Books By P. RAJAGOPALACHARI

INDIA IN THE WEST
MY MASTER
SAHAJ MARG IN EUROPE
BLOSSOMS IN THE EAST

THE GARDEN OF HEARTS

By

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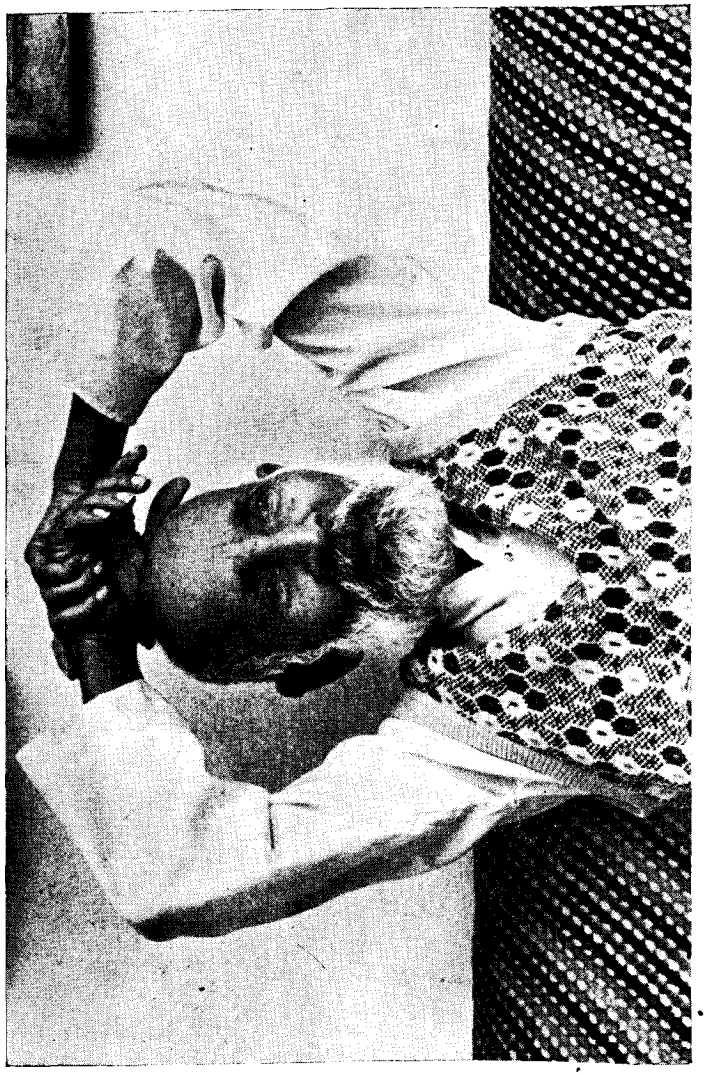


ONE

When does the preparation for Master's overseas tours start ? I expect the spiritual plans were laid long ago. When, precisely ? No one can say except the Master himself. It is like building a house, or planning to construct an enormous industrial complex, or anything of similar nature where planning precedes execution. In all such cases plans are made first in the minds of the planners. This is where all plans originate. Then the physical aspect of planning takes its first step when such planners' plans are physicalised on to paper in the form of plans, elevations, machinery lay-out drawings etc. So we see that in the physical world planning, properly viewed, originates in the mind of man and is therefore a mental phenomenon.

What of the spiritual world ? Is there a difference in the planning process ? I believe there is. I base this statement on two observations. The first one is the observation

that even by the time that a journey abroad commences, Master generally says that the trip is really not necessary, saying, "See! Even before I leave India the work is completed. Really speaking the work is over even before I am there." On many such occasions I have asked him why, then, it was necessary to proceed with the journey. Why not just sit back at home and relax? Some times the Master just smiles in a benevolent manner. Sometimes he quietly gets up and walks away. On other occasions he reaches for the ever-present mouth piece of the *hookah* and has a thoughtful puff, his eyes taking on a far-away look. Sometimes he gives an answer. On one such occasion I pressed for an answer. First he said, "Of what use is my answer to you? What will you do with that knowledge?" I said I could not answer his question until I knew its answer. He smiled and said that I was becoming quite clever. I replied that no one can say how useful a body of knowledge would be to its possessor until that body of knowledge had been acquired. He agreed to this. Then he added, "But I am telling you,

here knowledge is really unnecessary. When the Master's power is behind you, do you need anything else? You get guidance at every turn. It all comes from Lalaji Maharaj. What to do; when it should be done; how it should be done — all comes from the Master, and the power is given by Him." After saying this he smiled most compassionately.

