it only picks up the dirt and the dust from the carpets on which we expose it. In a chemical plant if you want something to flow from one chamber to another you vacuumize it and connect it to that precise chamber from which you want something to be fed into it. If not, it will only take in the surrounding air and the dust. It is like the

rather euphemistic instrument that you have in cars for fresh air. You open it and all that you get inside is the polluted atmosphere of the outside. There is nothing fresh about it except the inscription 'fresh'. This is what happens to a very serious and very practical abhyasi who, without guidance, without connection to the goal, by great effort over very long years of time vacuumizes himself, and finds that everything he is throwing out is coming back into himself. I think this is a matter of simple logic. In those cases where people have had Masters, and have been deeply connected to them by love, by devotion, by emotional attachment of a spiritual nature, all that they could draw from their Master was what the Master himself had within him. If the Master had physical progress they got physical progress. If he had knowledge they got knowledge. If he had wisdom they got wisdom. If he was psychic they became psychic. Therefore it becomes an absolutely important thing that when we connect ourselves to a Master, the Master must be of that order who can take us to the Ultimate stage of our evolution. Because, what he does not have in him-

self he cannot give to us however powerful the vacuum inside us may be. If I am attached to the wrong source, the greater the vacuum the more dust, the more unwanted things I am sucking into myself. So it has been a tragedy of past yogic practice that by mis-connection the most serious aspirants, the most sincere aspirants, have ruined their spiritual life by wrong connections with wrong people, with wrong systems. Now here is what my Master says in one of his books. "If you cannot find the right guru, it is better to be without a guru. There can be no substitute for the right guru." We cannot substitute a lesser goal for the highest goal. Therefore if anyone is aspiring for the highest goal, it is better that he waits, even if it is necessary to wait a hundred lifetimes, until he finds a proper Master who can take him to his goal. If an aspirant indulges in makeshift or make-do arrangements with lesser things they cannot raise him but will probably lower him in his evolution. I think this is the most important aspect of the Sahaj Marg teaching, that to have no Guru at all is better than having an unevolved or inappropriate guru. When we connect ourselves

to the wrong source, the very process of vacuumizing ourselves can lead to our degradation—I don't mean in moral values, I mean in the sense of evolutionary degradation—rather than to the uplift that we are so earnestly trying for. It thus becomes obvious that by connection with a Master who has in himself the highest ability, the highest achievement, the highest goal that he has achieved for himself by such a connection, the Master can, by the mere and very simple process of emptying my inside, pour himself into me without any effort on my part. This is possible because he cleans my system, he creates a vacuum in me, and by creating this vacuum in me, his Self flows naturally into me. He offers himself. We call this pranahuti or offering of the life principle into life. So when we realise that the Master is the cleaner, the Master is the vacuumizer, the Master is the one who comes into me and thus makes me like himself in every way, we find that He is the goal, we find that He is the way, and we also find that He is the Master who is going to take me through the way to the goal. So in the proper perspective, and with the proper approach to spirituality these three things—

the way, the goal, and the guide—they all merge into one entity. And only where such a triumvirate merging into one exists does the possibility of myself too merging into that, and becoming one with that, exist.

I therefore wish to emphasise that it is of the greatest importance that we seek the proper Master, one who has this ultimate connection, who has the ability to clean our insides, to vacuumize our insides. And if this is done there is no question of time, there is no question of effort, there is no question of space. Achievement becomes instantaneous, evolution becomes instantaneous. We just jump, as it were, from our present mundane existence into the highest realms of spiritual existence.

Monday, 14th June, 1976:

Palle Kousgaard was granted Provisional Permission first thing in the morning. Master spent about an hour reading his own book, "Reality at Dawn". Later he called all the abhyasis present and read out to them what

he has written about the Cosmic functionaries such as Maha Parishad, Parishad, etc., and said, "There are many cosmic positions, but these are very high. There can only be one Maha Parishad at any time in the whole Universe. Above that there is only God. So far none of these positions have been given to persons outside India. For the future it all depends on you people. If any one is deserving, Nature will automatically create conditions for it. This is my Master's work." Later he was lost in admiration of the book. He told me, "Look here! I have written this book, but I cannot believe that I wrote it. It is so wonderfully written that an illiterate person like me could hardly have written such a book. It is Lalaji's Grace that made it possible."

