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BLOSSOMS IN THE EAST

By

P. RAJAGOPALACHARI



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GENESIS

Late in 1976, I think around September or so, I heard a rumour that Master had suddenly gone abroad. This rumour gathered strength and, as with all rumours, became garnished with more and more details. I was of course certain that there was no substance behind the rumour, but I naturally wondered how it had originated and developed. I dismissed the whole thing as the fantasy of some individual, perhaps based on Master's monthly visit to Lucknow!

A few weeks later I got a letter from Master informing me that one Mr. K. V. Reddy had invited him to visit Malaysia. I did not know anything about Mr. Reddy, having never heard of him before. I kept quiet. A few weeks later I received information that Master had granted provisional permission to one Mr. Reddy and his wife at Shahjahanpur. A few days later this was officially confirmed by the Shahjahanpur office of the

then arrived. He first checked Master's blood pressure and found it to be a very healthy 130/84! He also certified Master's pulse as being as strong and steady as that of a young athlete, and said that there was no cause for any worry whatsoever. He certified Master fit to undertake the journey. After the doctor left Master said, "Look here! I was so worried about this. My blood pressure was very low only three or four days ago, and today the doctor says it is normal. I am telling you, this is all Lalaji's Grace and the special help that I am receiving from above for this work. Otherwise, without even any treatment, how is it possible to become normal so soon? Anyway, now I am relieved. It is Divine help that I am receiving."

Master slept till late in the evening, much to the disappointment of a large number of abhyasis who had gathered to see him. He woke up around 8 p.m. had a light dinner of iddli, chutney, sambhar etc., and then we drove him back to Besant Nagar.

Friday, 1st April 1977 :

I spent an hour with Master at Besant Nagar in the morning before going to the office. Chi Umesh brought him to Gayathri at 4 p.m. We had a quiet hour with him. Around 5 O'clock my father and I went to the residence of Shri C. E. Gupta in Nungambakkam where an informal public meeting had been arranged. Nearly one hundred and fifty persons had assembled there. Shri R. Vira Raghavan, preceptor-in-charge of the Madras Centre, my father and I, all spoke in English on the Sahaj Marg system. Shri V. Venkatapathi, preceptor from Tiruttani, then addressed the assembly in Telugu. The talks were over by 6-30. p.m.

Master arrived just as Shri Vira Raghavan commenced his lecture. Shri Gupta had made excellent arrangements on his front lawn, and all were able to sit in comfort and hear the lectures in silence. After the lectures ended Master transmitted for about twenty minutes. It was very light and subtle with a somei

Mission. Pieces of the jig-saw puzzle were falling into place.

A few weeks later Master wrote again, this time to confirm his intention to accept Reddy's invitation to visit Malaysia, Singapore and Ceylon. He added that as I would have to accompany him, I should arrange for leave of absence from work, and set other procedures in motion. In December I had to go to Delhi on official work, and took the opportunity of visiting Shahjahanpur. I was disappointed to find that Master had gone out and so I could not see him immediately on arrival. However the disappointment was offset by seeing Mikala Erstad, our Preceptor from Denmark, who had hosted Master for almost a month during Master's second European tour. A little later I noticed a young person standing on the verandah and, on being introduced to him, I learnt that he was Mr. K. V. Reddy from Malaysia. He told me that he would be in Master's home for just a few hours as he had to rush back to Agra for an important meeting. I learnt that he was in

the Asian Youth Council and that he frequently travelled to India.

Reddy and I had a short discussion about Master's proposed tour of Malaysia and the other countries mentioned in Master's letter to me. We decided that the visit would be only to Malaysia and Singapore, leaving a visit to Sri Lanka for a later date when Mr. Saravanamuttu could also be there. Tentatively a departure date was set for the sixth April 1977, the visit not to exceed three weeks in duration. Reddy said he would attend to all the details on his return to Kuala Lumpur, and that he and I should correspond directly with each other. The plan took formal shape with this accidental meeting between us.

Soon after this, Master returned home and we gave him a gist of our discussion. Reddy was to have left in the evening for Agra by car, but was persuaded to postpone departure to early next morning as the roads were not safe for night travel. I did not meet him again as he left quite early the next morning.

The plan of travel took more concrete shape when I visited Shahjahanpur again towards the end of January to attend the Vasant Panchami celebrations. By then Reddy had sent me a tentative plan naming cities and dates. By the time I left Shahjahanpur Master had agreed to the sixth April as the date set for departure from Madras, and promised to arrive in Madras definitely by the 1st April so that he could have a few days rest before leaving for Kuala Lumpur.

M A D R A S

I. MADRAS

Wednesday, 30th March 1977 :

My wife Sulochana, Krishna and I arrived at the Meenambakkam airport at 9-20 p.m., and found that six or seven abhyasis had already arrived to welcome Master. Some, in their eagerness, had come to the airport as early as 7-30 p.m. By 10-00 p.m. about twentyfive abhyasis had assembled at the airport, most of them being on the open terrace above the arrival area, eager to catch a glimpse of the plane as it landed.

The Boeing 737 aircraft from Delhi touched down precisely at the scheduled time of 10-10 p.m. Master appeared in reasonably good shape as we got the first glimpse of him, around a corner in the baggage enclosure, where he had squatted on his haunches to examine his ancient medicine kit. Master explained to us later that the bottom of the kit had become wet, and he had opened the bag

to check whether any of the medicine bottles had broken. So, in the midst of a stream of passengers, he had quietly squatted to examine the bag.

When Master arrived in the baggage enclosure we found that apart from the Mission's accountant, Shri A. H. Krishna, who was his personal escort on this trip, he had also been accompanied by Shri Ramakrishna, an abhyasi from Delhi.

After retrieving their baggage, Master came out to the arrival area. Some of the assembled abhyasis were struck dumb when they saw Master sporting the Mission emblem badge on his coat! It was a lesson in discipline to those abhyasis who, for one reason or another, regularly neglect to wear the badge when going to attend satsangh. A few abhyasis who had not worn their badges later confessed to me that they felt ashamed of this omission.

Master sat in a comfortable chair in the arrival lounge for about fifteen minutes, affording the assembled abhyasis

an opportunity of individually paying their respects to him. He was then driven home to his residence at Besant Nagar by his son Chi. Umesh.

Thursday, 31st March 1977 :

Accompanied by Sulochana and Krishna, I went to Besant Nagar in the morning to see Master. Master complained of weakness and low blood pressure, the blood pressure registering 110/80 just before he left Shahjahanpur. He seemed to be somewhat worried by this but smilingly added that his blood pressure had always tended to be on the low side. I also found that he felt giddy whenever he sat up from a supine position, or whenever he stood up after having been sitting for some time. Master wanted us to fix an appointment with a good doctor so that he could have a medical check before going abroad.

In the afternoon I went to Besant Nagar and brought Master home to Gayathri. Our family doctor had just

what novel pulse effect in it. At one stage I felt that I was in deep samadhi, while being simultaneously and totally aware of everything going on in the external world. This was a novel experience.

After satsangh ended, bhog was offered and prasad distributed to all present. The meeting ended at 7-30 p.m. Everyone dispersed, while Master was taken home direct to Besant Nagar by Chi. Umesh.

Saturday, 2nd April 1977 :

I spent an hour with Master at Besant Nagar in the morning before going to my office. Somehow his mind was occupied with the great number of suicides each year, all over the world. He was perplexed how this idea enters into the minds of persons, and deplored the regular increase in the number of suicides, year after year, particularly in certain far eastern countries. He was very sorry to note that this trend was creeping into our own country too.

A little later he referred to the need for a spiritual diary to be maintained by

all abhyasis, and particularly by all preceptors of the Mission. He asked me whether I was maintaining one. I answered in the affirmative. He stressed the need for maintaining a personal diary and regretted the fact that few persons followed his instructions, even in small matters like this.

Later, Master sat in the hall with abhyasis, largely from Andhra Pradesh, grouped round him. He was silent for about ten minutes. Suddenly he asked me to translate something that he wanted to tell them. He said, "If we desire success in our sadhana we should follow the practice given by the Master correctly and exactly. I find that all of you, or almost all of you, have created many channels of attraction in your mind. Now this is your own creation. Destroy it and His creation will come into being. Now please meditate." He gave a short sitting for about fifteen minutes, much to the delight of the abhyasis who had not expected such a blessing. About thirty-five abhyasis were present at this sitting. I felt tears coming into my eyes when

I recalled, without personal volition or wish to do so, all the qualities of my Master. The thought came up automatically in my mind and I seemed to recall, as if in recollection, Master's divine love for his abhyasis, his unfailing courtesy, his quiet generosity, his permanent cheerfulness etc. The thought then came into my mind that this was perhaps an aspect of cleaning too! I felt that even the impressions created in the mind by his qualities had to be erased. Otherwise love for the Master is there, but it is a love conditioned by the existence of these qualities. A love dependent on these qualities for its existence is no love. The further thought then surfaced. 'We human beings are all conditioned in our loves by such qualities. True love must exist without the beloved having to possess any qualities whatsoever. Then alone is it true love.' This thought further expanded into the next thought. 'Our Master loves us in this very way. Nay! Even where there is justification for not loving, such as when a person has hateful or repulsive qualities, even

then Master is able to love the person.' I then realised what Universal love really is. Such a love pervades everything in the Universe because such a love needs no qualities to love, and therefore it exists independent of any qualities in the beloved. All these thoughts came into my mind during this brief meditation session, and revealed to me how deeply the cleaning process has to probe, and how comprehensive it has to be in its application and functioning.

Chi. Umesh brought Master to Gayathri in the evening. A large number of abhyasis had gathered at my home for Master's darshan, including two bus loads of abhyasis from Cuddapah, Yerraguntla and Proddatur centres of Andhra Pradesh. Master sat with them for some time before retiring for rest. We had arranged for a shamiana to be put up on the first floor terrace. Both the downstairs hall as well as the upstairs covered terrace were full of abhyasis till late evening. Master left after sleeping soundly till about 8 p.m.

Sunday, 3rd April 1977 :

Master came to **Gayathri** at 8 a.m. To allow outstation abhyasis to participate in the Sunday morning satsangh the time was changed to 9 a.m. The house was full of abhyasis as the group had been augmented by one more bus load of abhyasis from the Nellore Centre of the Mission. It was estimated that over five hundred abhyasis were present at **Gayathri** that morning. The upstairs terrace, the ground floor hall, the outside verandah, the paved drive, all were packed to capacity. There was a Vasant Panchami atmosphere. Master transmitted to the abhyasis from his room for just over forty minutes. It was a superb sitting.

After the sitting a breakfast consisting of iddlis, vadai, tea and bananas was served to all the abhyasis, this service lasting one and a half hours. The whole group dispersed at 11-30 a.m. to allow Master to rest. Master rested well in the afternoon after a light lunch of iddli and sambhar. The abhyasis re-assembled at

4 p.m., packing the house again. Simultaneous talks on Sahaj Marg were given both upstairs and downstairs by preceptors Sri S. K. Rajagopalan, Sri C. A. Rajagopalachari and Sri V. Venkatapathi. There were also question-and-answer sessions. At 6-30 p.m. Master once again conducted satsangh for about twenty minutes. Master left for Besant Nagar after dinner. It was a day of much joy and spiritual benefit to all. Master was very pleased that so many persons had come from such long distances to see him. The three bus loads of abhyasis from centres in Andhra all left in the evening. Indeed, most of the outstation abhyasis left for their homes in the evening.

Monday, 4th April, 1977 :

I spent one hour in the morning and two hours in the evening with Master at Besant Nagar. Originally he had planned to come to **Gayathri** in the evening, and therefore many abhyasis had assembled there. They were all disappointed when I informed them from Besant Nagar that

Master would not be going there that evening. For many of them it was too late to make the trip to Besant Nagar and so they could not meet Master at all.

At 6-30 p.m. Master gave a sitting to about forty abhyasis assembled on the second floor terrace of Chi. Umesh's house. The sitting lasted about twenty minutes. I felt very uneasy and disturbed throughout.

Later, when we were downstairs in Master's room, he spoke of the lack of sensitivity in abhyasis. Master said, "I have been working for so many years on these people and yet no sensitivity is being developed. I do not know what the reason for this can be. Perhaps if I say the abhyasis are not making any effort, I may not be wrong. They all want that I should do everything for them. Look here! I am doing and shall continue to do everything I can, but they must also play their part. I will tell you about a small incident to show you how insensitive people are. This morning one person came to see me, and after sitting with

me for some time he was going away. When he went to the door he put on my chappals and was about to go out. I thought to myself, 'What is this? Those are my chappals he is putting on!' So I asked him, 'Are those your chappals or mine?' He then looked at them and told me that they were not his. He told me he had left his chappals downstairs at the main door and left. Look here! How can such persons ever become sensitive? He had left his chappals downstairs and yet was putting on mine here upstairs! He did not know what he was doing. At least after putting them on he should have known that they were not his chappals. But even that little sensitivity is lacking. What am I to do with such people?"

Later Master spoke to some preceptors sitting in his room about preceptors' work. He expressed regret that reading capacity was not being developed, and attributed this to the idea in the preceptors' mind that they would not be able to read. He also spoke in some detail about the correct utilisation of

power in spiritual work. He then said a few cases had come to him where preceptors claimed to have received instructions from him, either in dreams or during their meditation, to do certain things. Master said such preceptors claimed this to be a form of inter-communication with him. Master said he found this tendency more prevalent in certain parts of India, particularly the South. He said that this was quite a dangerous trend as it could lead to hallucinations. Master said if at all preceptors felt that they received any communication or instructions in dreams or during meditation they should have it confirmed by immediately referring it to him. Preceptors should not act without such confirmation. He added that inter-communication was not necessary for spiritual progress. It was opened up only in those who had to do higher work under the Master's instructions. When the time came this faculty would be opened up automatically, direct or through the Master, he added.

Tuesday, 5th April 1977 :

I spent one hour in the morning with Master at Besant Nagar and then went to the office to finish up my work as we leave for Kuala Lumpur tomorrow morning. I went to Master again in the afternoon and packed up his suitcase ready for travel. Master's old hookah basket, which has seen much travel since 1972, was in rather bad shape, and so a new basket was procured to replace it.

Master told me about the three **tattvas** that are present in the human system. These are the **prithvi** or earth **tattva**, the **jala** or water **tattva**, and the **vayu** or air **tattva**. He told me that most persons had a mixture of the earth and water **tattvas** only. He had not yet come across a single individual who had some **vayu tattva** in his make up. I asked him about the other two **tattvas** referred to in the ancient books, namely the **akasa** or space and the **agni** or fire **tattvas**. Master said these do not form part of the human system, and laughingly added that if the **agni tattva** were present in the human system, then the individual would be burnt up!

MALAYSIA

II. MALAYSIA

Wednesday, 6th April 1977 :

I got ready by 5 a.m., and Sulochana and I arrived at Besant Nagar half an hour later. We found Master just oiling his body in preparation for his bath. When I told him it would be necessary to leave within the next ten minutes, he accelerated his ablutions and we were able to leave for Meenambakkam airport a little before 6 a.m. At the airport some thirty abhyasis were present to see Master off. I went through the checking-in formalities and collected the meagre exchange allowed to passengers going abroad, while Master sat and rested with the abhyasis surrounding him. Just as we were about to go into the immigration lounge Master looked at me and asked me, "Where is your badge?" I answered that I had packed it in my suitcase for use in Malaysia. However, I borrowed one from one of our abhyasis and pinned it on. Master and I then went in

after saying good-bye to the assembled abhyasis.

After passing through immigration and customs formalities, we finally boarded Air India Boeing 707 aircraft **Makalu** on its flight 102 direct for Kuala Lumpur. The plane was only about three quarters full and we therefore had comfortable seats, two in a row of three, so that Master had enough room to curl up in on two seats if he wanted to do so. The aircraft took off precisely at the scheduled time of 7-40 a.m. As soon as the Fasten seat belts sign was switched off, the Captain announced that our flight path would take us just south of the Nicobar islands, then on just north of Sumatra, and then finally on through to Kuala Lumpur, the capital city of Malaysia. The Captain stated that the weather right through was expected to be fair, that we would fly at thirty thousand feet, and that the expected time of arrival at Kuala Lumpur was 1 p.m. Malaysian time or 11 a.m. I.S.T., there being a two hour time differential.

The distance from Madras to Kuala Lumpur was given as 1610 miles.

On the flight Master again referred to the subject of **tattvas**. He said that it was his experience that fair-skinned people had more of the **jala tattva** than dark skinned people. I asked him whether this statement applied to Indians only, or whether the fair-skinned Europeans, Americans, Japanese etc., also came under this observation. Master replied that race and nationality had nothing to do with this, and that fair-skinned people everywhere had more **jala tattva** in them! I asked Master whether this meant that fair-skinned people had better potential for spiritual development. He laughed and kept quiet. I repeated the question. He looked at me and said, "I cannot say definitely about it. But the Westerners are not as bad as people think them to be." With this somewhat enigmatic statement he became silent.