I kept pressing him. I said it was alright for him to say this because he had Lalaji ever-present with him. My own situation being different, I pressed for an answer. Babuji chided me gently. "Is the Master's power not also with you?" he asked. "You are also the preceptor of the Mission. I have told you that all that is necessary to know anything is to concentrate upon the problem." I realised we were wandering somewhat afield, and losing sight of my original question. I told Master that while all this was true, I would yet like to know from him why a journey to far-away countries was considered necessary if the work had already been completed. Master burst out laughing. He said, "You really want to know this? It is so simple. I am going there because I want to go!"

I was nonplussed by this. I kept quiet. Later in the plane, he told me, " Look here ! I told you the work is complete. It is really so, and it is by Lalaji's Grace alone that it is completed. It is all his work. Where can one get a Master like that ? I am old, and weak. So in His mercy he has done the work already. You know what Lalaji told me ? He said, 'When you reach Europe, you will find the work already completed !' So you see, I have to go to Europe. It is what Lalaji wants me to do. It is His order."

The second observation is that I have seen Master taking up work in such a fashion that by no stretch of imagination can one say that it was pre-planned. Occasionally he comes across an abhyasi whose spiritual condition leaves him radiant with joy and wonder. He then takes up the case of that particular abhyasi, and one sees the grand and sometimes rapturous miracle of not only the abhyasi blooming under the splendour of Master's love, but one also sees the very rare but magnificient spectacle of the Master himself blooming with the effulgence of the miracle of his own discovery and work. Such

occasions are very rare. I had the privilege of witnessing one such occurrance on the present tour, about which I will have more to say later. Such experiences seem to rejuvenate the Master. He becomes a youth again, upon his first youthful adventures in life, with all the gaiety, freedom and freshness of the bloom of youth on his visage. Perhaps he has to go abroad only to make such discoveries ? I do not know but surely this is so.

Having said all this, I must also say that in truly spiritual work, the very concept of planning may be a redundant one. How does one plan for an activity in a field where thought and action are simultaneous, are really one ? In the spiritual field they are not two separate things. Master has often told me, " Think that such and such a thing shall happen, and it will happen. All that is necessary is an unfailing will."

When Master visited Europe in 1976, towards the end he became very tired to the point of physical exhaustion. He told me on our return flight to Delhi, " Now I am too old to undertake such long journeys. I am no longer fit for such things. I do not think

I will travel out of India again. I have prepared younger persons for the work. They shall have to go on with this." I agreed instantly. Yet, in 1977, he went to Malaysia and Singapore. When I criticised him for rather hastily agreeing to the tour, he said, "You told me it is not very far from Madras and therefore I agreed. If you are with me I have no difficulty. It is necessary to go. By Lalaji's Grace much of the Master's work in the West has been taken up. Of course much more has to be done, but others will do it. Now we are going to the East. I shall go once. After that you all are there to continue with the work. What you say is right. I am no longer fit for foreign travel. But this once I must go."

When we returned from Singapore, Master was positive that he had undertaken all the foreign travel necessary, and that he would no more travel beyond the boundaries of India. His physical condition has deteriorated much since 1972 when he first went abroad. Then he was able to walk without a stick to support him. He could look after himself in all ways, and was more or less self-

sufficient physically. 1976 saw a much diminished state of health. Master now needed support when walking, but still managed without a walking stick, and was able to take his bath by himself. 1977 saw him weaker still. Since 1977, abhyasis from all over the world have seen him getting progressively weaker and weaker. All overseas abhyasis had reconciled themselves to the inevitable, though sorrowful, conclusion that Master would no longer travel out of India. I had got the impression that Master himself had reconciled himself to this because in 1978 when I was with him in Shahjahanpur, someone broached the subject of foreign travel by the Master, asking when he would go out again. Master did not answer him, but looked at me and said, "See what all questions I am asked! Everyone knows I am sick. I am also quite old. Yet people ask me such foolish questions. Now I am telling you I shall not go out of India again. It is all over. Why have I trained so many persons if I am to travel again and again, it may be to the West or the East? I shall not go on foreign tours anymore." He said this,

smiled to take the sting out of his words, let out a sigh, and leaned back in his easy-chair.