At 1-15 p.m., after lunch, Vibe drove us to Copenhagen for some shopping because Master wanted to purchase some things to take home. We went to the largest department store "Magazin Du Nord" and spent over an hour there. Master personally supervised the purchases we made on his behalf. We then went to the restaurant where Master



Brief relaxation

enjoyed an ice cream. He was gay and lively and enjoyed this excursion. We were back home at 3-30 p.m. Master rested completely thereafter. The evening satsangh was taken by Birthe. After dinner Master developed pain again and so did not get up at all.

Tuesday, 15th June, 1976:

Master had a generally restful night though he woke up a couple of times, asking "Who is there?" When I assured him there was no one but the two of us, he was able to go back to sleep. Master gave me an individual sitting in the morning. It was very deep and brilliant. The effect of the meditation went on deepening until, at noon, I was in a completely intoxicated and "lost" condition. This is the first time I have had this experience. When Master transmits, the condition that is created during meditation generally persists beyond the meditation for as long as a day. But today's experience, where the condition gets deeper and deeper *after* the meditation and culminates in a climax, is something new to me.

Pierre Faideau's wife Martin telephoned from Paris to say that both of them would come to Copenhagen on Friday and stay till Sunday afternoon. There was no evening group satsangh as Master decided that all the abhyasis were full.

Wednesday, 16th June, 1976:

Master had some pain last night. He woke up at 1 a.m. shouting, "Who is there? Who is there?" at the top of his voice. I woke up in a fright, wondering what had happened. I switched on the light, went to his bed and asked him about it. Master said, "I saw some one with a kerosene lantern in his hand trying to enter my house in Shahjahanpur. I thought it was a person who had no business to be there. So I shouted to find out who he was." I asked Master what was the use in shouting here, in Mikala's house. Master laughed and said, "I am here. Where else can I shout?" I had no answer to this. His logic was unanswerable!

In spite of this disturbance, Master managed to sleep well. He woke up late, had

his bath, and gave me a short individual sitting of about 8 minutes duration. At the end I felt myself trembling all over. It was almost as if I was shivering physically. When I held out my hand, however, I could see no vibration. Nowhere in my body could I see any visible trembling, but when I put the palm of my hand against my thigh, and again around my upper arm, I could feel some sort of sub-cutaneous vibration. This was quite intense and persisted till 3 p.m. I went to bed and woke up at 5 p.m. The vibration had vanished.

The last three days have been days of fasting for me under Master's instructions. Originally he asked me to fast one day. Then the next morning he told me, "You did not eat yesterday. Perhaps today also you should not eat." This morning again he looked at me, smiled and said, "Now that you have not eaten for two days, you must have become used to fasting. So today also I would like you to fast. Of course you may take liquid food and fruit as much as you like." I asked Master why he was extending this day by day, and why he had not told me on Monday

that I would have to fast for the next three days. Master laughed delightedly as if at a joke. He said, "Everything I have learnt I have learnt from my Master. On one occasion I was at his Holy feet in Fatehgarh for the Bhandara. Lalaji called me and said, 'I think today you may fast. I regret that the things you like have been prepared for food. But I hope you will agree to what I say!' I told Lalaji there was no difficulty in fasting for a day. Lalaji smiled affectionately at me. The next morning the same thing happened again. And, look here! On the morning of the third day he came and said, 'Now you must be getting into the habit of fasting. So please abstain from food today too!' You see, I am following the same technique with you. You see how great was Lalaji's love and kindness! If he had told me on the very first day that I would have to fast for three or four days, I may have felt something or some disturbance. So he did it one day after another, and I never felt anything." I asked Master why Lalaji made him fast for so many days. Master laughed, looked at me with a mischievous twinkle in his eyes and said, "You are a clever fellow.