Two hours after leaving Madras, the Captain announced that we were passing

just south of the southernmost of the Nicobar islands called the Great Nicobar island. It was clearly visible on our left. Lunch service had just begun and Master enjoyed the pilau served hot, along with vegetables and papadam. What he enjoyed most was the Bengali sweet rasamalai served for dessert. Just as we finished lunch, the Captain announced that if we looked to the right we would be able to see the northern end of Sumatra. We were flying just north of it, and it was clearly visible. Master had some difficulty in locating it as there was a cloud layer above the island, glittering brilliantly in the sun, and he could not make out which was the island and which the cloud. As we crossed over into land, I could see that Malaysia, spread out before us, was a lush green tropical country. There appeared to be low hills everywhere. As we came in lower and lower to land, I could see a great number of palm trees. The houses appeared to be raised on beams and were roofed with corrugated tin sheets. The airport runway was the only visible

patch of concrete, all else being a brilliant green such as we rarely see in Indian vegetation. We landed at 12.42 Malaysian time, just three hours and two minutes after taking off from Madras. This was just twenty minutes or so more than the time it takes to fly from Madras to Delhi. Master was fresh, but there were some lines of strain on his face as he had not been able to sleep well the last few nights at Madras.

We got out of the plane and started walking towards the terminal buildings. We had gone barely fifty yards before Sri K. V. Reddy, Preceptor-in-charge of Malaysia, hurried up to welcome Master. The plane had come in nearly half an hour before scheduled time, and so he was not at the ladder to receive Master, he said.

Reddy has known our Delhi preceptor, Prof. Harnam Singh, for the past ten years or so. Reddy told me that he had been searching for an effective spiritual way for many years, and that in his search he had met almost all the well

known swamis and gurus in India. However, he had not found what he was looking for. He was in India in July '76 and had gone to meet yet one more swami somewhere near Haridwar. On his return to Delhi, just after he had entered the city, Prof. Harnam Singh's car met his, and they stopped to chat on the road. It was then that Reddy explained about his search. On that evening Master was due back in Delhi from Madras, just after his return from his second tour of Europe. Prof. Harnam Singh offered to introduce Reddy to Master if he so desired. Thus, in an apparently accidental manner, destiny led Reddy to Master on the 12th July 1976, and the same evening he started meditating under the Sahaj Marg system. Reddy and his wife both went to Shahjahanpur in October of that year. His wife Mrs. Bairbre started meditation too, and a few days later both husband and wife were granted Provisional Permission by Master.

Reddy escorted Master into the arrival buildings and took him to the VIP



Bairbre

Master

Reddy
Kumar

lounge, where we found a dozen or so abhyasis waiting to welcome Master with garlands and flowers in the traditional Indian manner. Mrs. Bairbre Reddy and their son Kumar were also there to welcome Master, both of them having come for their holidays from Ireland, where they are both studying.

Master rested some twenty minutes in the VIP lounge, a rather steep walk up a ramp into the airport building having tired him a little. Master was then driven home to the Reddy residence in Petaling Jaya, a distance of about fifteen miles by road. On the way Reddy pointed out palm trees from the fruit of which palm oil is extracted. He also showed Master many rubber plantations. Palm oil, rubber and tin, along with timber constitute Malaysia's major export commodities.

Petaling Jaya is to Kuala Lumpur what Secunderabad is to Hyderabad. It is a quiet and well laid out residential area, the houses being built on the sides of the low hills that abound in this area. It

is a posh area, somewhat like Malabar Hill in Bombay. When we reached Reddy's house it was really hot and highly humid, much more than it is in Madras. The lush green vegetation, the great number of trees everywhere, and the climate along with the situation of this suburb on hills gave the place a very distinct resemblance to Trivandrum in Kerala State.

As soon as we came home, the hookah was brought out, much to the delight of the abhyasis who had followed Master from the airport. In fact they had asked about it even in the airport itself, but there I could show them only the basket in which it was packed. I think the hookah has served to endear Master to people more than anything else — at least outside India! Master had a refreshing glass of cold milk, sugared to his taste, and then rested for a couple of hours while the abhyasis sat around him. Those present included Mr. Sawhney of the State Bank of India, working in Malaysia with the Bank Bhumiputra to train their officers, Mr. and Mrs.

Somayazulu of Air India, Mr. Balasubramanian formerly of All India Radio working here with the Malaysian Broadcasting Union, and several abhyasis from Kelang, a port town about twentyfive miles west of Kuala Lumpur.

Master gave the first sitting of this tour at 5-30 p.m. to the assembled abhyasis. The sitting lasted about twenty minutes. It was very deep. I felt that Master was seeding the abhyasis present, and then expanding the condition in them. Later, at 6-45 p.m., Master gave a second sitting to a fresh batch of abhyasis who had arrived. It was a rather shorter one but as deep as the earlier one.

Tunku Abdullah and his wife Mrs. Chesterina — Yang Amat Muliya Tunku Abdullah Ibni Almarhum Tuanku Abdul Rahman, and his wife Che Ungku Chesterina — to give them their full titles as is usual with those belonging to Royal families of Malaysia, the Tunku being a son of the late Tuanku Abdul Rahman, a former king of Malaysia —

called on Master a little later. Both have begun abhyas under this system of meditation. Mr. D.P. Srivastava, First Secretary in the Indian High Commission here, also called on Master. Mr. Srivastava told Master that he had known the satsanghis of Lalaji's times quite intimately. Master was of course able to recognize them all.

After dinner Master sat out on Reddy's lawn and spoke at some length on the work of the preceptor. Master said, "By Lalaji's Grace the necessary power is there. When permission is given, the power is also given for the work. Now people need not believe me when I say this. But all that is necessary is to transmit and see the results in the abhyasi. Once there came a person from the south to me at Shahjahanpur. Look here! He gave me just one hour or so, and in that short time I prepared him for full permission. But he claimed that he did not feel anything. I told him to utilise the power given to him and then to write to me his findings. He did not say anything, and I could see that he

did not believe what I told him. Later, after some months, or may be some years, I do not remember, I went to his place. Now look at the foolishness of the man! All his abhyasis were sitting for satsangh in front of a photo of the Master, and they had been told that they would receive transmission from the photo! I again requested him to transmit himself, but he replied that he had never felt any power or anything like that and so could not do it. Now, what am I to do with such persons? He believed that transmission could come from the photo but refused to believe that he could do it himself. Power I can give, as much as is needed, but the work the preceptor has to do. And look here, I gave him full permission! At least he should have tried it and seen its results even if he disbelieved me. In those days full permission was granted to everyone. Now-a-days I am more careful in this matter."

It was 11-30 p.m. when Master retired to bed. It was a restless night for Master.

Thursday, 7th April 1977 :

We left home after breakfast for a drive around Petaling Jaya, Kuala Lumpur, Ampong villages old and new etc. On the way Master was shown the lake gardens, the Parliament house, National museum, Art gallery, Institute for Rubber Research etc. Near the Ampong village Master also saw, from a distance, a tin mine and expressed interest in its working. Master visited Puan Sri June Wood in her residence at Ulu Klang Heights, about twenty miles from Reddy's home in Petaling Jaya. Master spent half an hour there, explaining some aspects of the Sahaj Marg system. Master was served a refreshing drink and some home-made biscuits before returning to the Reddy residence for lunch.

The Balagopals, Mrs. Somayazulu and Mr. Balasubramanian all came at 4 p.m. There was a heavy downpour from just after 3 O'clock to nearly 4 p.m., accompanied by a great deal of thunder and lightning. I was told that it rains most

evenings in this area, there being no specific monsoon season here. After the rain stopped it became almost unbearably humid, but it cooled off after 7 p.m. Master conducted group satsangh for all present at 7 p.m. By then the Sawhneys and the Chandrans had joined the group already present. The Kelang group had been expected but no one came from there, perhaps due to the heavy rain. The group of abhyasis dispersed before 8 p.m.

Master enjoyed a very nice dinner and sat with the hookah till after 10 p.m. talking to the Reddys. Master very much regretted the fact that much ancient lore had been lost to mankind by the unnecessary secrecy attached to knowledge by the ancients who possessed them. Master said that this had happened in all fields of knowledge. He particularly regretted the loss in knowledge of simple herbal and other medicines which could be easily procured, simply prepared by even an uneducated housewife, and administered with much benefit to the patient. Master explained that

there had been such simple but highly effective medicines available for poisonous bites of insects, scorpions and snakes. There had also been medicines available for diseases like leucoderma, jaundice etc. He then referred to a very special technique for the construction of golden domes. He said he had personal knowledge that only two highly skilled craftsmen had existed some years ago, one in Hyderabad and the other in Shahjahanpur itself. Master said only these two persons had possessed the knowledge of golden dome construction, but both had died without passing on their knowledge to others, and so that art and craft too had been lost. Master said, "See how foolish our people have been. It is a pity that they were so narrow-minded. How can we ever re-discover such lost knowledge? Of course, to-day many new things are being discovered, but they are all very technical and highly complicated, not simple as things used to be in those days. I am telling you, when the time comes for the downfall of a nation, then this

sort of ignorance and foolishness descends on the people. Look here! How much we have lost like this! There was a cure for leucoderma which the person who knew it refused to pass on to others. He said that if someone had knowledge of it, the process would be commercialised and the person would make a great deal of money. I asked him what was the harm if someone made a few rupees, or even a few lakhs, out of it. The knowledge would still be available to us to-day for the use of the people. With very great difficulty I got the prescription from him, after promising him that I would not take money for using it. Similarly there is a very good cure for piles. I have tried it several times and it has always been helpful. I have used it with great success, I won't say 100 per cent but it is not below 99 per cent! People should understand these things. But I tell you, when such foolishness comes upon people, then it is a sure indication that the time for their downfall has come, or is approaching." We

then went to bed and spent another restless and sleepless night.

Friday 8th April 1977 :

Shri Srivastava of the Indian High Commission came in the morning at 9 a.m. and had an individual sitting with Master. We then left for Kelang at 9-30 a.m. sharp. Kelang is a town about twentyfive miles west of Petaling Jaya. A modern federal highway, built on the pattern of such highways in Europe and USA, connects the two cities. The scenery on the way was nice and pleasant, and tended to remind one of similar scenes in Europe. But a stray rubbish heap, a stretch of bad road surface, an occasional cyclist pedalling away in the wrong direction, pedestrians crossing the highway, such things reminded us that we were not in the impeccable discipline of the West but in the relaxed East. Kelang, I was told, used to be the capital of Selangor State till a few months back. Half way to Kelang we drove through Shah Alam, the new State Capital, and saw the Sultan's palace atop a small hill.

We arrived at Kelang after half-an-hour's drive and went to the residence of one of the abhyasis Miss Kamalambikai. Master found about thirty abhyasis already assembled, most of them having a darshan of the Master for the first time in their lives. Most of the abhyasis are Tamilians, settled in this country and therefore Malaysian citizens. Master rested awhile and then conducted group satsangh, transmitting for about twenty-five minutes. Master went back to rest after this. Reddy and I, in two separate sessions, then answered a great deal of questions, and I also gave a short talk on Sahaj Marg in Tamil! This lasted till well after noon. The abhyasis then dispersed, allowing Master to have a nice, typical south Indian meal of rice, sambar, rasam, papadam, payasam, and various vegetable curries, all served in the traditional manner on a plantain leaf. Master enjoyed the meal and ate with relish. He then went to bed to rest till 4 p.m.

By 4 p.m. about forty abhyasis had again assembled. From 4 p.m. to 5 p.m.

Master was busy, receiving individual abhyasis in his room, answering their questions and offering guidance upon spiritual matters. From 5 p.m. to 5-30 p.m. I gave a talk in Tamil on the system of meditation practised by us, after which Master conducted group satsangh again, which lasted for over twentyfive minutes. We left immediately for Petaling Jaya, arriving home around half past six.

On arrival, much to our surprise, we found half a dozen abhyasis waiting for Master in Reddy's house — Puan Sri June Wood, the Sawhneys, the Chandrans and Mr. Srivastava. After half an hour's rest, during which Master smoked a long-deferred hookah, since it was not taken to Kelang, Master gave all these abhyasis a sitting. Mr. Srivastava stayed on to have dinner with Master after all the others had left. Master was finally alone at 9 p.m.

While smoking the after-dinner hookah, Master spoke to Reddy about egoism and said, "Suppose I see a trunk

or case weighing three tons or something like that, and I estimate that I can lift it. The 'I' which thinks it can lift it is the ego. Now I am telling you, egoism can never be totally removed. This is my idea, though I may be wrong. But this is my practical finding. I also think the ego is necessary, and all that is necessary is to utilise it properly. Look here! It is egoism which allows us to progress, and it is also the cause of our downfall. Egoism cannot be completely removed. But if correctly used, it is useful in our spiritual development. The mistake we make is in identifying the ego with the body. That is wrong. It should be identified with the soul. The highest condition is where it is identified neither with the body nor with the soul! You understand?"

After this Reddy spoke to Master at length, explaining some of the ideas he had relating to future spiritual work in Malaysia. He said that already there were abhyasis in quite a few places, and he hoped to contact his friends in other places too, friends who had already

evinced a great deal of interest in meditation. He also wanted Master's approval and permission to work in other countries such as Fiji, Bali, Indonesia, Korea and Japan. Master said, "It is for you to bring this method to humanity anywhere and everywhere. Lalaji wanted that all may benefit by this most simple and effective method. You don't need to ask me these things. Do the work, that is all. If you need any guidance, you may consult Parthasarathi, and get all the information and advice you want before he leaves for Madras with me!"

Reddy explained that he had already introduced this system to some of his friends in Nepal, and requested Master to visit Nepal this year. Master agreed at once, and a visit is planned for December this year, to last not more than a week. I reminded Master about his decision in Europe last year not to undertake any more overseas travel. Master laughed mischievously, and said, "It is the proof that I am a human being. I also make resolutions and break them!"

Master greatly admired Reddy's work, and all done in such a short time too! Reddy explained that in his official work as Secretary General of the Asian Youth Council, his jurisdiction extends from Iran to the Far East and includes Australia and New Zealand. As he travels frequently, he is able to speak to people who are interested in spiritual progress. Reddy said this was how the work had developed.

Master then said that a preceptor should be a model person and should try to model himself upon the ideal of the Master. He laughingly added, "That does not mean they should all start smoking just because I smoke the hookah. I mean in character, in behaviour, in approach to persons, in these things they should try for higher and higher refinements. What am I to say, one cannot find a Master like Lalaji. He had the greatest qualities in him which I have known in no one else. You know he was not materially well off. But he never refused help to anyone. Such a soft heart we must have. I will tell you another thing. There

was an abhyasi in those days. I don't remember his name, nor is it necessary. He was quite poor. He had some meagre earnings, but even from that he used to set apart something to help those poorer than himself. He and his wife used to get up at 4 a.m. in the morning and grind wheat to make flour. Using only this flour they cooked their meals, and ate without anything else. From his meagre earnings he was able to set apart a few rupees to help persons in need. One day some burglars robbed him of all that he had. He had nothing left. Everything was stolen by them. His suffering was so great that he used to wander on the river bank, picking a handful of gram growing wild, and chewing it to satisfy his hunger. One day one of the thieves who had robbed him saw him in this sorry condition. The thief came up to him and confessed that he was the person responsible for the robbery. The thief wanted to return everything that he had stolen. The abhyasi refused to take anything back. The thief insisted and said that he would deliver all the stolen things at his house.

The abhyasi refused absolutely, saying that had not the thief's need been greater than his own, the thief would not have resorted to robbery! The thief then begged him to take it all back. The abhyasi said he could do so only on one condition, and that was that he, the thief, should solemnly promise never to rob anyone again. The thief readily agreed, and in due course became a reformed person. Now look here! How soft a heart that abhyasi had! I want that you all may develop such hearts."

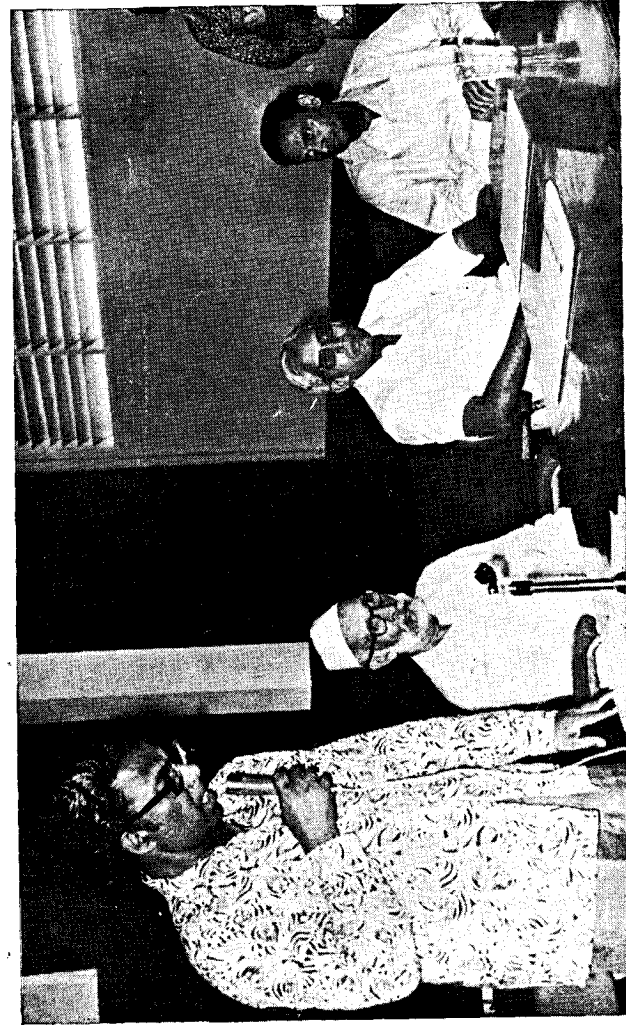
We went to bed at midnight because a second after-dinner hookah became necessary, in view of the long session.