Well, to come back to the preparation for this tour, the vague idea that Master had of going once again to Europe perhaps crystallised into something more like an intention to do so when I was with Master in the middle of August 1979. My son Krishna was to go to the U.S. for further studies, and was insistent on spending a few days with the Master before leaving India. Accordingly my wife Sulochana, Krishna and I went to Shahjahanpur for a week. We stayed the first two days at the Ashram, and later moved over to Master's home for the remaining four days of our stay there. It was like old times again, all of us being together with him all through the day for four whole days. It was blissful. It was on this visit that Master told me, "You have to prepare yourself to accompany me to Europe. I hope your boss will give you leave." I remonstrated with him, pointing out that he was not in good health. He said, "Don't prevent my going this time. It is necessary. I have to go once more there, to Europe, to consolidate the

work. I know I am not well, but as I grow older, I am not going to be in better health. Dr. Gangloff and Dr. Gutsche have given me wonderful medicines, and they have helped me much." So that was where the matter rested when we left Shahjahanpur. He had stated his intention without any ambiguity but no decision, as such, was taken even on that occasion.

One important reason for not being able to take this decision was that Master had planned to go to South Africa in 1979. The Mission organisation in South Africa had been awaiting Master's arrival in that country for nearly a year. Application to the Government of India had been made sometime in February or March 1979 seeking approval for Master's visit to South Africa. Our passports were with the Government for endorsement of such approval. Even when I came back to Madras by the end of August, the Government had not replied to our application, and our passports were still with them. So what was to be done? A decision had to be made. I met the Regional Passport Officer at Madras and had a short talk with him, as a result of

which he very kindly agreed to send a reminder to the Ministry of External Affairs and seek an early decision. I think it was sometime towards the end of September 1979 that the Government replied saying that the whole matter of Indians visiting South Africa was under review by the Government, adding that the present application could not therefore be approved. I immediately requested Master to have his passport collected from the Passport Officer at Lucknow, and got my own back from the Officer at Madras. It was at this stage that the European tour contemplated to be undertaken in 1980 really began taking concrete shape in my mind.

It was during the last week of January 1980 that the final decisions were taken. I had gone to Shahjahanpur for the Basant Panchami celebrations. Jens Clausen, Secretary of the Mission in Denmark, had also come for this annual event of utmost spiritual significance. It was therefore possible for me to discuss the matter with Master, and to finalise the plans for travel, on a rather tentative basis, with Jens Clausen. Master was firm in his decision to go to Europe, but after a great

deal of argument and much cajoling, finally laughingly agreed that the visit would be only to two places in Europe — Copenhagen and Munich. Thereafter Jens and I ironed out a tentative plan with dates, times etc., and Jens went back to Denmark, pleased as Punch about it. Before I left Shahjahanpur I gave brother Gunde Rao a list of clothes he should pack for the Master's tour, since it was not possible to find everything then. The only solid act of preparation at that stage was to send a substantial consignment of hookah tobacco to Europe along with returning abhyasis for use later!

After I returned to Madras the plans were put into final shape, and Jens Clausen had made a masterly job of preparing a programme and mailing it all over Europe, USA, UK and Canada, along with delegate registration forms etc., all very efficiently done in the short time available to him. The Mission organisation in Copenhagen and Munich had to face the stupendous task of organising the travel and stay of an anticipated 800 to 1000 abhyasis. This was necessary because all the abhyasis in the

West were expected to congregate at either one of these two centres, and it is no joke to organise such a gathering in Europe at such short notice.

Between Basant Panchami in the last week of January 1980 and mid April, when I was to leave for Delhi to meet Master, I had much disquieting information about Master's steadily deteriorating health. Apart from his life-long complaints of stomach ulcers and acidity, low blood pressure etc., he had a tumour somewhere in the abdomen. There was naturally a great deal of apprehension about it, and an important reason for his European tour was the possibility it afforded for a thorough medical check with the most modern and sophisticated diagnostic techniques available in the world. Ever since his near-collapse in 1974, Master's memory had suffered much. Recent information coming to me was to the effect that this faculty was deteriorating too, and that he sometimes found it difficult to recognise even those who were in daily association with him.