With abhyasis in Denmark

You are trying to find out what I am doing to you. But I am also a cunning person. I won't tell you!" And he laughed with great amusement. Then he said, "I will tell you one small thing. It is a hint. I have been exciting you for the last three days to bring some things out." I told Master that I was aware of this because I had found myself getting irritated with him for small things during the last three days. I had controlled the irritation but, on one occasion, it had almost developed into anger. I was able to control it with some effort. Master agreed with what I said. Then he laughed suddenly and said, "Now you know about Lalaji's technique, you may fast tomorrow also. But that will be the last day of fast for you!"

Today being a day of rest for Master, I was busy with individual sittings of which I gave twenty. There was no evening satsangh. I went to bed at midnight.

Thursday, 17th June, 1976:

Master slept undisturbed last night. Immediately on waking up he asked me to

Keep myself free. After his bath he gave me an individual sitting. It was a long sitting, lasting about 25 minutes. The transmission was very very subtle and deep. Half way through the sitting I saw myself stark naked, with long hair and a beard like a sannyasi, lying near a white rock which was shining in the sunshine like marble. The rock resembled a tombstone. I was naked, emaciated and looked dead. I told Master my experience. He was very pleased and said, "You were not dead. It was not a dead body you saw. It showed your condition symbolically. It is what I call the naked condition. I congratulate you for it!" He instructed me not to give any sittings today, either group or individual. So I was free the whole day feeling very lazy and bored too. Master rested most of the day. The Danish abhyasis sat with him for hours, very quiet and subdued, happy just to be in his presence. In the evening Master was in a gay mood and spent 2 hours with the abhyasis talking to them and keeping them laughing all the time. I went to bed quite late as I was with the abhyasis till almost midnight talking to them and answering

questions. Master retired at 10 p.m. in fine fettle. A little later, however, he suddenly came out of his bedroom to where we were all sitting in the hall, and told me in Hindi, "I have just thought of something which I want to tell you before I forget it. It is very important, and so I am disturbing you in your talk with the abhyasis. You know my memory has become very poor, and if I wait till the morning I may forget it. There is so much discussion about heaven and hell and all these things. But I am telling you now a very important thing. It is of course my own research, and you may think about it. It is my finding that *Hell is for the sinners and Heaven is for fools, while the Brighter World is for the Liberated Souls!* And look here! People want to go to heaven! You may tell our brothers and sisters what I told you just now. I am sure they will like this new thought." Master laughed and waited for me to translate his idea to the abhyasis. His words were greeted by a burst of uproarious laughter. Master laughed merrily with them and, just as we were expecting him to sit down and join us, suddenly turned around and walked back into his bedroom.

Friday, 18th June, 1976:

Master is very well after a restful night. Udo and Magda came by car from Hamburg in the morning. Dr. Hanns Gangloff, Inna and Renate flew in from Munich later in the day. Late in the evening Martin and Pierre Faideau flew in from Paris. Stella arrived, too, from Switzerland. Master was busy with these new arrivals most of the day.

Irene Brandt of Munich had taken a lot of photographs of Master when he was in Munich. She brought five colour pictures, beautifully processed by Carlos, an abhyasi at Munich who is also a professional in the line. Jens had collected orders for these photographs and telephoned the orders to Munich. Today Hanns brought with him the copies for delivery.

With Master's permission I went out in the afternoon with Vibe to have lunch with Leela and Raja Srinivasan in their flat. We left them after a lovely lunch, went briefly to Vibe's house, and came back to Hellerup.

Master decided to upgrade the work of the Mission in Denmark by granting Full Permission to some selected preceptors here. He said, "When I saw in the programme that nearly 12 days have been allotted for Denmark during the return journey, I felt it was too long. I was wondering what to do here for so long. Now you see, it is Lalaji's Grace. More work is there to be done now, and the time you have allotted will be just sufficient."

Master had a busy day with all the visitors from outside Denmark and I was busy with individual sittings as usual. We went quite late to bed.

Saturday, 19th June, 1976:

Between 8 a.m. and 1 p.m. Master granted Full Permission to Thomas Mogenssen, Vibe Erstad, Jytte and Jan Gravesen, Mikala Erstad and Elsebeth Thingsted. Since Birthe is already a full Preceptor, Denmark now has seven full preceptors!