Saturday, 9th April 1977 :

Again to Kelang, leaving Petaling Jaya at 9-45 a.m., this time accompanied by Bairbre and Kumar too. We arrived at Kelang at 10-55 a.m. Master conducted group satsangh for about thirty abhyasis assembled. There was a long session of questions and answers till about noon, most of them of a routine nature. Master

enjoyed a good lunch of South Indian food, rested for an hour and then we all left at 2-30 p.m. to return to Petaling Jaya.

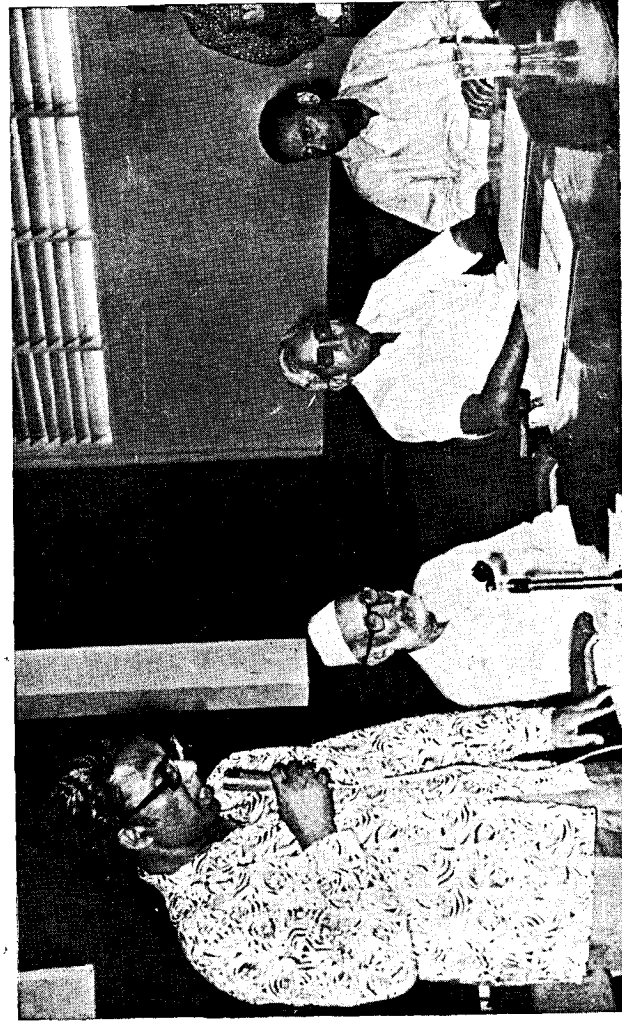
At 5 p.m. we left for the Diwan Belia where I gave a talk lasting almost forty minutes to the assembled office bearers of the Hindu Youth Organisation of Malaysia, called Majlis Belia Hindu Malaysia. This organisation was holding its annual general meeting, and hence office bearers of all the local Hindu Youth Organisations from all over Malaysia were present. Twentynine such organisations were represented by approximately one hundred and twentyfive office bearers. The Malaysian Hindu Youth Organisation Executive, represented by about ten executive members, was also present. Adding up some abh-
yasis and other visitors present, the total audience exceeded one hundred and fifty persons. The President Mr. K. Vaithilingam and the Vice President, Mr. K. Kumara Guru spoke on the occasion. Our Preceptor-in-charge of Malaysia, K. V. Reddy, gave a short concluding talk. The



Asian Youth Council Meeting — Kuala Lumpur
Mr. Vaithilingam introducing Master

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Asian Youth Council Meeting — Kuala Lumpur
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meeting ended as usual with a fifteen minute transmission by Master.

We left the Diwan Belia at 7 p.m. and drove to the residence of Mr. Sawhney. About fifteen persons were assembled there to meet Master, including four or five of our abhyasis. We all had dinner of puri, roti, chole, alu matar, a superb karela, etc., all very well prepared indeed, and came back home around 10 p.m. Master had a restless night.

Sunday, 10th April 1977 :

We left at 8 a.m. for Kuala Lumpur and arrived at 8-30 a.m. at Sri Laxminarayana Mandir of the Sanatana Dharma Sabha situated on Jalan Kasipillay, off Ipoh road about ten miles from Reddy's house. For some unknown reason this temple is locally known as the Ram Mandir. Mr. Jagdish Sarma, Secretary of the sabha, welcomed Master on arrival. When we arrived there were hardly ten persons in the temple. Soon it swelled to nearly sixty persons. Some persons sang bhajans, to the accompaniment of

the harmonium and the tabla and two of the bhajans provided the subject for my talk in Hindi later on in the morning at around 9-30 a.m. I spoke for the allotted time, and then Master transmitted as usual. We got back home at around 10-30 a.m.

WHAT SHOULD WE ASK OF GOD ?

It is a somewhat unique and rare privilege to be invited to speak within the sacred precincts of a temple. This is perhaps the first such occasion afforded to us.

It has been a delight to hear the lovely bhajans the devotees have been singing for the past one hour. One bhajan was very impressive, and particularly the phrase **pachtaayegaa pachtaayegaa ye janam nahin paa-vegaa!** (You will regret it, you will regret it; you will not get this life!) On the face of it it seems to have no meaning. What does it mean by saying that we will not get this life? Have we not already got it? Then

where is the need for this warning that we will regret it? What is it that we will not get, and not getting which will be a cause for regret?

We are here in this human existence which is said to be the highest existence. What I think the phrase means is, if we do not use this life properly, then we will deeply regret it because we may not get this human life again. This, I think, is what the phrase really means. This bhajan highlights, and emphasises the fact, albeit indirectly, that the human life is one very difficult to get. Having got it we should ensure that we do not waste it in flippant pursuits. We should mould our lives in such a way that we don't have to regret any thought or action of ours later.

Now, what is the correct way to lead this life? Obviously we must try to reach our goal in this life itself. And that goal is the goal of realisation. What we have to achieve is God realisation. My master, seated

here before you, says it can be realised in even part of a lifetime if one's efforts are properly directed, and if one can secure the services of a Realised Guru to help him. A life devoted to this pursuit is the only one that can be said to have been used correctly, and in such a life there will be no question of regrets later. My Master says that, contrary to so many things that have been said about Realisation, it is really an easy thing. And the simplest possible method is meditation on one's heart, imagining the divine light to be present in it.

A second bhajan sung by the devotees contained a very important statement, which we should all try to ponder over and understand correctly. That part of the bhajan to which I am referring says **yogi hrdyaana gamyam**. One of the meanings of this, as indicated extensively in our ancient literature is 'I am seated in the heart of the yogi and my presence can be experienced by medi-

tation' or, 'I enter into the heart of one who does yogic sadhana.' According to my Master, what it means is that by the practice of dhyana one is able to bring the Almighty Lord into his own heart and enshrine Him there. Thus, by right yoga one becomes a yogi. In this sense, only one who has the Lord in his heart can be rightly called a yogi. Now, since the seat of the Lord is in the heart, my Master says that the Lord should be sought for in one's own heart. The Bhagavad Gita also confirms this. **Hrdi Sannivishtah** says Lord Krishna—'I am seated in the heart of all as the inner controller.' And, of course, that famous Vedic hymn the Purusha Sukta which has the unique distinction of finding a place in all the Vedas, puts it very clearly without any ambiguity. It describes the heart very elaborately, and goes on to locate the paramatman therein very very precisely, in beautiful language.

Now, we all seek God. At least we all think that we do! But even those of us who do seek Him seek Him for very divergent reasons. We are all praying for so many things, to achieve so many aims. Which is the right one? What should a devotee really ask of God? I seek your permission to recite a short story from the Mahabharata which, I think, answers this question beautifully and categorically.

The great war between the Pandavas and the Kauravas was due to begin. Arjuna, having pondered deeply, decided to go to Lord Krishna and ask Him for his help. He went to the Lord's residence and found Him asleep. He stood respectfully at His Lotus feet, with folded hands and head bowed in reverence. Duryodhana, of the Kauravas, had the same idea of asking for Sri Krishna's help. He too came and, finding the Lord asleep, sat proudly and arrogantly in a chair placed at the head of the Lord's bed.

In due course the Lord woke up. Arjuna, being at his feet, was the first person He naturally saw. As he turned to get up, the Lord's eyes fell upon Duryodhana. To him to whom everything is known, the purpose of their visit too was known. However, he smiled lovingly at both of them, greeted them, and asked them what he could do for them. Arjuna and Duryodhana both answered that they had come to him to request His assistance in the ensuing war. The Lord smiled again. He said that they had placed him in a difficult predicament by asking for the same thing. He said he could not deny either of them. He could solve this problem in only one way. He would offer himself, alone, without armies to one of them, and to the other he would offer all his armed forces completely. Sri Krishna smiled again and added that since his eyes had fallen on Arjuna first, Arjuna should have first choice in the matter.

Duryodhana was anxious and jittery, afraid that Arjuna might choose Sri Krishna's armies. Arjuna was however no fool. He promptly prayed to Sri Krishna that He should go over, alone, to the side of the Pandavas, assigning his armies to Duryodhana and the Kauravas. Duryodhana heaved a sigh of relief when he heard this. He smiled sardonically and requested Sri Krishna for all his forces. The Lord smilingly agreed to their requests.

I don't have to continue this story further. You all know who emerged victorious, and to whom fell defeat. What is the moral behind this story? **We should ask for Him, not ask for things He can give us.** If the Lord gives us everything in the Universe but withholds Himself from us, we gain nothing. But if we seek Him for Himself alone, we get not merely Him but all that is His too! This is the lesson, perhaps the greatest lesson, that the Mahabharata contains.

Within the brief period of ten minutes allotted to me I have tried to tell you what the correct approach should be, and how to approach Him through meditation. Those of you who wish to know more about my Master and his system, called Sahaj Marg, may please contact Shri Reddy. I am grateful to the Sanatana Dharma Sabha for affording us this opportunity of being with you all to-day. Thank you!

In the evening, between 5 p.m. and 6 p.m., Mrs. Kumararatnam Balagopal and Sri K. Vevekananthan, the latter from Kelang, were both granted provisional permission. They are the first Malaysian citizens to become preceptors of the Mission.

Master gave sittings to two separate groups, one at 6-30 p.m. and the other at 7-30 p.m. before having his dinner. With his final hookah going nicely, Master spoke for over two hours to Reddy, telling him episodes from Lalaji's and his own life.

Master humorously said, "I am a night bird. I am like the owl which only moves about at night. Now look here! They say the owl is a very wise bird, but it also brings destruction wherever it goes! There is a hidden meaning in this. In my place people are afraid of the owl. Sometimes they sit up all night to chase it away if it should come and sit on their homes."

We finally went to bed at around midnight.

Monday, 11th April 1977 :

A day of rest, according to the programme. Tunku Abdullah and his wife came at 8-30 a.m. and had a long sitting with Master.

We left for the Museum at 10 a.m. as Master had evinced interest in seeing the exhibition of Malaysian reptiles currently on show. Master saw the skeleton of a giant python, reputed to be the largest ever caught, measuring some twenty-eight feet, and side by side saw a dead

python, measuring just a couple of inches. Many varieties of poisonous snakes, all alive, enclosed in glass cages, were available for Master's keen inspection. Master was however nauseated by seeing a snake charmer putting the heads of three live snakes into his mouth. The snakes were dripping venom, which the assembled people could clearly see.

After completing the exhibition of reptiles, Reddy took us to see other exhibits featuring aspects of Malay life, Royal, common, ceremonial, village life etc. From there we drove to Wisma Central building and visited Reddy's office on the sixth floor. Master met some members of Reddy's secretarial staff who have all been eager to meet him but could not take time off to go to Petaling Jaya to meet him. After spending half an hour there we drove back home.

The afternoon was quiet, no visitors coming to see Master, it being a day of rest. In the evening Tunku Abdullah and his wife came to see Mrs. Reddy as she and Kumar leave for London en route.

Dublin tonight. Master rested well. Mrs. Reddy and Kumar left at just after 10 p.m. to be driven to the airport by Reddy, while Master and I went to bed.

Tuesday, 12th April 1977 :

It was a quiet morning. Master had slept well and looked refreshed. On coming down to the drawing room he said the house felt empty without Bairbre and Kumar. Reddy had left early in the morning to go to his office to attend to some work, and was back by 11 a.m. We three left Petaling Jaya and were driven to the Subang International airport in Tunku Abdullah's Mercedes Benz which the Tunku had very kindly made available for Master's use. We left Kuala Lumpur at 1 p.m. by Malaysian Airlines System flight 306, in a Boeing 737 aircraft for Penang. It was a short flight of just thirtyfive minutes duration, but even then MAS served refreshments in flight. The flight was smooth and comfortable. None of us accepted refreshments, but it is a tribute to MAS the way the cabin attendants repeatedly approached Master

to offer him something to eat or drink. We landed at Pulau Pinang — the island of Penang in the Malaysian language—at 1-35 p.m. precisely. When we came out to the arrival lounge we found Sri Kumarasamy and his wife, parents of Mrs. Balagopal, waiting to welcome Master.

No Sahaj Marg activity existed in Penang prior to Master's visit. Reddy had planned this visit to take the place of a visit to Ipoh which had to be cancelled. The Balagopals kindly offered a solution to the accomodation problem in Penang by suggesting that Master could stay in the house of Mrs. Balagopal's parents. Mr. Kumarasamy drove us over a distance of four miles to his residence in a locality called Minden Heights.

Master rested till 5 p.m. Then Mr. Kumarasamy took Master out for a drive to see something of Penang. First of all Master was taken to the botanical gardens. What Master most enjoyed in this garden were the antics of a caged Orang utan, a species of monkey somewhat like the chimpanzee, native to Malaysia.

Master spent some minutes keenly observing it, and remarked on its almost uncanny resemblance to the human being, particularly the head and face which resembled those of a somewhat aged person.

After this Master was taken to the Thai temple of the Sleeping Buddha, a temple built by the Thais in their traditional style. In front of the main building Master saw statues of Vishnu and Apsaras. Inside the temple is the recumbent figure of a Buddha, said to be one hundred and eight feet long. On its immense pedestal are carved a large number of panels, depicting the life of the Buddha from birth to the attainment of Maha Nirvana. Master spent almost half an hour in this temple. Master was then driven along the sea shore for a few miles and then taken to see a small garden laid out on top of a giant sub-terranean water tank, somewhat similar to the Hanging gardens on Malabar Hill in Bombay. We finally came back home at 7-30 p.m.

After a typical South Indian dinner which Master ate with relish, we had a

discussion with Mr. Ramalingam, Secretary of the Penang section of the Hindu Youth Organisation, about Sahaj Marg and its scope for human development. We went to bed at 10-30 p.m.

It was very hot and humid in the afternoon when we arrived. I was told that Penang enjoys a salubrious climate, being an island less than fifty miles around the circumference, and therefore has the advantage of sea breezes. But as there had been no rain during the last three months, it was very hot and humid. The night, too, was almost unbearably warm and very humid so that none of us had much sleep. In Kuala Lumpur and Petaling Jaya the days are warm and humid, but the nights get cool, and it often becomes chilly early in the morning and one needs a sheet to cover oneself with.

Wednesday, 13th April 1977 :

The morning was a very quiet one, but later some persons came to see Master, thanks to the efforts of Sri Ariaratnam, son of Sri Kumarasamy. Ariaratnam has been telephoning his friends since yester-

day evening to inform them of Master's presence in Penang. Six persons started meditation, including Mrs. K. Parameswari, wife of Mr. Kumarasamy, and Ariaratnam himself.

The day was hot and very very humid, much more so than Madras, and we all sweated it out in the minimum of clothing. Master spent most of the day in bed.

It being Tamil new year's day to-day, Mrs. Kumarasamy had prepared a festival lunch including vadai and payasam, the other dishes consisting of aviyal, sambhar, rasam, etc. Master had originally declined to have lunch, but on being persuaded to come and sit with us, had a hearty lunch himself. He laughed and said, "When there is sambhar, I cannot resist it. Of course in my home too they sometimes make it, but it is not like this. I enjoy rasam also. I like these hot South Indian preparations very much. The trouble is that I eat too much when I get these things."

We left at 6 p.m. to go to the Krishna temple on Penang Road, called the Kunj



With Abhyasis at Penang

Behari, where I spoke in English for almost forty minutes about the Sahaj Marg system, to a small audience drawn mainly from members of the Hindu Youth Organisation. Master then gave a transmission to them for about fifteen minutes. We were back home by 8-30 p.m. for a quick dinner. As soon as we finished dinner, two persons who had been at the temple came to see Master and stayed till quite late. Sri Prem Swarup Lekhi and Dr. P. K. Rao both started the meditation practice under Master's personal direction. Afterwards there was a discussion session, and I give below some of the questions and answers:—

Q: Who is God?

Master: One who comes out of Himself!

Q: I am following another guru for the last eight months and he has given me a mantra. Can I follow that and also follow your practice?

Master: I must tell you plainly that there cannot be two channels. One may

interfere with the other. You may stop one and practise the other for some time and then decide which one you want to follow. I cannot understand why people are reluctant to change the guru. A guru is taken for one's own spiritual progress. If he cannot give you what you want then you should seek for another person. Of course you should be respectful towards him, but you should tell him that since he cannot give you what you want, you are going to another person.

Q: What about the mantra? Do you advise any mantra?

Master: Normally I don't give any mantra, but if it is necessary I may do so. But so far I have not found it necessary to do so. You should read the Patanjali sutras about the mantra. I think it is the thirty second sutra or something like that. He clearly states that the mantra, if taken, should be taken up only with the bhava of the meaning.

Q: Are there any realised souls among your disciples? I am asking so that if there are any, I would like to have

their darshan too. I like to have the darshan of all great souls.

Master: Well! I am telling you one thing. There are a few who are almost at the top. And others are progressing towards the goal too.