Master was exhausted after this work and went to bed after lunch and woke up only

late in the evening. At 6 p.m. all the abhyasis assembled and we had a talk by Hanns, followed by a talk by me to our abhyasis. At 8 p.m. Kurt and Jens screened a film of Master for the benefit of our abhyasis from outside Denmark. Master watched this film gravely, had dinner after it, and spent an hour with the abhyasis before going to bed.

TALK BY DR. (MED) HANNS GANGLOFF

My dear brothers and sisters of Denmark! On behalf of the abhyasis coming from Germany I would like to thank our beloved Master for having given us the opportunity to participate in a great experience by coming to you from Germany to Denmark. It is on purpose that I said, 'on behalf of the abhyasis coming from Germany,' and I didn't say, 'on behalf of the German abhyasis'. You will all agree that we are not Danish abhyasis, or French or Italian abhyasis, but we are all abhyasis of the beloved Master coming from these countries of the world. And the great experience is this, that we are all brothers and sisters. We came to you as brothers and

sisters and we have been accepted as your brothers and sisters and this, I feel, is a wonderful experience and a wonderful feeling. It is a marvellous experience to have this feeling, and I should like to say we are all very grateful to you.

This brings me to a point which has been a major point of discussion in Switzerland. What are we in Sahaj Marg? What is the Sahaj Marg system and the Sahaj Marg organisation? What is this system going to be, and how is it going to develop in Europe? In Switzerland we had a long discussion about whether this should be a formal organisation or not. Master said, "Of course, we have an organisation, and we have to be organised. This is essential above all else." But above all, Master said that we are a family, and we should always remain a family. I think this is one of the major differences we should stress between Sahaj Marg and all other systems of yoga or meditation that we have in Europe. Above all we are a family and this is a wonderful word, and gives us a wonderful feeling.

Let me talk just a little about what this means to us. Now what is a family? A family of course consists of a number of individuals. But individuals are different and not always of the same qualification, and not always of the same psychological possibilities. Individuals are different, and they may have different problems as happens in every family. It is natural that this happens also in the Sahaj Marg family. We are different people from different countries, with different levels of education, with different intellectual backgrounds, and with probably different psychological backgrounds and possibilities. But still, as Master said, we are a family!

In this case I should say this is a wonderful opportunity to exercise tolerance. This is very very important and a major necessity. Another thing which is perhaps even more important than tolerance is again connected with the idea of being a family. It is that a family has a father, and our father is our beloved Master. Chari told me yesterday that there is an important feature about this relationship between the family and its father, our Master. In an ordinary or usual

family, the father has limited powers and capacities so that generally jealousy may come up between the members. Jealousy is possible when the father has only limited resources to distribute to the family. But in our Sahaj Marg family jealousy should never arise when we realise that our Master, the father of our immensely large family, has unlimited capacity and power. So we should never have this feeling that may be one of us is getting more, or that another is getting less than what others are getting from the Master. Master has unlimited powers and capabilities, and we must have the confidence that we will all get everything that he can give us when we make ourselves deserving of His Grace.

Now, there is one special feature I would like to take up this evening. It came to my mind since I am a psychiatrist, and some of you may be interested in psychology. I have always been asked, "What is the relationship between psychology, psychiatry, and Sahaj Marg? How can you correlate these things? Is there not a difficulty in being a psychiatrist on one side and also practising Sahaj

Marg." This is a feature I would like to discuss briefly and to develop before you because I think it might be important for the future. It also answers some of the questions we have all been facing.

One major feature of Sahaj Marg is the cleaning of the samskaras. I have been looking for many years for methods and systems which can extend the limits which are normally given to psychotherapy and psychiatry. The experience in clinical methods is very shattering, I should say, on the psychological side. We know and realise that all we know today about psychology and about the working of the mind, the subconscious mind, all our knowledge is extremely limited. We realise this especially when we try to correct some problems. It is then we realise the limitations of working with psychotherapy. This is one thing we have to keep in mind. Why is it a limited method? I think it is because, under the normal conditions, it is impossible to get into the depths of the sub-conscious mind and to really remove the disturbing factor which is disturbing the personality or the life of some one. This is