P.R.: Darshan means "to see". In spiritual matters, as when one has darshan of a great soul or a guru, it is not enough to see merely the physical person of that guru. Real darshan means to see the guru with the higher vision, so that one can see the real guru behind the external form of the guru. That is its true meaning. My Master has repeatedly said that many come to see him but few persons really see him!

Q: May I know who those advanced persons are?

Master: I think that is of no use to you. It is all their personal matter and not for discussion.

Q: What about the kundalini? Does it play any part in your yoga?

Master: The kundalini power, if awakened, is useful for work in the higher worlds. Not everyone is given work in higher worlds. So this power is not necessary for all. There may be just one or two persons for such higher work. Also, it is not at all necessary for spiritual progress.

Q: Are there any persons in your group in whom the kundalini has been activated or awakened?

Master: I will tell you one thing. Suppose a person has all the other centres awakened in him by Master's Grace, then why leave this one thing alone untouched? So it may be done in such cases. Have you read what Ouspensky has written about the kundalini? He refers to it as the kunda buffer, as something that is a bar to progress. He thinks it is actually a bar to progress! You may think about it. You are a well-read man.

Q: I want to know everything. How to do it?

Master: There is a Persian couplet where a Saint says, "All that I have known is that I know nothing!"

After this session I gave second sittings to the abhyasis who had started meditation this morning. We went to bed at midnight. A few minutes later Master said, "If you want to find a real fool, look among the wise men and you will find one!"

None of us had any sleep. It was far too warm and sultry and we spent a restless night, Master dozing off only to wake up a few minutes later.

Thursday, 14th April 1977:

A lot of people came to see Master and hear about Master. I gave first sitting to five new abhyasis while Reddy took two, all in the morning before lunch. Mr. Lekhi and Dr. Rao came at 10 a.m. followed by five others. Master gave them a group sitting at 11 a.m. A great deal of photographs were taken by Lekhi and another abhyasi, Mr. Rajagopal who was said to be a photographer of much expe-

rience. Master went up to rest at noon after lunch, while Reddy and I sat on with Lekhi and Dr. Rao discussing various aspects of Sahaj Marg.

Penang was not on the first programme of Master's tour of Malaysia. Ipoh and Telok Anson were the two places featured originally for Master's visit. The only abhyasi at Ipoh had unfortunately fallen ill just before Master arrived, and so Ipoh was dropped from the final itinerary. Telok Anson would have involved a long car ride over roads with a lot of twists and turns. Since Master cannot undertake travel on such roads, that place too was dropped. So a visit to Penang was really a substitute for these two places left out. When we came to Penang even Reddy had practically no contacts, except for his Youth Organisation contacts. Yet, by the afternoon, fifteen new abhyasis had commenced practice of the meditation taught by Master!

We left Mr. Kumarasamy's residence at 3-45 p.m. in Mr. Kumarasamy's car with him at the wheel as usual. Lekhi

and Dr. Rao, accompanied by Mrs. Kumarasamy, followed in a second car. On the way to the airport we stopped to see the Buddhist snake temple. It is obviously a tourist attraction, since the temple has a lot of live green snakes hanging upon plant-like supports designed for this purpose. There were also snakes under tables and in the sanctum sanctorum. We were told that at a particular season the place is full of live snakes which come into the temple by themselves and leave on their own. Some are there permanently. On the occasion of Master's visit, he could see almost a dozen snakes in all. Tourists generally handle these snakes and also have themselves photographed with snakes crawling all over them. A photographer is present at the temple to take pictures, though there are prominent notices saying that visitors handle snakes at their own risk. Master declined to go anywhere near the snakes, and I could sense that he felt somewhat uneasy in the temple. Later he told me that he saw no purpose in degrading places of worship to mere tourist attraction!

From the temple we drove on to the airport where Master had a refreshing glass of cold orange juice before saying good-bye to the abhyasis of Penang.

We left Penang at 4-45 p.m. by Malaysian Airlines System Boeing 737-B aircraft on Flight 305 and arrived thirtyfive minutes later at Subang International airport, Kuala Lumpur. Surprisingly, we had to clear baggage through customs even though we were only on an internal flight. In the old days Penang used to be a free port, and arrivals from there were subject to Customs examination. This formality continues as a relic from the past. Master saw in this a tendency of the human mind to follow past practices whether beneficial or not, and the avoidance of bringing in change when necessary.

When we came out of Customs we found Sri Balagopal waiting to receive Master. Tunku Abdullah's luxurious mercedes was waiting for Master, and we were driven home to Petaling Jaya in it. The visit to Penang proved fruitful and

Master was pleased with the response there. He was particularly pleased that Mr. Kumarasamy had placed his residence at the disposal of Master so that satsangh could be conducted there. Reddy would be attending to the organising of group satsangh, etc., when he visits Penang in May.

At 6-30 p.m. Mr. Tan Kee Leng of Singapore came to Petaling Jaya to see Master. He has been a friend of Reddy's for the past twelve years or so, but has not yet started meditation. Even when he came to see Master, his only idea was to discuss the Singapore plans and go away, since he wanted to commence meditation only in his own city. Master laughed and asked me to tell him a story which he had told me earlier, a tale from the Ramayana. Master also instructed me to include this tale in this book for the benefit of abhyasis and so it is here.

RAVANA'S LAST ADVICE

The great battle between Lord Sri Rama and the powerful rakshasa Ravana was over. Ravana lay dead

on the battlefield. Sri Rama, who was musing over the events of the recent past, suddenly called his brother Lakshmana and said to him that Ravana was not merely a warrior without peer, and a person feared in the three worlds, but also a person of great knowledge, being a knower of the Vedas. He therefore advised Lakshmana to go to Ravana and seek his advice, asking for his **antima upadesa**. Lakshmana asked how a corpse could give any advice. Sri Rama told him to go ahead and ask for it. Lakshmana went up and stood at the head of the corpse and asked Ravana for his advice. There was no answer. Lakshmana then walked the few paces back to his illustrious brother Sri Rama and said he had received no reply to his question.

Sri Rama gently and lovingly chided his younger brother. He pointed out that when asking a great person for his advice, a respectful and prayerful attitude should be adopted, not one of arrogant and

proud demand. He advised Lakshmana to go back to the corpse, stand prayerfully at his feet in an attitude of humility, and pray for guidance with bowed head and hands folded in the prayer attitude. Lakshmana did as instructed. The corpse of Ravana immediately sat up and said, "To do good do not delay."

When I had completed this story, Tan Kee Leng, popularly known as 'Johnnie' to friends, immediately sat for his first sitting. Later he left for Malacca, which is his native place, after discussing Master's taste in food, etc., with Reddy.

We then had a quiet dinner by ourselves, an excellent dinner prepared by Reddy's maid Govindamma. Govindamma has become very deeply attached to Master. It is she who prepares Master's milk and his food, and feeds him lovingly by herself. Her constant regret has been that Master eats so little, 'not even enough for a baby' as she puts it, in her motherly way. She also participates in the ritual

of the hookah by getting burning coals ready for it. She is so devoted to him and his welfare that Reddy and I have begun referring to her as the second Malin!

When we laughingly told Master about our referring to Govindamma as Malin, he said that he had been observing the emergence of love in her heart. Talking of love, he said, "Look here! A Western abhyasi, I don't remember her name, came to me at Shahjahanpur some time back. I had just that day received some letter from Parthasarathi about the tour of the East, and I was talking about my visit to this country. When we were discussing it this girl began to weep. When I asked her why she was weeping, she told me, 'Babuji! Now you have taken up the East, I am afraid you won't come to the West anymore.' Look here! What love she has in her heart! Just this thought made her weep in sorrow. I want that this devotion may develop in the hearts of all, but few seem to feel devotion and love for the Master."

We went to bed rather early at 10-30 p.m. as Master was quite tired after his flight from Penang. There had been some rain in Petaling Jaya. The night was very cool and pleasant. Later on it turned chilly, and around midnight I switched off the pedestal fan installed for Master's comfort.

Friday, 15th April 1977 :

Master got up well and looking fresh. He has been in excellent health and has not taken any medicines since we left India! I think this is the longest period that he has been off medicines since his devastating illness of 1974. Even the antacids have not been necessary. In fact his glowing health, cheerfulness, and witty conversation have been noted with pleasure by all who have met him and been with him during the last ten days. Master himself has been saying that he feels some return of his old mental activity, though only in small measure. Most of the abhyasis here have read **India in the West** and **Sahaj Marg in Europe**,

two books covering the two tours of Europe undertaken by Master. So all are familiar with his qualities as briefly enumerated therein. The hookah was also something everybody had read about. Apart from this, Reddy said a study of those two publications had greatly helped him in organising Master's programme, and also in planning the menu for his meals.

Tunku Abdullah and his wife came at 9 a.m. The Tunku said good-bye to Master as he was leaving for the airport to go abroad, and would not be back before Master left for Singapore. Che Ungku Chesterina stayed on for half an hour and then left. She had an individual sitting with Master before leaving.

At 11 a.m. Puan Sri June Wood came and had a long talk with Master, followed by an individual sitting with him. Later her friend, Mrs. Pushpalata Tilak, hailing from Kerala but now settled in Malaysia, came to see Master and started meditation.

After a quiet and restful afternoon, we left for the residence of the Balagopals at 6 p.m. About twentyfive abhyasis, including ten from Kelang, were already assembled to meet Master. Master gave a group sitting for about twentyfive minutes. It was a grand sitting, sending me deeper and deeper into a condition like samadhi.

This was followed by a very tasteful dinner in which the main attractions were iddli, a coconut chutney, a hot chutney, and onion sambhar. There were several other tasty dishes but Master concentrated on the items I have listed earlier, eating with relish and abandon! He smiled and told me, "I cannot resist South Indian food. See how much I have eaten. It is all so well prepared that I have eaten twice as much as I normally eat." He sighed with satisfaction and said, "Anyway it is all easily digestible. That is the good thing about South Indian food. It is good and also easily digested!" Several new abhyasis commenced meditation, and Reddy was busy giving them first sittings. We came back home at 9-30 p.m.

Master had his final hookah before retiring to bed at 11 p.m.

Saturday, 16th April 1977 :

Master has been greatly pleased with Reddy's work. He has been praising his devotion almost daily and has been working upon him for the last week to elevate him to the Brahmanda Mandal. Master told me, "Look here ! How successful he has been in this country. He has also started work in Nepal and some other countries which I don't remember. You must study his method of working and see what it is that has made it so successful !" This morning Master gave Reddy an individual sitting and granted him Full Permission to work as a Preceptor of the Mission. After this work was over Master relaxed with his hookah. He smiled, and said, "I should have completed this work by 11 a.m. See, it is just 10-40 a.m. and the work is over. I tell you, you cannot find such a simple and effective system anywhere. Even the time can be stipulated for completion of the work — and it is complete ! I remember



At Kelang with Veckanathan and Family

one occasion when I had been given some work. What it was I don't remember. I fixed the time that the work should be completed by 6 o'clock and found that the work had been completed! Unfailing will is necessary. Even in sleep the work is going on. Before going to sleep just make the suggestion that by such and such a time the work shall be over, and it will be so. **The will must be made to work even when we are sleeping.** It is a pity that no one tries and sees for himself. After all the Master gives the power necessary for the work. It is for us to use it. It is so simple, I wonder at its simplicity. It is all my Master's Grace!"

Just after 11 a.m. Sri D. P. Srivastava and Puan Sri June Wood came to see Master. Sri Srivastava spent half an hour with Master, and then took him for a short visit to his residence. They came back at 1-30 p.m. It was a day of fasting for all three of us.

In the afternoon four persons, all Tamil Malaysians, came to see Master. They had seen the Press notice about Master

and Sahaj Marg in the Tamil newspaper **Tamil Malar**, published on the day of Master's arrival in Kuala Lumpur, and set out to find him. Their search was unfortunately prolonged by Reddy's address being wrongly given in the Press note. However, they finally came to him, and all four started meditation.

We left at 6-00 p.m. to go to Mr. Somayazulu's residence. About twenty abhyasis were present. Master conducted group sitting for twentyfive minutes. This was followed by an excellent dinner, the main courses which Master greatly relished being dosai, chutney, and sambhar. Chapathis were also available, but it is a tribute to the universal popularity of the humble dosai that the dish of chapathis was almost untouched.

Since most of our Malaysian abhyasis are of Tamil origin, Master has been eating South Indian food almost continuously since he came to this country. In some places it was served on plantain leaves too, as I have remarked elsewhere. The Western dish which he favours very

much, mushroom soup, has figured largely upon the Reddy menu. Master has enjoyed the food here so much that he has been consistently eating two meals a day. In fact his food intake here is perhaps four or five times his normal intake. The food is no doubt tastily prepared with very special care. But I doubt if this is the reason for his being able to eat two meals a day, day after day.

Master himself gave me a hint several years ago. I had noticed that in some houses he eats heartily, while in others he just pecks at his food. There are places where he goes to have his food, on invitation, but bluntly refuses to eat anything when he gets there. I asked Master for his explanation. He laughed and kept quiet. I pressed him for an answer, saying that it was palpably unjust to accept an invitation and then not eat at all. Master said, "There are several kinds of invitations. Some people invite me thinking that I am the Master and therefore etiquette demands that they offer me something to eat. There is no other reason than this. Others invite me thinking that if

they do not do so they may be criticised. Look here! This too is a reason for calling me! Then there are others who really hate to spend any money on me, and in their hearts have no love at all, but call me out of a false sense of formality. How can I eat in such places? Suppose I eat even twice the quantity that I normally eat, even then how much would it cost them? Yet they grudge even that small expense. So I cannot eat in such places. There are of course a few persons who invite me with a heart full of love for the Master. In such places it is a joy to eat, and I eat anything that they may give me. The quality of the food is of no matter. There must be love behind the offering of food. To such places I go without even being called. There is no need for an invitation. The heart itself gives the signal, and I begin to feel restless to be there."

We came back home at 9 p.m. and went to bed rather early.

Sunday, 17th April 1977:

Even though we went to bed early, Master did not sleep well, getting up

twice before 1 a.m. to go to the bathroom. At 3-15 a.m. I heard him shouting in pain. I found him on the floor, where he had obviously slipped and fallen. In trying to get off his bed to go to the bathroom he had got his legs entangled in his bed sheet. When he placed his feet on the floor and put his weight upon them, the bedsheet slipped because of the finely polished **parquet** flooring. He thus fell. In trying to instinctively avoid the fall he had used his left elbow, which had taken a sharp jolt on the edge of the bed. But the pain was mainly in the left shoulder and in the area of the left scapula.

Normally I wake up whenever he wakes up. But last night, probably because of the two earlier occasions on which I had woken up, I had fallen deeply asleep and had not heard the creaking of his bed. I cursed myself for this. But what had happened had happened. I spent twenty minutes trying to help Master, and then called Reddy for assistance. Master was in too great pain to be shifted

back to bed. Reddy produced some chinese remedy which was applied upon the affected areas. This was followed by hot fomentation. Both these relieved the pain a little. By 5-30 a.m. we were able to lift him up on his bed.

Reddy went to Balagopal and brought him over to see Master. Their efforts to get a doctor were unfruitful. It seems doctors in Malaysia do not make calls upon patients! We suggested that Master should agree to go to the hospital for an examination. Master refused to do so. Master suffered in silence the whole day. He was obviously in considerable pain. But even when he let out a groan or a shout, I could see that his real self did not participate. I had the curious feeling that it was his pain that was vocalising itself, while he remained apart from it.

A group of abhyasis from Kelang including Vevekananthan and his wife, and Mrs. K. V. Nathan came to see Master at 11 a.m. and stayed till 3 p.m. Mrs. K. V. Nathan was granted provisional permission. So there will now be two preceptors working in Kelang.

Bala came back at 4-30 p.m., accompanied by his wife and Mrs. Somayazulu. Later Bala brought his cousin, a doctor, to examine Master. The doctor felt that an X-ray examination was necessary to determine whether any bones were fractured or not. So we drove Master to the nearby University Hospital. The examination was over within an hour and the doctor relieved us by saying that no bones had been fractured. All that had happened was a muscular contusion. Some liniment was prescribed for external application. We all returned, greatly relieved.

Soon after we came home, a second group of five abhyasis from Kelang, including Kamala, came to see Master. Kamala brought some pongal and sugarcane juice for Master. There was so much pongal that ten persons could not have eaten what she had brought. The Kelang group had a group sitting with Master before leaving for home at 8-30 p.m.

We had planned to go to Kelang at 9 a.m., stay there the whole day, and drive back to Petaling Jaya at 6 p.m. to the P. J. Hindu Youth Organisation for a programme arranged there. Due to Master's accident both the programmes had to be cancelled. When Reddy went to Bala's house in the morning, he had telephoned Kamala at Kelang and told her the news. So two groups, a total of eleven abhyasis from Kelang were able to see Master. But the other forty or more abhyasis could not come so far, and so there was a great deal of disappointment all round.

We had dinner consisting of Kamala's pongal, and some iddli and chutney that Reddy had brought. After dinner it was decided that instead of leaving for Singapore on Tuesday 19th, as planned, Master would postpone departure by one day and leave on Wednesday the 20th. Reservations are to be changed accordingly tomorrow and Johnnie informed of the change.

Another casualty on the programme was an appointment with Dr. Mahathir, the Deputy Prime Minister of Malaysia. Tunku Abdullah had very kindly arranged this meeting, and Che Ungku Chesterina had come this morning to confirm it. But it had to be reluctantly cancelled as Master could not, by any stretch of imagination, drive out to meet him, nor had he any energy for any discussions with him.

Master went to bed at 10-30 p.m. after taking one tablet to relieve pain. He woke up at 11-30 p.m. complaining of severe pain. Obviously one tablet of the medicine was not enough. The hospital doctor had recommended two tablets but Master had refused to take a second one. I was able to persuade him to take one more. He then slept soundly till the morning.

Monday, 18th April 1977 :

Master had a quiet morning, waking up quite late and getting ready only by 9-30 a.m. He was in a far-away mood.

with a distant look in his eyes. Even the first hookah of the morning, delayed by over an hour, was smoked in a rather detached fashion, his hold on the tube being somewhat casual, and his pulls on the mouth-piece short and perfunctory. He did not appear to enjoy it. I thought that there might be something wrong in the way it had been prepared, but he said that it was drawing very well, the charcoal was placed perfectly, and the **chillum** smoking beautifully. So I left him to himself and took a stroll round the garden, warm and humid even this early in the morning.

Puan Sri June Wood dropped in around 11 a.m. and with her arrival Master seemed to wake up out of some sort of reverie into which he had fallen. She stayed till well after noon, talking to Master and seeking his guidance on many aspects of her life. Master had a fairly long nap after lunch and woke up when Balagopal called to see him. Mr. P. G. Seshadri, an abhyasi from Madras, who has come here to participate in the

Indian Trade Fair also called, and spent nearly two hours with us.

Master conducted group satsangh in the evening. More than thirty abhyasis were present, including a small group from Kelang.

The first meeting of Preceptors of Malaysia was held later, from 8 p.m. to 9 p.m. All the four preceptors of Malaysia were present. At this meeting a general talk was given to them on the spiritual work, explaining what was to be done, and how that was done. Then there was some discussion on the local need for Mission literature. Decisions were arrived at and Master's approval obtained.

After a light dinner, Master sat with his hookah, more his normal self, cheerful and talkative as usual. He told Reddy about how he had started the Mission, way back in 1945 and went on to tell him how the books, ascribed to him came to be written. Master said, "The Mission had no literature. I had been thinking

about this, and worrying about it too. In those days we had no persons in the Mission with ability or calibre to write even small articles. And of course I am an uneducated person and could not even dream of writing anything myself! One day, when I was thinking deeply over this, and Master Saheb, Ishwar Sahai, was sitting with me, Lalaji Saheb said that I would have enough literature to satisfy me. And look here! The dictation started immediately. All that I had to do was to take it down and write it. I think I got the whole dictation for **Commentary on Ten Commandments of Sahaj Marg** in two, or may be three sessions. I used to get tired and could not do all of it in one sitting. I was much stronger in those days, but even then it was not possible. The whole book came to me from above. I think it is the most valuable book, but few seem to really appreciate it. Perhaps many who buy the books don't read them. I know few people read the **Patrika**. That is the measure of interest that abhyasis have. As for **Reality at Dawn**, half of it is my own writing,

while about half I got by help from above."

We went to bed at around midnight. However bed held no rest for Master, and he spent a disturbed night.

Tuesday, 19th April 1977 :

Master woke up, complaining of pain in his shoulder. We gave him hot fomentation and an oil massage, using the medication prescribed by the doctor. He was normal by 9 a.m. Reddy and I left him with his hookah and went to Reddy's office for half an hour. Then we went to see the India Trade Fair where Mr. P. G. Seshadri showed us around, before coming back home at 11 a.m. The fair was well laid out and quite organised. Master had a second massage and hot fomentation before lunch. For him it was a very quiet day.

There was heavy rain from 4 p.m. and the really heavy downpour lasted for nearly two hours. Reddy told Master that for nearly eight months in the year it

rains almost every evening, and that too almost always between 4 and 6 p.m. These daily rains help keep this part of Malaysia very clean and brilliantly green all the year round.

At about 6-30 p.m. Master suddenly said that when he is alone, the hookah looks like a man sitting next to him, and affords him some form of company. This was a gentle reminder to me that he needed the hookah! It is one of Master's charming and endearing traits that he rarely asks for anything that he needs. I have never known him make a direct request for anything. Even when I sense that he needs something, if I seek his confirmation by asking him, his general reply is, "Well! It is up to you. If you think so, you may bring it!" Sometimes he even behaves as if he does not need it by saying, "What is the use of it now? It is only a waste of time." or something like that. This is his attitude even to food. When I remind him that he has to eat, he generally answers back, "Well! I am not hungry. You are a young fellow and must eat well. It is getting late and

you must rest. So I shall sit with you, but I won't eat anything." Then, when we are seated around the table, I arouse his curiosity by showing him the dishes prepared for him, extolling their excellence and taste. Master then generally says, "What a pity that they have prepared all these things for me. Anyway, since they are cooked, I will take one spoon of **that**, and one of **that**. That is all. But food must not be wasted. You and Reddy should eat twice as much." It sometimes happens that he feels thirsty. But he never directly asks for water. His usual way is to say, "If I drink any water now I will only have to go to the bathroom again." Then I have to understand his need, bring him a glass of water, and persuade him to drink it. I remember several occasions when I have been ignorant of what he wanted, and discovered that he can do without almost anything for very long stretches of time. It is as if he himself does not remember what he wants. His need seems to surface from some inner zone into his mind, and he gives indirect expression to it. It is for

those around him to interpret his need correctly, and act to fulfil it immediately. If they do, Master accepts what is given. If not, even he seems to forget the need that surfaced within himself, until it surfaces again—whenever that may be.

Anyway, I prepared his hookah and he became refreshed all at once, after a few puffs. I have often seen, in the evening, wilted flowers on a plant reviving almost instantaneously when the plant is watered. The hookah acts with similar exemplary effect and speed on Master. He was talking to some abhyasis who had gathered around him. Someone suggested that Master should rest a little. Master laughed and said that he would tell them a story. He said, "One day the Devil was resting in his home. Some one came to see him and found the doors closed. He knocked, and the doors were opened, permitting him to enter. When he came in, he found the devil lazily lying down upon his bed. The visitor was astonished how he, the devil, could afford to be so lazy and in bed in broad

daylight. The devil laughed and said, "My family has grown very big. Now there are numerous children of mine to do my devilish work for me. So I can afford to relax and take it easy." Master laughed as he concluded this short talk and said that he could relax only when members of his own family were able to take on more of his work, and thus enable him to rest. Behind his humour there was an undercurrent of pathos and disappointment.

A little later he told me, "I am really too old and weak to travel out of India anymore. But I still want to go to Europe just once more to see the work well established. After that others can do the work. But I have to make just one more journey there. When this will be I cannot say. It is too early to plan now."

Che Ungku Chesterina came to say good-bye to Master, and had an individual sitting from him. She left just after 6-30 p.m. to make way for a group of about twentyfive abhyasis to sit before

Master. Master divided this group into three smaller groups, and asked our new preceptors Vevekananthan, Mrs. Nathan and Mrs. Balagopal to conduct satsangh, each taking one group. After this, bhog was offered. The abhyasis left at 9 p.m. to allow Master to have his dinner.

With the last hookah of the day Master spoke about the kundalini. He said, "I don't know why everybody is so interested in the kundalini. No doubt its power is great. As I explained, it has no connection with spirituality. And why do people want powers? Power is necessary only for one who is entrusted with work. And look at this ignorance! People think the kundalini power to be the greatest. But I am telling you there are much greater powers in Nature for one who understands what to look for. I have said that a Saint is one who has command over the powers of Nature. And what powers there are! One has to see and understand. But what to do when people are satisfied with the lowest approaches to these things. One person

asked me about the kundalini in our system. I said that when all the other centres have been awakened in some one, why I should leave only the kundalini untouched? That is what I said, but I don't think he understood."

This being our last evening in Malaysia, Master spoke at length to Reddy. He praised the country and the people lavishly. He has been very impressed with the gentle and hospitable nature of the simple and kind Malaysians, particularly by their cleanliness and neat habits. Reddy has been mooting the idea of building an ashram for the Mission in Petaling Jaya or some other suitable place. He explained that if the Mission bought land, it could then collect funds for construction. He added that whatever be the quantum of such collection, the Government of Malaysia would make a grant of an equivalent amount. Master was very pleased and very impressed to note that the Malaysian government offered such matching grants to any organisation irrespective of regional or religious affiliations. Master was

all praise for such a broad-minded and generous approach in support of religious and socio-cultural activities in this country.

Master went to bed at midnight and again had a restless night.

Wednesday, 20th April 1977 :

Mr. Somayazulu of Air India was the first person to call on Master this morning to bid Master good-bye. He was followed by Puan Sri June Wood, Sri D. P. Srivastava and the Sawhneys. Balagopal came at 9 a.m. to drive Master to the airport in his car. Reddy goes with Master to Singapore and so his car could not be used.

While Master was terminating his last hookah before it was packed, he spoke a little about death. When talking about accidental death or unnatural death, Master said that he felt that such a death cut short a person's span of life. It was his opinion that in all cases of unnatural death, the full or allotted span of life

was not lived out. So, in all cases of such death, the rest of the life span would normally have to be lived out in the *sukshma* or subtle body. This was his opinion, he said. He also hinted that it had been confirmed by what he called his findings in one or two cases. He hastened to add, with his characteristic humility, that he had not studied many cases and so he could be wrong. In the case of abhyasis of a Master of calibre such abrupt termination of life would represent an extreme form of bhoga of past samskaras, the released soul continuing on its spiritual journey under the Master's guidance. A little later Master said, "Look here! How clever God is! There is no death for which He can be blamed. There is always a cause for death. It may be illness; it may be an accident or it may be anything else. But there is always a cause. So when there is a cause how can we blame God for death? That is how God protects Himself from being blamed. That is His cleverness!"

Reddy's domestic help, Govindamma, has been getting more and more devoted to Master. This morning she has been moist-eyed all the time, hovering around him constantly to do some small service for him. She has been bewailing the fact that his total daily intake of food is less than that of a two month old baby's. As time for Master's departure drew nearer, she got more and more tearful, though putting on a brave smile all the time. We all got into Balagopal's car at 9-15 a.m. after saying good-bye to Govindamma. Govindamma walked up to the gate for a final *namaste*, and was now openly in tears. Just as we were about to drive off, Master suddenly looked at her and said, "I shall come again." Govindamma smiled, and we left for Subang International airport.

For the last few days many abhyasis have been asking Master when he would come again. To some, he answered, "You know better." To others he said, "It depends upon you." His answers were all of this nature. This morning, however, he made a promise to Govindamma

who never even once voiced a question as to whether he would come again. Her great longing to see him again must have been visible in his vision, and he responded to it. What a reader of hearts he is! And he is the greatest capturer of hearts that I have seen!

At Subang International Vevekananthan and his wife, Kamala, as also Mrs. Somayazulu were present to speed Master on his way. Master spent a few minutes with them before going in to the departure lounge. We left Kuala Lumpur by Malaysian Airlines System flight MH 605 in a Boeing 737 B aircraft. The take off was seventeen minutes late, at 10-32 a.m. A short, pleasant and comfortable flight of thirtyeight minutes brought Master to Singapore.

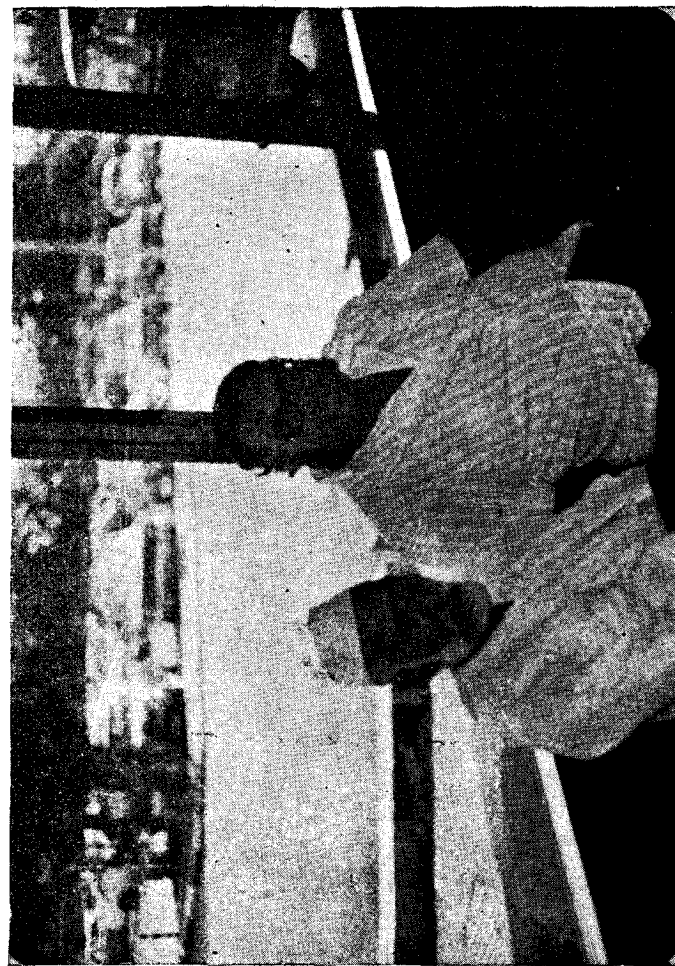
SINGAPORE

III. SINGAPORE

Singapore, a large island somewhat larger than the island of Penang, showed signs of diverse development from the air as we came in to land. Tall buildings were prominent in some parts whereas in the major part of the island one could see mostly old British colonial type buildings.

When we landed it was quite hot and very very humid. The walk from the plane to the customs enclosure was a long one, and nearly half of it involved climbing up a sloping ramp. Master was quite exhausted by this long walk. Contrary to all that we had heard about Singapore, the customs were quite active and insisted on opening the baggage of almost all passengers for examination. After baggage examination we came out to the arrival lounge to find half-a-dozen abhyasis waiting to welcome Master.

Among them were Ank Thonk Hoh, Goh Loo Ann, Tony Lim, Tan Kee Leng and Balasubramanian. A fully airconditioned car was waiting to drive Master home to the residence of his hosts, the Nathans, not very far from the airport. After preparing the hookah, I spent nearly an hour with Ank, Goh, Tony and Johnnie, going over the programme, reading the distribution material carefully prepared by them in large numbers, and in drafting out a short write-up about Sahaj Marg for the local Chinese Press—aided by large quantities of orange juice and tea to compensate for the loss by perspiration. It was quite uncomfortably hot and humid and all of us had to strip down to bare essentials very soon. Master rested the whole afternoon till about 5 p.m. Thereafter a great number of people came to see him, and about thirty-six persons commenced meditation during the evening. Ank, Goh and Tan Kee Leng (known to everyone as Johnnie, or John Tan) have done a great deal of preparatory work, guided by Reddy, and the response must surely have been gratify-



Master with Bala — Singapore

ing to them. Tan Kee Leng was given an individual sitting, the first of three, to prepare him for Provisional permission.

Master was quite busy the whole evening answering questions. My brother Capt. S. Rajagopal who is working here in Singapore also called to see us.

Q: Why cannot we meditate on any object of our choice? The ancient texts specify so many things, including the sky, the sea, etc. I would prefer to meditate on the sea. To me it gives a true idea of infinity. Can I do so?

Master: Well, it is for you to decide. In the system developed by my Master, we meditate on light in the heart. It is a mere supposition.

Q: But can I meditate on the sea?

Master: Well. My idea is that if you meditate upon something, you must get the essence of it as the result. So if you meditate on the sea, you will get salt! (Laughter).

Q: What about Love? Is it necessary?

Master: Well, I am telling you love is very necessary. Love for the Master or Love for God must be there. But a stage comes in spiritual development when love too must fade out.

Q: I don't understand how that can be.

PR: What Master means is this. We start by loving the Master, and we go on and on. But after a definite stage has been reached, the Master and the disciple are one. That is what the disciple feels, or experiences. At that stage who is loved, and who is the lover? And when there is spiritual merger and the two become one, in essence, then of course love drops off. That is what Master means when he says that finally love too must fade out.

Q: What about light? Should we see light?

Master: Well, I am telling you it is a mere supposition that light is there in the heart. It is a suggestion.

Q: But will I see light when I meditate?

PR: Many people have experienced that they see darkness, or what seems to be darkness. I was also puzzled by this. One evening I was sitting out on the lawn and looking up into the sky. Soon it became quite dark. Suddenly an idea came to me, that the light of the sun is there in the sky, and yet I see only blackness or darkness. Then another idea came, that when the moon is there, then the sky is brilliantly lit up. I then understood that light can appear as darkness unless there is an object to reflect that light! To me this was a revelation. Then I understood why our abhyasis, many of them, see or experience darkness. It is because in this system we have no material or solid object on which to meditate. We meditate only upon light in the heart. So the experience of darkness is a correct one.

Master: I have written somewhere that in the original condition there is neither light nor darkness. It is like the

colour of dawn. The **Nasadiya sukta** says the same thing.