the point I wish to make from my own experiences with the Sahaj Marg system. I can tell you this is the point where Sahaj Marg begins! This is the wonderful thing about Sahaj Marg, that it actually goes much deeper. The cleaning and transmission are techniques and methods able to cross all the borders and all the levels which cannot be crossed under normal conditions. They can therefore clean the whole system and all the depths of the personality in such a way that, after a while, you have real changes of the personality. This is normally impossible for psychology and for psychotherapy, but under Sahaj Marg this is what really happens! Please do not misunderstand me as saying that Sahaj Marg should be something like another system of psychotherapy. All I want to say is that if somebody asks what is the relationship between Sahaj Marg and Psychology, well we have to realise that Sahaj Marg is a hundred thousand times more powerful, and that Sahaj Marg, as I always say, begins where psychology and psychiatry end. May be you should keep this in mind and think it over for yourselves so that when there is any discussion on this subject it may be help-

ful to some of you. I think that is all that I have to say tonight. Thank you very much for listening.

LOVE

(A talk before abhyasis in Denmark)

Our brother Hanns just mentioned that we are a family, and we are a family as he rightly said. A family requires parents and children and, in a family, they are all united very naturally by the bonds of blood. It is a blood connection. We call ourselves blood brothers, blood sisters, things like that. In human society, in human life, the blood connection has enjoyed very considerable support and strength. But of late blood ties are weakening, and we find that families are breaking up, relationships are disintegrating, and the old adage that 'blood is thicker than water' doesn't seem to hold any longer. Today water seems to be stronger than blood because people are crossing the water all the time to go elsewhere! So, that is as far as blood relationship goes. And what

has proved through history a very strong link keeping together people of a family, of a community, is disintegrating to a great extent. Perhaps spirituality has come as a substitute to bring into our lives a firmer basis for unification not merely of members of a family in the smaller sense of blood relationship, but to create such a bond, such an unimpregnable bond, which can never be broken and which will unite all humanity into one single family. So the aim of all of us should be to find a bond that does not disintegrate after uniting us. I say this because again and again we have come across such cases of disintegration. Master has been meeting people practically every day where the tragedy is either that relationships are broken or, like the chemical bond where we have multivalent elements, you find one man with four connections or vice versa. How are we to normalise such connections and bring back into the family a sense of intimacy, a sense of love, a sense of affection, a sense of belonging, a sense of togetherness while at the same time making such a unity possible within a larger community of persons whether a village or a nation or the world itself? This

is to be examined. There is only one way! Love has to be personalised while at the same time it has also to be universalised. We normally think of love as a merely personal thing, something uniting two, perhaps three, sometimes four persons. But here is a concept in Sahaj Marg in which, as I said in the beginning, we have to replace blood by love, and this love is both personal and universal at the same time. It is as if the two extremes of a magnet are brought together to meet in the centre and produce what, in science, they say is impossible—a unipole! Such a love is directed towards one and simultaneously towards all. In other words such a love is a unity and also a multiplicity. In a sense this is also the definition of God that he is one and he is many; that he is the creator both within his creation and also outside his creation! How something can be inside and outside the same object is something which defeats our imagination, but the co-existence of such extreme opposites is only possible in a spiritual pursuit. It is only in a spiritual family that we can have love united with discipline; where we can have love with arguments; where we can have

love with differences between ourselves; where we can have love uniting people of many races, many tongues, many professions, because there is the silk thread of love that runs through us and holds us together! In the Gita, one of the descriptions that God gives of himself is that He is the thread that goes through the string of pearls and keeps all the pearls together without falling off! The human beings or the family of human beings need something which will bind each and every one of them together to form a grand necklace around the neck of God himself, if that is possible. According to Master this can be done only by love.

Now in love we have many things. It is not merely an emotion as psychologists say. It is not merely ecstasy as lovers feel. It is not merely something to talk about as philosophers talk about or speculate. In its true form, in its ultimate form, love is something which embraces some very fundamental principles. This is founded on old Indian philosophy which says that unless certain things come together love cannot exist. The first is purity. Purity means not merely purity

of the body or of the mind, but purity in every aspect of our being, in every aspect of our existence. Purity of thought, purity of action, purity in our interpersonal relationships, purity of the house not at the cost of the environment but while keeping the environment also pure, all this is necessary. So we have to balance this purity between the inside and the outside. What Hanns said is very very vital here, that the inner cleaning and the outer cleaning should go side by side. That brings us to the first step which is essential—a very vital and all embracing concept that this purity has to pervade every form, every aspect of our life, every function of our life.

Then we come to possessions and things like that. We should not desire something which is somebody else's whether it be material possessions or human possessions. And if we respect this then much of the calamitous conditions of modern society would cease to exist. Taking away something does not refer merely to material possessions. It is easy to take away a brother from a brother, a sister from a

sister, a wife from a husband, a husband from a wife. All this is taking away. Yesterday Master was telling me the story of a saint in India who pretended to be very friendly with everybody. Following the Indian custom he would embrace anyone he met. When he embraced someone he would take away the spiritual attainments of the other person and hoard it for himself. One day Lalaji met this old man when he was going to his office and embraced him. Immediately everything the other person had went into Lalaji. In a sense that was a punishment of Nature. You cannot take what belongs to somebody and expect to keep it for yourself. So we have to be very clear that what is ours is ours, and that what is somebody else's belongs to that person.

Then we have the ancient concept of brahmacharya, which has been rather loosely and inappropriately translated to mean celibacy. Of course celibacy is one of its meanings but what it really means is pursuing the ultimate. One who pursues the ultimate is a Brahmachari! So here we have to tie down the word to both its worldly or material mean-

ing of celibacy, and to its ultimate meaning, namely the pursuit of the Ultimate itself. It embraces the whole spectrum between these two extremes. When we think of these concepts, then we find that the thread of love, the thread of purity, goes through all this.

We know that in a family where a father tries to control his children merely through authority or punishment, the family disintegrates very fast because, when his sons grow up and are as big as the father or bigger, they say, "O.K. let us have it out, let us see who is stronger". In fact in Tamil we have a saying that when your son grows beyond your shoulder, he is your friend, he is no longer your son! So we find that we develop from a level of obedience, a level of automatic obedience, automatic love, to a conscious level where we have now to consciously obey, consciously love, and this conscious obedience of principles of ethics, of moral ways of living, can only come out of love. It cannot come out of enforcement. If the son really loves the father then he is prepared to sacrifice many things for the sake of the father. He cannot do something which the father would not

approve of or tolerate. So the self is no longer the important thing, it is the other to whom we have given our heart who becomes the most important person. Love makes this obedience possible. Love makes the achievement of our aim possible because the son wants to achieve what his father wants him to achieve. Therefore his co-operation is available. He knows that his father would not desire for him something that is bad, something which would not satisfy him.

We in our immaturity might think we are denied so many things. How are we to reconcile this with the ultimate freedom that Sahaj Marg promises us? This conflict of ideas between what is promised and what is given immediately arises merely out of immaturity, and because we focus our eyes not on the goal itself but on the lesser milestones which are approaching us as we proceed. Even on a motor trip if you are going a thousand miles it is easy to get disheartened at the twenty fifth mile and say. 'By Jove, let's go back. It's too far away. It is unattainable'. Until you cross four or five hundred miles it can be quite irksome to pro-

ceed. But after that you feel that having come so far you might as well go the rest of the distance. Even then it is only something which is not accepted with the heart but accepted as something enforced upon us. When we reach our goal then finally we are happy and say, 'well it was worth it. I really did it even though I never expected that I would be able to do it'. Now love alone can make this possible. If you know somebody is waiting for you at the other end who desires you very much, not only you but your well-being, your spiritual uplift, your total well-being in all aspects of your existence, that makes the journey worthwhile whatever be the troubles on the way. So love makes morality possible. Love makes ethical living possible. Love makes pursuit of the goal possible notwithstanding all the problems that we have to face on the way, the so-called privations that we face, the deprivations that we suffer.