Thursday, 21st April 1977 :

Master did not sleep much last night, and complained of some pain in the morning. Johnnie had a second individual sitting quite early in the morning. Goh suggested that Master visit a Chinese doctor famous for his cures of muscular disorders. We left at 10-30 a.m. in an airconditioned car and drove some ten miles to visit Dr. Lim Cheng Gam. The doctor applied some chinese liniment, massaged a bit, and said the pain would vanish. From there, having come so far, we decided to see some of the sights, and so drove along Telok Blagah and on to Pasir Panjam to the famous Tiger Balm gardens, or the Haw Par Villa as it is called in Chinese. Master spent one hour there, admiring this garden full of statues and representational scenes. We then drove back the same way, and then took the Keppel Road to go to the harbour area, to see what little of the harbour one could possibly see from a car. The har-

bour is on the Western end of the island. We were then driven along the quay to the sea front on the Southern side of Singapore island where we saw the Clifford pier. We were also shown the General Post Office, said to be the oldest government building on the island. Other sights included the Parliament House, the Supreme Court, the City Hall, and a beautiful towering monument, looking like four needles standing vertically up, to soldiers of World War II. We then drove on along the Chelmsford Road, with the National Library and the museum located on it, and finally came to the beautiful King George V memorial park. Here Master was taken to see the small but beautiful aquarium, the Van Kleef aquarium, which Master enjoyed very much. A special attraction was a tank full of piranha fish, and a second one was a really large shark, perhaps twelve feet long, in a tank large enough to house it. We then drove back home, arriving in time for lunch at 1-30 p.m.

From 5 o'clock people started coming in to see Master. Master gave a group

sitting to a large group of about thirtytwo abhyasis at 6-30 p.m. Johnnie received his final preparatory sitting, while Balasubramanian received his first one, he too being selected for this work by Master.

At 7-15 p.m. we left for the Kg Glam Community Centre to attend a public meeting over which Master presided. There were over four hundred persons waiting to see Master and to hear the lecture about Sahaj Marg. Most of them were of Chinese origin. I spoke for over forty minutes after which Master transmitted to the group for about twenty minutes. A lot of questions were asked after this. We finally got home at 10 p.m.

THE TWO ENDS OF A STICK

There is an ancient Chinese saying which says, "Every stick has two ends." I first came across this saying many years ago, long before I came to my Master. I could not understand it then. To me it seemed to be too simple, a mere statement of a visible fact which all can see. Who

can, after all, deny that a stick has two ends? I wondered why an ancient Chinese philosopher had felt it necessary to make this statement at all. It appeared too superficial a truth to have merited any philosopher's attention. Many years later, after I came to my Master, I began to understand something of its meaning. And that was only after I had become somewhat familiar with my Master's thoughts and teaching. Even then, I think only the superficial layers of meaning were revealed to me. I perhaps understand it a bit more deeply to-day, and I realise what a profundity of meaning is hidden within those five words of that long forgotten philosopher.

The most basic truth that my Master has revealed is that our existence has two aspects, two areas, to it. They are the material and the spiritual realms of existence. When I first read this somewhere in our Sahaj Marg literature, I immediately remembered the matter of the stick

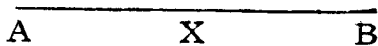
and its two ends. 'Here it is at last!' I thought. But all that I had found was a correspondence. The deeper significance did not strike me. As I pursued this method of spiritual practice which my Master trains us in, and which he is offering to you all, I learnt a second lesson. There are not merely two sides to existence. The two sides have to be 'balanced' if one is to lead a full and productive existence. All of us live, but few lives have real content, real worth in them. The bulk of humanity leads an animal existence motivated by lusts, inspired by fear and driven by lower urges and appetites unworthy of being called even remotely human. So balance has to be brought into our lives. As Master says, a bird flies on two wings. Cut off one, and the bird will crash to the earth. It is immaterial how strong the wings are. No bird can fly on one wing alone!

What my Master offers in the form of a simple analogy is one of his

profoundest thoughts. When we, in our ignorance or in our one sided approach to life, neglect either half of it, we are surely headed for disaster. It is immaterial whether we neglect the spiritual half, or whether we neglect the material half of life. Both are equally necessary, in fact vital, to our full existence. Without either of them, our lives are incomplete and such a life can end in nothing but the frustration and despair of an incomplete situation. Our ancient forefathers neglected the material existence, negating it almost totally. We modern ones today tend to ignore the spiritual life almost as completely. The pendulum seems to have swung from one extreme to the other with a vengeance. Our forefathers and we ourselves have both suffered in the bargain by leading incomplete, truncated lives while all the while thinking we are following the correct way of life. All that we are doing is to do the exact opposite of what our

progenitors did. And that is certainly not a wise way of finding a solution to the ills besetting humanity! It is therefore necessary to understand that it is not important which side of life we neglect. Neglect of either is wrong and will give us incomplete and unproductive lives. Such a life will be one of dissatisfaction, misery, insecurity and frustration, giving one a feeling that one has lost the way somewhere when walking on the road of life. This is true of all human beings whether male or female, rich or poor, sick or healthy, and whether conventionally a success or not.

Let us examine this analogy of the stick, for it is no more than an analogy, a little more deeply. While a stick has two ends, it also has a mid-point. If the stick is symmetrical then one can balance it at its mid-point. Then the two halves will be identical.



Let us call the two ends A and B, and the mid-point X. If we now look upon life as a long, very long stick, then we can think of AX as the material half and BX as the spiritual half of that life.

I would like to remind you that it is not only a long stick which has two ends. Even a very short one still has two ends. In fact those of you who would like to try an experiment can try to cut a stick as short as you can by slicing off cuts from one end. You will find that even when you have come to a mere paper—thin slice, it still has two ends, or two sides. If we try to cut the slice any finer, we will probably end up by cutting off our thumbs or forefingers, perhaps even both!

While this appears humorous when we speak about it, it is unfortunately no laughing matter. It is precisely what numerous persons have done to themselves all over the world, in trying to cut the stick

of their lives shorter and shorter. The thumb is supposed to indicate will-power, and the forefinger is one which we use to indicate direction. Is it then any wonder that persons devoid of thumb and forefinger lack direction in their lives, and have no will to act responsibly? The enormous number of mental patients, suicides, society drop-outs and the like will testify to the fact that where this chopping of the stick of life has been carried too far, one ends up by seriously maiming oneself in body, or mind, tragically often both.

I would like to share with you a few further thoughts this analogy of the stick has given me. Suppose a person decides to be a great success in material life, and therefore devotes all his time and energy only to the perfection of his material life. It leads him to neglect his spiritual life, probably a little in the beginning, but increasingly so as he goes on. As he becomes more and more engrossed in the material life, mate-

rial success, wealth, the neglect of the spiritual life increases. So, in terms of the stick, we now have a new one, A^1B^1 , where A^1X is longer than B^1X . The material content A^1X of his life has increased while B^1X the spiritual content has been depleted.

$A^1 \qquad \qquad \qquad X^1 \quad X \qquad \qquad B^1$

Now we meet an interesting, and an unconquerable, problem here. The mid-point of the stick is no longer at X as it originally was, but has naturally shifted to X^1 the new and natural centre of the stick! When this analytical reasoning first came into my mind one evening during meditation, it came as a revelation to me. What is it that has happened in this situation? In trying to cut off the spiritual part of his life so as to be able to extend his material existence, all that the person has achieved is to corrupt his spiritual life. The stick must have a centre, and the two sides too cannot be denied. What has really happened is that an automatic

adjustment has taken place. Nature does not tolerate or permit imbalances. So X^1B^1 is still the spiritual half of life, but X^1X represents the corruption that has crept into it from the material half, solidifying it, making it gross, so that it has become tainted, impure. As this process goes on and on, B^1X becomes shorter and shorter while A^1X becomes correspondingly longer and longer. In an extremely materialistic life, B^1X may be almost zero while almost the whole stick represents the material life. I must emphasise that the spiritual half of life has not dropped off. The centre-point X^1 still exists. But alas! B^1X^1 , the spiritual half, has become so gross and solid, and corrupted by materialistic tendencies, that the spiritual life has become petrified. If, fortunately, X has not merged with B^1 , a tiny tip of spiritual aspiration may yet remain, but this manifests itself in nothing more than an occasional twinge of the conscience, and in gross and

perverted approaches to Reality. In such an extreme situation the bird is indeed attempting to fly on one wing. Such a life is one of gross unbalance. Therefore it is one fraught with fears of failure, feelings of insecurity and terrors of disaster. If these fears and feelings persist, they may very well lead to despair and consequent illness of body and mind which he can no longer cope with. Is it any wonder, then, that in the modern materialistic world of to-day, with all its glamour and glitter of material opulence and luxury, of which your city of Singapore has quite a share, there is so much mental and physical misery, so many suicides, and such high crime rates? I don't think that any one who gives these matters proper thought can ever wonder at the situation. Such things, such ghastly and inhuman things, must positively and necessarily exist, given this gross materialistic orientation to life.

What is it that we must do to find happiness, contentment, fulfilment?

My Master says that we must change our ways of life. We must balance our efforts in both directions. We must pay equal attention to our material and our spiritual welfare, neglecting neither of them for the other. If our forefathers neglected the material life, they paid the penalty of living in poverty, and in sickness that Nature vengefully poured upon them. But at least that is all that they had to put up with. When we, in our knowledge-saturated ignorance, ignored the spiritual life, we seem to have let loose upon ourselves all the horrors of man-made disease and viciousness for which Nature can no longer be blamed. Our sufferings are our own creation. By our allegiance to vice, corruption and violence we have let loose upon this world horrors and possibilities of devastation which our grandfathers could not have dreamt of, even in their weirdest nightmares. So, to correct this sorry state of affairs we have to bring back balance into our lives.

Now, material life has very definite limits to it. One can, after all, only eat so much, and drink so much. Much of what we painstakingly accumulate is never used by us. It is only avarice that makes us do it. A normal, level-headed, self-confident person would never indulge in such frenzied laying-up of worldly treasures. It is not necessary. Therefore, given proper and sustained effort, our material needs are easily satisfied. Then it is time to think of the spiritual life. In this dimension, the possibility of extension is truly infinite. At the same time, my Master says extension or growth in the spiritual life needs less time and effort—merely an hour or so per day!

Now let us take another look at our normal stick AXB. As we extend the spiritual existence XB, without in any way neglecting our material life AX, we find that

A X X¹ B B¹ B² B³

XB can be extended to XB^1 . The mid-point will now naturally have shifted to X^1 . And here we have another revelation. By extending the spiritual life, we have, **automatically and effortlessly**, extended the material life too! For now AX^1 is the material life, and B^1X^1 the spiritual life. The life-content or total substance of our life has also become enhanced. As I said earlier, Nature tolerates no imbalance, and so the new balance has been effortlessly and harmoniously established, often without our even being aware of it! Not only that. The area XX^1 which belongs to the material life in the new configuration, is really an intrusion from the spiritual life — the original XB ! What we have here is a wonderful phenomenon. The material life is becoming spiritualised too! If we consider the mid-point as the base of existence, then X^1B^1 is wholly spiritual, from base to top, while the material life X^1A is having its base spiritualised. So spirituality has been

introduced into the very base, the very foundation, of both aspects of our existence. As we extend the spiritual life more and more towards infinity, all the time taking diligent care not to neglect the necessary and vital material existence, a time comes when the stick AB has extended to infinite length, say AB^3 . Now the material life AX with which we started our spiritual pursuit and which we have diligently preserved as a vehicle for our existence, will be but the merest tip of the stick, though the total material life extends half-way along the stick. But the truly material part, the skin of our total existence as it were, is only the original AX . The rest has been spiritualised. We have achieved a life where it is almost totally spiritualised, leaving a tiny tip of materiality anchoring us to this World till our time to depart from here into the higher spiritual existence should come. Great spiritual saints are the visible evidence, the proof, that such

an existence is possible and practicable. In them we see the finest tip of spiritualised-materiality, a merest fraction of an immensely, infinitely large whole! The normal human sees only the visible physical person, the exposed tip. Developed persons see beyond it. Only those who have learnt to "see" beyond the physical realms of existence can see this reality.

In the case of persons who devoted themselves entirely to the material life, we found that their spiritual lives became tainted with materiality. This tendency increased until the spiritual life became totally petrified. Yet, the spiritual half of life remains, as remain it must. In what forms does such a petrified spiritual state manifest itself? Perhaps it is hidden in the innermost recesses of the heart as faint glimmerings of higher aspirations; perhaps as the feeble stirrings of a long subdued conscience; perhaps as vague longing for higher values of

life. But all this is covered over by the rock-like hardness of gross, material coverings the person has encased himself in. All this notwithstanding, they are given expression to in gross approaches to higher realities. We all know that most millionaires tend to give away their millions in later life. They establish charitable foundations, build hospitals, erect homes for the poor, build temples, churches or mosques and so on. I used to wonder why people who have worked so feverishly all their lives to accumulate wealth should, as feverishly, try to throw it all away later on in their lives. I think part of the answer is in the feelings of guilt — but it is only a part of the answer. I think the repressed finer feelings and nobler aspirations — the hallmarks of a truly human being — hidden deep in the heart, one day build up so much pressure that, in a moment of weakness they explode. The result of any explosion is the same. All

overburden is blasted off! The result of such an explosion in the human heart is to throw away precisely all the overburden of material life that one had accumulated during his lifetime. But since his spiritual feelings are petrified, and lack refinement, all that the release of the long locked-up finer feelings and nobler sentiments is able to achieve is to build in stone, concrete or steel monuments to his personal failure. At this stage a person's spiritual inclination can find no higher expression. Only this rather negative expression is available. To be able to give proper expression to it, cleaning of all past impressions is essential. Such past impressions are the mental foot-paths and highways on which we proceed. Until they are erased, we remain their slaves. This is an important, perhaps the most important, duty of the Master.

We therefore see the imperative need of giving a due share of our time and effort to our spiritual life.

There is no need for me to emphasise that the material life should not be neglected. It should get its due share, but no more than that.

Now, when our spiritual aspirations open up, we have seen that they can go into gross channels of approach to Reality. The cleaning of impressions which I referred to, a moment ago, can alone guarantee that newly awakened spiritual impulses go in the right channel or approach. So here we meet with the second imperative, the imperative need of a Master. Who can be a Master? My Master says, 'look for one who can guide you to the highest. Don't be satisfied with anything less than that.' Such a guide alone knows the way, having travelled the whole way himself. You may call him Master, Yogi, saint, or anything else, but he remains a guide, whatever else he may be to us, and for himself. After cleaning our system of past impressions and thus, in a very real sense, lightening us, he takes us on the road

which leads us to our goal. The more we trust him and the more we obey him in following his principles and practice, the quicker will be our success. If, fortunately, we can achieve that acme of faith-cum-discipline which goes by the name of surrender, then our goal is capable of being achieved here and now!

I now come to one final, but at the same time unique, feature of this system of Sahaj Marg. The Master, by virtue of his own spiritual attainments, is able to transmit the spiritual essence of himself into the heart of his students. We call this, rather prosaically, transmission. It is so simple to speak about that its very simplicity hides the infinitude of blessings that it can confer upon us. Imagine being left a million dollars by a rich relative, so that you become a millionaire overnight without lifting your little finger to achieve it. Multiply that by billions of times, and that is the benefit that this spiritual transmission of the Master confers

upon us. This is a unique feature of this system. After my talk is over, my Master will transmit to all of us, and give you an opportunity of receiving it into your hearts.

Now, some of you will probably ask me the question which I was asked again and again during such lectures in Malaysia. What happens when the Master goes back to India? What do we do then? Well, it is a vital question. The answer is that in this system there is yet another unique feature. That is the system of training and permitting persons, like you and me, to do the work of the Master here. Such persons can do the cleaning and the transmission in exactly the same way that the Master himself does. They are called preceptors. So, when Master leaves for India, those of you who take up this system will not be left high and dry without guidance. Mr. Tan Kee Leng of this city is one such person selected by Master. There will be another preceptor too. Both of them are at

your service in all matters spiritual. My brother Mr. Reddy, Secretary General of the Asian Youth Council, seated to my left, resides in Kuala Lumpur but will visit you all as often as possible for further guidance.

I think I have explained, in some detail, the salient features of Sahaj Marg. I request brother Reddy to now explain the process of meditation to you, after which we shall all sit in meditation for about twenty minutes and receive my Master's transmission.

I was told that there are 174 such community centres in Singapore. They are self-contained, having sports grounds, auditoria, facilities for indoor games, television sets etc. All the residents of the community from babes in arms to octogenarians go to such centres by 6 p.m. or so and stay on till 11 p.m., taking part in activities of their choice. Cultural activities are popular, and most community centres have regular yoga classes teaching Hatha Yoga exercises. The

group of four hundred or so which attended the programme this evening were stated to be yoga enthusiasts, many of them actively practising some yogic technique or other.

After a late dinner Master finally went to bed well after midnight. The night was quite pleasant, but nothing as cool and pleasant as the nights in Petaling Jaya. I had a bad headache from mid-day, but managed to sleep well all the same.

Friday, 22nd April 1977 :

At 9-15 a.m. Tan Kee Leng became the first Chinese preceptor of the Mission on being granted Provisional Permission. At 9-45 a.m. I gave Master a beard trim and manicure session, from which he emerged quite cheerfully, looking very trim and spry. At 10-30 a.m. Mr. A. Balasubramanian was granted Provisional Permission, and so Singapore has now got two preceptors. Reddy wanted several more but Master decided to wait before selecting more persons for this work.

At 10-30 a.m. Tan Kee Leng drove Reddy and me to the St. Patrick's High School on the East Coast Road, where I gave a talk on Yoga to about thirty Hindu students of the school. My talk lasted more than half-an-hour, and it was a novel experience for me. From there we went shopping and got back home by 3-30 p.m. In the evening Master asked me to take group satsangh as he was feeling tired. About twentytwo abhyasis were present for the sitting. We left at 7-30 p.m. for the Tanglin community centre for a public meeting. I spoke for about twentyfive minutes on knowledge and experience. Master gave a comparatively short transmission before we came home.

YOGA AS THE WAY OF EXPERIENCE

Before coming to the main subject of Yoga, I would like to correct an impression that this talk will be followed by a yoga demonstration. I find that it has been announced to the public in that way. In Raja Yoga,

which concerns the mind, it can be only inner activity. So any demonstration can at best be an internal one only. All we do is to sit in meditation. That is all that is visible. So please don't be disappointed if you don't see any demonstrations of yoga exercises on the stage at the end of my talk. That is not what my Master teaches. Here the demonstration will be a silent one, or rather one of silence. We will sit with eyes closed, and I hope you will all participate. It will not be so much a demonstration as a participation by all of you in what the Master is trying to do.

Coming to what my Master teaches, I would like to say that all human endeavour and achievement rest in the two broad fields of knowledge and experience. I would hazard the opinion that experience precedes knowledge, at least if you think of it in terms of original beginnings. When the human being emerged from lower animal life, he gained his knowledge by experience of the world around

him. If we go back to the origins of fire, we are told that man saw fire, perhaps for the first time, in jungles where trees, struck by lightning, had caught fire. By going near it he would have felt warmer. As he went nearer he felt hotter. And perhaps when, out of curiosity, he touched the burning wood, he got burnt. He then learnt that this thing in the wood could burn him. So knowledge came later, experience was its foundation. As I said this is true if we think of the origin of things. At the base of knowledge lies experience. Subsequent generations naturally start with knowledge which the earlier generations have gathered. Perhaps many of you feel that knowledge comes first. But there are adequate, indeed overriding reasons why we should give first place to experience.

Our own generation has a great wealth of knowledge behind it. That constitutes our intellectual heritage, scientific heritage and artistic heritage. All this knowledge is acquired

by us by learning from books and other sources of preserved knowledge. Why is it necessary to preserve knowledge at all? If you think a little deeply over this, you will understand that knowledge is preserved only to liberate us from the necessity of going through all the experiences which our forebears went through. In other words, knowledge is merely the experience of others, who have recorded their experiences for us. In essence, therefore, knowledge is but fossilised experience. At least, that is our way of looking at it.

One difficulty with knowledge, or learning, is that it tends to go on and on. Twenty or thirty years back when we were in schools ourselves, what we had to learn of the various subjects was much less, in terms of quantity, than what children in schools learn today. This is true of all disciplines. We were not taught less because our understanding was limited, or anything like that. We were taught less because that was all

there was to teach. Today the sheer bulk is so frightening that when we think twenty years ahead from now, one can easily see that it will be impossible for any individual to know much about even one subject. A hundred years ago one could, with diligent study, know everything about the world. Fifty years ago, one could perhaps master one or two disciplines only. Today we have specialisation to such an extent that one can master only one part of one discipline. What of the future? The world as a whole may acquire more and more knowledge. The sum total of knowledge in the world will go on increasing, but what an individual knows, or can know, can never keep pace with the growth of total knowledge-content of the world.

One redeeming feature is that we need not know much. It is not necessary for us to know everything that exists. In one sense such knowledge as we acquire is more in the nature of a survival kit to help us exist. We,

each one of us, learn something so as to enable us to lead a productive life which can ensure our physical and worldly well-being. Even then we find that in all educational courses some practical courses are included. This is done to facilitate our verifying the knowledge offered to us. So the original experimentors developed a body of knowledge. We start with that knowledge and verify it by experience, and build upon that body of accumulated knowledge, increasing it, widening it, as we go on. This is all for the good of humanity.

When we came to yoga, or to put it in another way when we come to spirituality, there is very little that can be taught, in the sense that knowledge is passed on. Much of it, if not all of it, concerns the deeper levels of existence where only experience is possible. For instance, even such a mundane thing as happiness cannot be taught. I may be happy under a particular set of circumstances. But this does not mean that another per-

son will be happy under the same set of circumstances. Nor can one person teach another what happiness is. Happiness can only be felt, can only be experienced. So inner feelings, emotions, states of being, are not amenable to methods or systems of education, but they can be experienced by each one. It is perhaps for this reason that one of the old systems of yoga called jnana yoga, or union through the way of knowledge, is not much heard of these days. While we hear and read a lot about hatha yoga, kundalini yoga, etc., we hardly ever hear about jnana yoga. Can one teach love? But when we love some one very dearly, we know what love is, without being able to teach what love is. So here we have knowledge which we can't impart by the traditional means of education. Yogic knowledge goes deeper than all these levels of knowledge. In fact it goes to the ultimate level of loving God, which is only another way of saying that we know God. We really know only

that which we love. So love would appear to be an absolute precondition to true knowledge, to enduring and deep knowledge of the object sought to be known. It is for this reason that yogic systems, based upon association with a personal, living guru are more efficacious, provided such a guru is in contact with the Ultimate which we are seeking.

Now while experience may support and validate knowledge as in experimental modes, it is not necessary that experience should be supported by knowledge. Even today there are things about which nothing is known. When we first experience the thrill of coming into contact, through experience, with such things, that is absolutely unique for us. Many things are known about aircraft. But for each one of us the first plane journey is a unique thing. So even where knowledge exists experience is necessary. A single experience of any activity is enough to prove to us the value and validity of that action.

Therefore the experimental mode of approach is not only simple, it is easy and direct and instantly answer-oriented. Also, in such an approach all can participate. Prior knowledge is unnecessary. When my Master says practise meditation and the stated or promised results will follow, practise alone can prove what he says is correct. So, this is one great advantage that experimental systems have — that they do not take a great deal of time and effort to satisfy us whether the system can be accepted, at least for a trial. If you are asked to eat something and say whether that thing is good or not, one spoonful is enough. We don't have to eat the whole dish. We have a saying in my mother tongue, Tamil, that if you are cooking a pot of rice, it is enough to test one grain of rice to see whether the pot of rice has been cooked or not. You don't have to go through the whole pot.

In substance this rather lengthy analysis shows us how knowledge, as

a totality, is something which is almost impossible to acquire, except to the extent necessary for our livelihood. When we take up the question of the development of the Self in the higher spiritual sense, it is easier and quicker to participate in an experimental technique or system. This is precisely what Raja Yoga teaches. In our system of Sahaj Marg, which is based upon Raja Yoga, we start with the mind.

It is one of my Master's basic teachings that everything originates in the mind. Nothing originates from the physical system. What is born in the mind as an idea becomes a thought; what emerges as a thought goes further to end in activity. Activity gives us feed-back information and the whole process is repeated again and again. So Raja Yoga directs work upon the point of origin, the mind.

Sahaj Marg is a system of meditation based upon Raja Yoga, but

refined and greatly simplified to suit our time and the condition we live in. It is so simple that it can be practised effectively by any human being. It is therefore a universal system. A universal system should be applicable to all humans, without considerations of race, religion, sex, or occupation coming into the picture. My Master affirms that this is a system without any such barriers or limitations. No system of Self realisation can be denied to even one section of humanity, however small, for any reason whatsoever.

This system is very simple, requiring no more than an hour a day, divided into three sessions. What is done in those three sessions is set out in the literature that has already been issued to you. You may ask, what is Realisation? Whatever it may mean, one thing that can be said is that it is a state of being. As such, it cannot be known except by experience. It is a state of being which cannot be known in the sense in which

we know about things. The only manner in which we can test the validity, the applicability or the efficacy of this system of meditation is to participate in its practice and try out what he says. We will then be able to feel whether there is developing in us a sense of peace, an awareness of higher faculties opening up in us, both of which give promise of further growth and expansion in the direction of ultimate Realisation.

Coming to the practical aspect there are three, and only three, important techniques in the system. The first is meditation. Meditation means to think continuously of one thing. So there is an object upon which we meditate. It is said that 'as we meditate, so we become'. Hence the object which is used for meditation must be the correct one to lead us to our goal. My Master says that any object which has grossness or solidity is itself under a limitation. Objects which have inherent limita-

tions cannot be adopted as objects for meditation where the goal is the subtlest one of Realisation. In this system we meditate upon light in the heart. It is light in an abstract sense, not concretised as light from bulbs or even the sun. He calls the light that we meditate upon as light without luminosity. It is light but has no luminosity!

The technique is to sit quietly, in a comfortable pose, with eyes closed, having the suggestion in the mind that the heart is internally illuminated by the higher presence. We must try to hold this thought continuously. If disturbing thoughts intrude, we are taught to ignore them as something unwanted. Thoughts have no power of their own. They draw power from the attention we give them. So when we ignore unwanted thoughts they fall off. Should the mind wander from the thought that there is light in the heart, gently bring it back to this thought. Don't use force, for where

force is used, a reaction is inevitable. Force creates opposing force. This is the first technique of Sahaj Marg.

The second one refers to cleaning of the inner system. The Master and his preceptors are largely active in this, but we have to practise it daily as a measure of co-operation. By this technique all the impressions we have engraved upon ourselves by our past thoughts and actions are erased. Such impressions have to be removed. Otherwise they form the channels for our future thought and activity. Such impressions therefore hold us in bondage. To get freedom, they have got to be removed. When we start our lives we are already following a particular path determined by such impressions of the past. They are strengthened by following the same pattern, over and over again. We do things in a certain way, think in a certain way, not because we want to do so but because we are following a pattern already engraved upon us by past impres-

sions. We have, in a very real sense, very little freedom. It is only when cleaning is effective and impressions are removed that the element of freedom enters our life and we become capable of guiding our lives in a chosen direction. Master is able to do this cleaning for us by the use of his own spiritual powers, and we participate in it, assist in it, by following the technique outlined for us, and by trying to live in such a way that our thoughts and actions don't create further impressions. In this technique both we and the Master are active participants.

The third technique is one in which the Master alone participates. We have nothing to do. This is a unique technique which my Master has developed. He is able to transmit his own spiritual accomplishments, his spiritual state or condition, into our hearts. This is something unique, but at the same time something which all of us can feel, even at the very first meditation sitting. All that

we have to do to feel it is to be receptive to it. I must add that whether we feel it or not, it is yet there, working upon us from inside. But to be sensitive to it hastens our progress considerably. This transmission makes it possible for us to receive his accomplishments into our very being, and therefore in a large sense liberates us from our effort. We are able to acquire a state of being by receiving this transmission, which would otherwise take years and years of arduous practice for us to cultivate by our own efforts. The whole process towards Realisation is greatly accelerated by the cleaning process which eradicates the tendencies created by past impressions. We are being purified, while being simultaneously filled with that which should be in us, for us to be spiritual persons.

A final item of practice is meditation upon a short prayer for a few minutes before going to bed. This ends our day's schedule of practice

under this system. Now somebody asked me as we entered this hall what happens to students of this system after Master leaves Singapore? Who will guide them? Will they have to come to India? This brings me to a final feature of this system. Master is able to prepare persons who can do the work that he does in exactly the same way. Such persons are called Preceptors. Before Master leaves there will be two such preceptors to train and guide students of this system here in Singapore.

Saturday, 23rd April 1977 :

Last night was more hot and sultry and Master did not sleep well. He woke up looking tired and morose.

A few abhyasis came to see him in the morning. In view of his continuing pain it was decided to take him again to the Chinese doctor. Dr. Lim Cheng Gam examined Master and said that since the pain had become rheumatic in character,

his therapy would no longer help. He advised us to consult an allopath!

From the doctor's clinic we went to Tan Kee Leng's home for a brief visit. Master spent about half-an-hour there before we motored back home. While at Tan Kee Leng's house, he smoked one cigarette. His cigarette consumption during these last two weeks has perhaps not exceeded ten cigarettes. He smokes very little these days. Nor did he smoke a cigarette on any of the plane journeys as he was afraid of dropping the cigarette and setting the plane on fire.

The drive through Singapore was pleasant. This is a beautiful city, with wide roads, and modern houses everywhere. The new housing developments are all of multi-storeyed blocks, enormous in size, each building probably consisting of nothing less than a hundred flats. The whole city is beautifully and brilliantly green, the appearance being of a well laid out garden city. I was told that one of the former Prime Ministers of Singapore had studied Bangalore, which had im-

pressed him very much, and modelled Singapore on that pattern.

When we arrived home, we found a large number of persons waiting to see Master. Master spent all his time with them and then rested briefly from 1 p.m. to 3 p.m.

We left the Nathan residence at 3-45 p.m. and drove over to the airport. Reddy checked in for an earlier MAS flight to leave Singapore half-an-hour before Master. It appears that no foreign airlines have any traffic rights on the Singapore-Kuala Lumpur sector, and so he could not fly with Master by Air India. About fifteen abhyasis were present to see Master off. When checking in with Air India we found that separate seats had been assigned to us. And this was in spite of a special request for seats together which Reddy had made to Air India, Kuala Lumpur, and which was confirmed by Air India, Singapore. Yesterday afternoon we had gone to Air India's city office for re-confirmation of our reservations. At that time Reddy



With Abhyasis at Singapore Airport

asked about our special request, and the traffic assistant showed us a special memo from Air India, Kuala Lumpur, on this subject. He said that we need not worry about this since special seats had been earmarked for us! One has to be grateful to them for good intentions!!

After saying good-bye to the abhyasis, we boarded Air India Boeing 707 "Trishul" at 5 p.m. on its flight AI-425. The flight took off at 5-48 p.m. eighteen minutes behind schedule. The distance of two hundred and twenty miles to Kuala Lumpur was covered in fortyone minutes. We landed at Subang International airport at 6-29 p.m. It was already quite dark. We were requested to remain in the aircraft for the estimated forty minute stopover at Kuala Lumpur. As the plane touched down at Kuala Lumpur, Master thought we had landed at Madras. At Singapore he had asked me a number of questions as to our route, arrival and departure times etc. In fact since yesterday morning we have been having these sessions. But yet here he was, asking me whether we had landed

at Madras! I often feel that he has no time sense at all. Consciousness of time doesn't seem to exist. Perhaps he is so eternally in the present that other dimensions of time have no meaning for him, do not exist for him.

Shri D. P. Srivastava had held out the hope of being able to see Master on this short transit through Kuala Lumpur. He did not come. At Singapore the aircraft had been only about a third full. At Kuala Lumpur it filled up completely to capacity. We took off for Madras at 7-15 p.m. in total darkness. Soon after take-off dinner service commenced. We were in the last row of seats, next to the pantry. Dinner service commenced from the front. As soon as Master saw the hostesses carrying trays, he looked at me, smiled mischievously and said, "Now your food will come. You must eat a lot. If you want more will they give you extra food? I shall not eat. Umesh's wife would have cooked for me, and Neetu will be waiting for me. But you must eat. You have worked too much and did not have your afternoon meal too,

to-day." I agreed to eat heartily. But trays were going one after the other and nothing came our way. Master watched for some time and said, "Look here! We shall soon land at Madras. When are they going to give you your food? If they delay like this you won't get any dinner. Shall I call her and ask her to give you some food? You must be very hungry since you have not eaten anything to-day." I told Master not to worry as they had commenced service from forward seats and would come to us only last. I also assured him that we had still two hours flying time left and so I was sure to get my dinner. He gave a short laugh, almost a snort, and said, "I have no faith in these things. Perhaps they will run out of food. Then what will you do? It is safer to call one of these girls and ask to be served immediately." I explained to Master that the food and drink requirements were calculated for each flight, taking into account the number of passengers booked for the flight. It was therefore virtually impossible for any passenger to be denied food

on the ground of non-availability. Master continued to be anxious in spite of my assurances. It also looked as if his prediction was going to come right, as I could hear the hostesses worriedly discussing the number of vegetarian trays available. I thought to myself that it would be a day of fasting! However a vegetarian tray was offered to me, the last in the service, much to Master's relief and satisfaction. While I ate he watched me as a mother watches a child. When I had completed every thing on the tray, he anxiously asked me whether I had had enough to eat or whether he should ask for some more food to be served to me. "My food is there, which I have not eaten." He said. "If I ask for it, you can eat it. They may not give you more, as you said, but my food is there. Shall I ask that girl to bring it for you?" I assured Master that I was completely full and could eat no more. He leaned back with a sigh of satisfaction, saying, "Now that you have eaten, I remember the hookah."

Soon after this we landed at Madras, covering the 1610 miles in three hours and ten minutes. We landed at Meenam-bakkam airport at 8-25 p.m. IST. Master had been resting his left arm in a sling. Air India had arranged for a wheel chair to take him into the terminal. Master got into the wheel chair, and craftily took off the sling and asked me to put it into his medicine bag. "People will be worried if they see me wearing a sling, and may imagine something serious has happened to me" he said, with a smile. My wife Sulochana seems to have however seen him being wheeled in in a chair, and to have drawn her own inferences from it!

To pass through health, immigration and customs took us nearly fortyfive minutes. When we came out, Master found about forty abhyasis waiting to welcome him home. His son Umesh drove him off to Besant Nagar, while I went home to **Gayathri**.

CONCLUSION

IV. CONCLUSION

Master's overseas trip had a grand continuation in the celebration of his 78th birthday at Madurai on the 30th April. About one thousand abhyasis from all over South India attended this auspicious celebration which Master graced with his personal presence.

On 1st May there was a public meeting held at the spacious hall of the Sethupathi High School in Madurai. Over six hundred persons attended this meeting, which was presided over by Additional Sub-Judge Sri Somasundaram. Master graced this meeting too, with his presence. Lectures were delivered by Shri S. Raju, Shri W. H. Srinivasan and myself. My talk on this occasion is reproduced hereunder under the title 'Yoga through Love.'