In Sahaj Marg it is important to realise all this. We are the sons of one father but not because we are related to him by blood or by race or by anything. None of us is related to him in any way except

that he is a human being and we are human beings too. How then is he able to generate and hold our affection and our love with such a strong bond? It is the common pursuit of a goal, of an aim that he offers to us. This goal has such a magnificently enchanting aspect in our imagination that it holds us all together. It is so enticing that we are prepared to make every sacrifice. And each one by virtue of his attachment to Master becomes attached to the others who are attached to him. It is like the tree and branches and the leaves of a tree. Each leaf is connected to a particular twig, and each twig is connected to a branch, and the branch is connected to the main trunk. Therefore the leaves belong to the tree, though the direct connection is only between the leaf and a twig. So this family can be held together not merely by thinking that we belong to each other but by bringing into our existence the sense of belonging, the absolute essence of that belonging. We are one because we are going to be one! We are all following one Master! Our aim is one! Our goal is one! And the person who is going to lead us is one! Therefore,

like a caravan moving on the streets, we are held together not because we are emotionally attached or communally attached but because we are all going on the same pilgrimage to the same place. So we stick together until we reach our destination.

We must remember very clearly that the single aspect of love makes everything else possible, and love should not be narrowed down in its sense to mean personal or romantic love as we commonly understand it. The very love which can make and unite us can also break and disintegrate us unless the understanding of that word is correct; unless the practice of that feeling is correct; unless the appreciation of that emotion is correct; and unless in our lives, in our performance of every single function, we bring to this idea of love a totality of concept or conceptual meaning which alone can make love possible, enduring and meaningful. So I would request all of you to bear in mind that love, very loosely used, can be a shattering force, a distracting force drawing us away from our purpose, from our goal, and very often ruining our lives into the bargain. It should be

correctly understood as a total universe—embracing concept which, within itself, binds together every other single force in the universe and which, as Master often says, is the only thing which can produce love again. You give love, you get love. Here we have a function or a system which, while obeying the laws of science that action and reaction are equal and opposite, gives us back what we give which is what we need most.

I am grateful to Hanns for elaborating on this idea of the family. It is good that people from all over Europe are able to meet and exchange ideas. As Hanns very beautifully pointed out, we don't belong to a country, we come from a country. As Master says even this whole world is not ours. We are here by accident, the accident of samskara, the accident of previous rights and wrongs, previous right and wrong thoughts, previous right and wrong actions. These have pushed us down into what saints call the ultimate hell of existence. Hanns was asking Master today, 'where is Hell?' I think Master wisely refrained from answering it because hell is

right here. There is no hell other than this hell, but the human mind is so capable of making mischief with itself that it is easy to persuade ourselves that we are in heaven! When we persuade ourselves that this is heaven, we lose sight of the real heaven. So any illusion in life or any fantasy in life is our own creation. We miss the main thing because we are looking at something within us, and trying to fool ourselves into thinking that it is the thing that we most desire. We often find people asking, 'If I embrace Sahaj Marg will I be able to enjoy life?' Enjoy life in what sense? You are enjoying life in the evening but the next morning you have a headache. Or you enjoy one day and then for a week you suffer. You go for a holiday for a month and then for the rest of the year you have to save money to pay for it! So enjoyment cannot be had without paying for it in some way. It has got to be paid for. We don't realise this. This is a very short-sighted view and if, as Master says, we balance or we bring into our life the balance that is the essence of Sahaj Marg, balance the inside and the outside, balance activity and non-

activity, balance thinking and non-thinking, when all these are there, enjoyment loses its meaning and non-enjoyment also loses its meaning. In striving for this balance we have also got to see that people from different places and of different temperaments, are all coming together. And the tolerance that Hanns referred to is nothing but the sense of balance that while I am at one extreme, the other man is perhaps at the other extreme, and we must balance each other. Tolerance is nothing but balance. So, when we are able to bring, by this total appreciation of love, this concept of balance, of balanced existence, into our lives it will be easily fulfilling Master's goal for us, the goal of liberation! Further beyond that is Realisation. Further beyond that is Reality and then Bliss. And beyond Bliss is the stage that Master calls the incoming of God or Godliness! It is a long way to our goal, and it is a great distance we have all to travel together. We need co-operation between ourselves. We need tolerance. We need faith in ourselves and in the Master. And all this is possible when love pervades our life.