YOGA THROUGH LOVE

We of the Mission and our sisters and brothers of this great city of Madurai, which as my learned predecessor pointed out, has been steeped in culture, in learning, in religion, we are all fortunate in having in our midst our Revered Guru Shri Ram Chandraji Maharaj of Shahjahanpur. I would like to point out certain important aspects of a Guru's or a great Personality's visit to any place. It is said that great personalities do not go anywhere, or say anything without a purpose. So when our Master comes here to Madurai there are several very important reasons why he comes to us. Of course the first and most important reason, at least to us, is that he is amongst us physically. And we, who have come to love him, adore him, and cherish him beyond anything in this world, for us it is a great occasion when we can be together with him, speak with him, laugh with him, and partake of all the phy-

sical sensory methods of relationship between human beings. This to us, however highly spiritually evolved we may be, is yet a very important thing that we should be able to be personally with him wherever we are.

But there are more important reasons than this for his presence amongst us. Of course he glorifies as much in our presence as we glorify in his presence. He also enjoys himself when he is with us. He jokes with us. But as Master says again and again, even his jokes are pregnant with meaning and those who understand them, they alone know that he does not joke. His jokes convey the greatest wisdom, the greatest teachings. So, that is one very subtle way in which he teaches us by his physical presence. Whatever we may read in literature, that becomes something very impersonal but when we talk to him, when he jokes with us, laughs with us, we learn a lesson which Arjuna probably

learnt when he consorted similiarly with Krishna. To my mind, the greatest teaching of the Bhagavad Gita is that a human being can start with God who is present on this earth merely as a human being, play with Him, eat with Him, sleep with Him, and yet by the Lord's Grace when his eyes are opened to that infinite vision which alone can make us see God, realise that that same friend of his, that the same Sakha of his, is also the Almighty. We always try to see God in some abstruse, abstract way, not realising that most often, or perhaps always, God presents himself to us only in a form in which we can recognise Him. That is the human form. So when Masters come to us, it is the Almighty Himself who comes to us. It is in a form which we can recognise, in a form which we can learn to love, from which we can receive our teachings. So, that is another great function of Masters when they come to us in their physical form.

Another aspect is that he does his spiritual work from wherever he may be. In Sahaj Marg at least this great innovation, spiritual innovation, of transmission makes barriers of space, barriers of time non-existent. But yet when he comes in the immediate presence of his own disciples, he is able to look into us with a much more detailed vision, and thereby diagnose our spiritual condition in a much closer, much more evocative fashion and deal with us adequately. He can do everything from wherever he is but when he is with us he can do it with greater precision. It is like a doctor. In an emergency we can always telephone him and tell him the symptoms and get something prescribed. But no patient or the patient's attenders or friends are ever happy unless the doctor comes and pays a personal call, because then the evaluation is very personal, very specific. So the Master is able to do these things when he is with us very

personally. That is another reason for his presence among us.

Then there are various cosmic factors. As Master says great Saints are like vacuum cleaners. They do not draw just the dirt or the uncleanness or the grossness from individuals. They draw it from the very atmosphere itself. Therefore it is said that if the world has one Saint of calibre it is more than enough, because he sucks into himself all the rubbish that we are throwing out from our lives. So, these are some very important reasons why the Guru — the Master — comes amongst us. And last but not least is the very ordinary one of having his darshan. I have known people flocking to him in hundreds and thousands just to have his darshan. They come and just file past to have a look at him, and go back with, I think, a somewhat childish impression that that darshan is enough to absolve them of all that they have done or not done and to lift them up to the highest. Now it

is not so easy to have darshan. Darshan in its true meaning means "to see". Master told me several years ago that many people come to see him, but few people really see him. Now what is this real seeing which constitutes true darshan? Our Master is able to look inside us, to analyse us spiritually, find out our shortcomings, find out our strength, find out what we lack and fulfil those lapses and thus develop us spiritually into something approximating to his own stature. We on our part should be able to look **into** him, going beyond the physical form which is a very big limitation for most of us. We just look at his form and think we have seen him. We evaluate him by what we see with our physical eyes.

There may be some remnant of longing in the heart, something which makes us long for higher things, but yet this vision of the eye, this superficial eye, makes us very foolishly depart, thinking that we have got something which we have not got at

all, because of this wrong idea of darshan. So a true darshan is one where a disciple is able to see the Master for what he is in himself, not what he appears to be, because this appearance of his is a very deceptive thing. This is true not only of this Master but of anybody. Even the great Avatar Krishna was subject to this limitation. Rather, those who were with Him were subject to this limitation and they thought He was only a magician, a trickster. It is recorded that He showed Himself in His Vishvaroop Darshan so many times but those around Him, the Kauravas particularly, just laughed at him, and at what they called his tricks, his magic.

Now it is necessary that we do not similarly fool ourselves by thinking that our Master is playing tricks on us, because he looks very simple. He is very simple. As Master says again and again, in Nature everything is simple. There is no complexity in Nature. We find that everything in

Nature is utmost simplicity itself. It is only when man steps into the picture and starts producing man-made things that we find complexities coming out in machinery, in our environment, in our behaviour patterns, in life itself. Now the only way to go back to that simplicity is to see what simplicity really means. When we see it in our Master we should try to emulate it. Don't just copy it but try to emulate it. Make the way of His life the way of your life. Try to become him.

Master says the ultimate stage of spiritual advancement is what he always calls **Laya Avastha**—the state of merger. Normally in literature this means merger with the infinite; but we do not know the infinite, we do not know how to merge, in fact we do not know what merger really means. Because we are only knowing from our physical experiences the coming together of two physical things, whether they are trains, cars in collision, whatever they may be.

They just come together and we call this a merger. But a merger is something where the two become one in essence, in practice, in form, in everything. So to achieve this laya, there are certain prescribed methods which we call yoga. We need not go into all that here, because subsequent speakers who will be speaking after me will explain to you in detail what all this means. But it is this laya to which yoga refers. Yoga is of course traditionally translated to mean union. But my Master goes several steps beyond that. He says it is not mere union, not mere coupling of two things, but it is an actual merging of one with the other so that there are no longer two things, there is only one thing where there were two before. This is the true meaning of laya. This is the true meaning, or should be the true meaning, of yoga.

Now one of the great obstacles to the yogic pursuit has been the traditionally accepted belief that yoga or yoga abhyas is a very difficult thing

which is beyond the reach of common people; that it cannot be practised while leading a family life; that we require to put into it not merely our heart and soul but all the 24 hours that we have at our disposal. My Master says this is not correct because though it may have been correct in an epoch when it was possible for these things to be done, Nature never denies itself to any seeker at any time during the world's persistence in time. And Nature here is something synonymous with God. Master says there is no difference between God and Nature. Nature with a capital 'N' is synonymous with God, nature with a small 'n' is what we usually refer to by nature, 'prakriti', our inner nature and things like that. So the first obstacle that we have to overcome when we start practising yoga is this idea that it is difficult. There is nothing difficult about it. As Master said once in Denmark very humorously, "The difficult thing about this is that there is no difficulty. That is

the difficulty." So when we remove this idea of difficulty from our minds, we overcome perhaps the biggest obstacle that we set ourselves, or set before us. That is the feeling that it is difficult.

Now practice alone can prove to us whether something is simple or not. We may all talk from stages and say, "Well, this is a very simple thing. The name Sahaj Marg itself means it is simple. It is another meaning, the other meaning is that it is natural." Then you may say, "O.K. You say it is simple, but I have been always told, my grand fathers were told, my great grand fathers were told that yoga is a very difficult thing. You have got to be a celibate; you have to renounce your life; you have to go into the jungle and things like that." But when you read the Gita to which my learned predecessor, our Judge Mr. Somasundaram, referred, it is somewhat confusing to find that Arjuna was nothing approaching a yogi. Of course he was a great and

very valorous warrior. But if you read the Gita or the Maha Bharatha in detail, you will find there was Dharmaputra who was a giant among men, who was dharma personified, who was the son of Dharma, and he was not able to achieve what Arjuna achieved. Then there was Bheema, who was an elephant among men, and he was not able to achieve what Arjuna achieved. Then wherein lies this greatness of Arjuna that he was able to see the Lord Almighty in the Vishvaroop Darshan which Krishna Himself says even Gods, even Devas, even the greatest of Rishis are pinning for but He has not shown it to them? But here is this very human warrior, a wielder of a bow and an arrow and he got this vision. What was it that led to this? If we go into the Gita or the Maha Bharatha a little analytically we will find that he got Krishna's full grace, full vision, all his support, not by any yogic practice or any such thing, but by the mere fact that he loved Krishna above all

else. He had nothing in his mind above his love for Krishna.

So, we find the great truth which is there glaring, staring at us from the pages of the ancient literature which everyone of us has missed that by love alone Arjuna conquered Krishna. There was nothing else, There was no yoga abhyas, there was no ashtanga yoga, no pranayama, nothing of this sort. The only craft which Arjuna knew which he could practise with some authority, aiming at perfection, was his archery. There were numerous archers in those times. Why, Drona was himself the greatest of archers and Drona did not have the vision. Drona was their teacher! And here is a disciple getting a vision that the teacher himself did not get. Here is a disciple who got the Grace of the Almighty which was denied to the teacher himself. What about Bhishma? All that he got was a bed of arrows in the end. When we read our ancient books, scriptures, they are very valuable,

but the secret is hidden. It is like the seed which if you cut open, you find only nothing in it as is referred to in the great Brihadaranyaka Upanishad by Yagnavalkya and his disciples. "What is there when the seed is cut?", he asks. The disciple says, "nothing" and Yagnavalkya says, "From that nothing, this whole tree has come." So, when we read the Gita our mind goes towards complexities, towards glamorous passages, towards erudition, and we lose the substance of that great ancient teaching. It has not been said in so many words that Arjuna got it out of love, so we forget it and we try to do everything that other people have done and we miss the boat.

So the starting point is that yoga begins with love, with nothing else. And where there is love, fear cannot exist, doubt cannot exist. Now when we approach yoga merely from the point of knowledge, acquisition of knowledge, acquisition of physical valour, physical strength, of siddhis,

then of course we are faced with limitations, very practical limitations, sometimes insuperable limitations. But when we approach the yoga with only love in our hearts, not that we want to become perfect in physical form, not that we want to become perfect in our jobs and earn more money, or that we should be erudite and that everybody should applaud us as wise people, but this love says I want to become what he is, then yoga is the matter of just a moment. It is nothing more than that. Because where love exists, all barriers are broken, all barriers are transcended, and the Guru's grace flows because love knows no barriers of any kind. God Almighty Himself cannot deny to us what our love demands. This is the teaching of my Master.

If people have read one of the books that have been published in this Mission, there are two important aspects there. One of his own brother disciples of our great Grand

Master Lalaji Saheb used to wake up at night before Lalaji woke up, intuitively knowing when he would get up, intuitively knowing what he would need. He was ready with a pot of water, with a towel, whatever was the need of the hour. Lalaji Saheb, our Grand Master, was working in the Courts and when Lalaji wanted coffee in the court, this abhyasi knew what he wanted and he would go with coffee to him. There was no telephone. It was something which you may call the telepathy of love. It is not mere telepathy, it is love responding from one heart to the other heart. But yet there was this fact that it was my Master who is present before us today who became Lalaji's chosen Representative, successor, and therefore the recipient of his complete love. I asked Master, "What is the secret?". Master said, when two are present physically it is easy to love each other. Only the true lover can also love when the physical form is

absent. In his own poetic fashion, he put it that any moth can immolate itself in a living flame, but the moth that can immolate itself in a dead flame alone gets what it requires, what it wants, what it seeks. So love which depends on physical form, physical presence, physical aspects of existence is a transitory love. It is not love at all. You can call it by so many other names, affection, attachment, passion, all these names or terms are applicable. But true love exists beyond eternity because the presence is unnecessary for it. When the physical form is necessary, the presence is necessary, there is a limitation of time, there is a limitation of space. But when we have transcended the physical form and then the physical form perhaps disappears from our vision one day, and that love continues to grow beyond all possibilities of growth, then you know that here is a true lover of the ultimate. Such a person has transcended eternity itself

because all the physical factors have been obviated from his vision, have been erased from his vision. He is now Master not merely of his Master, but of eternity itself. So the Master becomes, don't think I am being disrespectful when I say this, but the Master becomes the slave of such a lover. He becomes the servant of such a lover, and therein lies the service that divinity offers to humanity. It descends to the level of being a servant so that it can raise its devotee to its own level and allow it to be its Master. As Master has said again and again in his literature, a Master is the servant of the whole universe. He is a Master because we call him a Master. But for himself he thinks that he is the servant of the universe. He is there to do service; But as he once reminded me, I think very very necessarily, here is service without servility. We are not servile when we offer this service. The Master is not servile. He is a servant without servility. His

service is there without servility. That is, he is teaching us how a Master can be a Master and yet be a servant or, to put it the other way, how we while being servants can yet become Masters. That is the great teaching of the Gita again, "Oordhva moolam adhassakam asvattam prahuravyayam". One of our great preceptors Dr. K. C. Varadachari used to say that this sloka gives a hint that you should start reading the Gita from the 18th chapter backwards and not from the first chapter forwards. You start with Surrender — "Sarvadharmā parithyajya mamekam sharanam vraja". You start from that and then everything comes automatically. Yoga becomes established, gnana becomes established, abhyas becomes established. And he used to claim this "Oordhvamoolam" idea was introduced only to give a hint to the true seeker that we should not begin at the beginning, we should begin at the end. And what is the end? It

is the **lakshya**, the goal. Do not start with yoga abhyas; do not start with difficulties that are facing us. Don't talk of what we are going to lose or what we are going to gain, that is all in this mundane existence. Start **there**. If that is our goal we are sure to achieve it because nothing can stop us. We have lost sight of everything else and therefore they have lost sight of us. This is a technique which he has offered to us in his own teaching that even when intruding thoughts come, you just ignore them. Thoughts have power only because we attend to them. Where we have no attention, there is no power reciprocally from the other object. So when we have in our vision only the ultimate **lakshya**, the goal, everything else falls off by itself. What to talk of thoughts? The world itself falls off, the very universe itself falls off. And then, by his immense Grace by his immense mercy which alone has brought him to us, we are able to

reach that goal in the shortest possible time. As Master said, we just turn our face from this existence and there is the other existence waiting for us.

Judge Mr. Somasundaram reminded you that great personalities remind us of something. Now what is it that they remind us of? In Sahaj Marg, my Master says they remind us not of this world of which we are only too aware. They remind us of our real home from which we have come here. Once he explained this to me with a very beautiful simile. He said it is like a girl who gets married and goes away to her husband's home. Initially she remembers the home from which she has come. But as she has children, her family affiliations grow stronger and stronger. In the course of 10 or 15 years, she has forgotten the home from which she came. So like that we have come down to this world as if we have been married and given away, and we have forgotten our original

home. The only thing that the process of meditation is really meant to teach us is to remind us that there is something above from which we have come here and it is our business to get back where we belong. This is not our home, that is our home. In meditation we experience certain states of existence which make us slowly forget this world. It is not as if we relinquish our hold on this world or we renounce something. In true renunciation we do not renounce anything. The objects which have been enslaving us, they renounce us. It is not we who are attending, it is the whole grasp of our attention which is making us slaves and when our attention goes to something higher, automatically this attraction falls off. Then there is no power in external objects of the world to attract us, to enslave us, to hold us in bondage.

When we start meditation, this memory of our original home is strengthened in us little by little. And

as it grows, we find what Master very beautifully calls a state of non-attached attachment. That is we are not detached, but we are attached in a very non-attached way because attachment to our duties, to our families in this non-attached fashion is a very necessary thing. One of the primary teachings of Sahaj Marg is we have a duty to perform and we cannot throw away that duty in the selfish interest of our personal self. Any man who is married owes a duty to his family, to his wife, to his children. He has to protect them and see that they are brought up in the right way. Master gives a hint. He says, "Don't think your family is your family. They are God's children entrusted to you. They are in your trust. Look upon them as you would any other trust." Suppose I give a million dollars to somebody and say, "Create a trust and administer it". You administer it. That is all. But when we become attached then the trust becomes something

else. Distrust perhaps comes into it. Mutual differences come into it and very often we go to the extremes of separation and things like that. But if we can discharge our duties by treating them merely as trusts which the Divine has put upon us, everything becomes easy. This is another great lesson of the Gita where Krishna says, "Even I cannot be without work for a moment. If I stop working for a second, the Universe would collapse." When that is true of Him, it is much more true of us, because He is without bondage, He is not enslaved by anything. He is the Creator of work itself and if for Him there is not a second of rest, it means that for us there is no rest at all. **Asanthasya kutha Sukham?** they ask. Where can you find peace in this world of non-peace? It is not our business to look for shanthi, nor is it our business to look for health, fame, riches etc. Of course yogic literature promises us so many things but we forget all that. As I

said earlier, it is not that they are valueless or that we are trying to belittle them. As Mark Antony said, "It is not that I love Caesar less, but that I love Rome more." Here it is not that we love the world less or its objects less, or the teachings of the great Rishis less; but it is that we love our Master more than anything else. So this alone can lead us to the goal that we are aspiring for. And once we have this idea of the goal, and the love for the Master develops, there is no question of our not reaching our goal in the quickest time. All these things Master says, he can commit provided we take upon ourselves this small duty of learning to trust him, to love him and ultimately what true love means surrender to him.

I have tried to put before you the Sahaj Marg teaching without going into its technicalities which our other speakers will explain to you

and I do hope some of you will take interest in this.

From Madurai Master went to Trivandrum at the invitation of Padmanabha Dasa H. H. Sri Rama Varma, former Maharaja of Travancore. Excellent and loving arrangements were made for his stay at the Sundaravilasam Palace. The visit to Trivandrum concluded with a grand dinner given by His Highness at the Kawdiyar Palace.

Master's tour thus came to an end in glorious fashion.