Sunday, 20th June, 1976:

Don and Jackie said good-bye to Master at 8-30 a.m. They leave in a few hours for Delhi via Moscow by Aeroflot. Renate left for Munich by air at 10-30 a.m., and Hanns and Inna followed her by a later flight at 2-00 p.m. Mikala gave a feast to all present at 2-00 p.m. This was followed by talks given by Palle Kousgaard and Mikala. The talks were charged with emotion, as feelings of sorrow at the impending parting from Master have already begun to be felt by almost all the abhyasis. Udo and Magda left at 5 p.m. by car for Hamburg. People are leaving and by evening the assembly had thinned down considerably. Most of the Holland abhyasis have left too.

Monday, 21st June, 1976:

Master was dull the whole morning. I was busy checking the transcripts that Tom Whitlam has made of all the lectures, talks etc., on this tour. Tom has done phenomenal work and I cannot find words to thank him

for this invaluable assistance. Don and I did part of the correction on Saturday, and I completed the rest today. Part of the day was spent with Jens on accounts and related work.

In the evening Master called me in and told me of a waking experience he had had just half an hour earlier. Master said, "I wanted to call you immediately, but someone told me that you were busy giving puja to an abhyasi. I wanted to relate to you a new experience I had. I was looking out of the window and suddenly I saw my home in Shahjahanpur super-imposed on this window. It was in the waking state. I could not understand it. I closed my eyes for a minute and then when I opened them again, the same thing happened. There was this window with the view of the garden, and on top of it, like another film, was my home and everything else, as if I was in Shahjahanpur. You were busy. Otherwise I wanted to show you this thing and see if you also experienced it. You may think over this." [Master gave me the explanation for this much later, when we

were back at Madras. One morning he told me, "Do you remember that experience I told you about, where two things were simultaneously being seen by me. Now I have found out the explanation. You must have read in the Gita that Lord Krishna gave Divine Vision to Sanjaya, so that he could see from far away what was happening in the Kurukshetra battlefield. This is the thing that Sri Krishna had done. The other scene or view is put upon the eyes like a separate film. So there are two films, one which is naturally there before the eyes, while the second one is the distant picture or event one wants to see. So there is no question of a special eye being opened or anything like that. You see this is a completely new experience which I had by Lalaji's Grace in Denmark."]

Then Master smiled and said, "I am getting unique experiences when I come outside India. I don't know why these things happen here. As I told you, new techniques are also coming to me for each occasion. It is by my Master's Grace that this research work is

possible. I don't know if I told you another wonderful thing that is happening here. Wherever I am, Grace descends once every day. But look here! In this place Grace is descending every hour of the day. It is so accurate that it is like a clock. Every hour it is coming down. And it is neither my work nor even that of my Master. It is coming direct from above! It is all by my Master's Grace!"

After dinner, Master spent over an hour with the assembled abhyasis. He told them that he had given them many preceptors with higher approach and they should take full benefit of this for their spiritual development. He then told them about Grace descending every hour, and they were all greatly pleased to hear it. Then Master concluded by saying, "I have already told you that Denmark will grow both materially and spiritually. Now I am telling you another thing. Denmark will be the Capital of Spirituality. It is due to the good work that you all have been doing. May it be so by my Master's Grace!"

Tuesday, 22nd June, 1976:

Master woke up well refreshed, had a bath and was ready by 8-30 a.m. We left Hellerup at 9-30 a.m. for Kastrup airport. Nearly seventy abhyasis had assembled there to bid Master farewell. We left by SAS flight SK 987. The flight was only half full. The flight took off at noon, and after a 50 minute halt at Frankfurt, landed at Delhi at 2-30 a.m., Indian Standard Time. The flight home was approximately an hour shorter in duration than the flight out to Denmark. Master enjoyed the flight.

On arrival we found Don, Jackie, brothers Chopra, Krishnaswamy and about 25 abhyasis assembled to welcome Master home to India. Master stays at Mr. Chopra's house which we reached at 3-30 a.m. Master spent an hour talking to abhyasis before going to bed around 5 a.m.

Thus ended the second overseas tour of our Master which was limited to Europe.