Since nothing is secret in either Sahaj Marg or in Master's personal life, all the

abhyasis in India knew about the state of his health, and suspected much more than what they had heard or seen. Therefore there were a great many rumours afloat that Master was going to Europe to have a major operation, and so on. These rumours had to be set aside and abhyasis told the real reason for Master's European tour, which continued to be, and always will continue to be, the spiritual work remaining to be done.

Early in February the thought came to me that if my wife Sulochana could accompany Master to Europe it would help me a great deal as she could share in much of the daily routine which I had to handle alone. I wrote to Master early in February requesting him to permit Sulochana to accompany him to Europe at my expense. He replied within a week, approving the idea in his own characteristic way, writing, "If daughter-in-law desires to see the countries, she can do this. I like this idea." This was how Sulochana came to be included on this tour which was, incidentally, her first visit to countries outside India.

By mid-February the plans were well under way. There was not much to do, really, as there was no problem of visas, as Indians did not need visas for Denmark and Germany. It was merely a matter of getting the dates fixed, and then to contemplate, as it were, the actual travel. If one chose to be apprehensive, there was much to be apprehensive about. I had the experience of three overseas tours with the Master behind me, and each had contained the elements of bliss, enormous spiritual education for me, sustained spiritual practice, the non-bliss-bliss of close proximity with the Master and, mixed up with all this, to balance them as it were, moments of despair, and even terror, when Master's health suddenly plummeted to regions and states from which I thought he would never return. There had been such a situation in 1972 on his first overseas tour. It was on Saturday the 24th June 1972 that my troubles began, severely augmented by Robert Koch's comment that he did not think I would be able to take Master home alive. In Switzerland he recovered and was nearly normal. When we left for Italy the troubles suddenly

commenced again, and the worst and most frightening experience of my life was when, on the way to Rome in a bus form the airport, Master said that he did not think he would reach home safely that day. I was close to tears, with fear and despair in my heart. In a foreign country, with total ignorance of the local language, with only foreign currency in my pocket, and with no one to assist me in any way, those were real moments of despair and terror.

Then, on the second European tour in 1976, it was in Switzerland that a crisis developed in Master's health. It was on Saturday 22nd May that Master became quite unwell, and all travel plans were cancelled, the intention being to return home to India. But this happened in the home of our Preceptor, Mme. Stella Jaquerod-Davis, and her presence, and the ever-cheerful encouragement of her husband Roland, made the situation quite bearable. Readers of *Sahaj Marg in Europe* will remember that the very next day Master decided that since he was getting older and weaker every day, and since the possibility of his coming back to Europe again was remote,

he would continue with the tour and complete it before returning home.

On the third trip, this time to Malaysia and Singapore in 1979, a crisis came into being one night when Master stepped on his own bedsheet which he had dragged down upon a highly polished *parquet* floor, slipped and fell heavily injuring his left shoulder and arm. Brother K. V. Reddy's cheerful and solicitous assistance helped greatly at that time.

Why I am recapitulating all these episodes is just to point out that if at all one wanted to be apprehensive, there was sufficient reason to justify it. But I had left apprehension behind me. The experience of three overseas tours had taught me that while anything could happen at any time, and generally did, Master saw to it that there was the necessary marshalling of helpful circumstances to enable us to overcome them. I have wondered at the way help comes on such occasions. It is as if everything was preplanned, and men and materials made available in advance at precisely those locations where they would be needed.

My preparations for the journey were few. At the last moment, or very nearly the last moment, my son Krishna wanted to go over to Europe so that he could be with Master for a couple of weeks. I agreed to this because it gave us the opportunity for a family reunion, all together with Master in Europe. Sulochana was naturally very happy with this. We packed up and set off for Delhi on the 26th April, a Saturday, arriving there on the 28th morning. We stayed in Delhi, participating in Master's Birth anniversary celebration on the 30th April, and then did our packing for Europe in a few hours on the morning of May 2nd.

Master arrived in Delhi at around 1 p.m. on Monday 28th April, having driven over by car. Sulochana and I met him soon after he arrived at the residence of Prof. Harnam Singh. He looked very tired, which did not worry me unduly as he had just had a long motor drive in the intense summer heat and dust of Northern India over some of the worst roads in the country. So I expected that he would be very tired. What worried me was his weakness and paleness. He was

exhausted and in bed, but welcomed us very cheerfully with a loving smile. We spent several hours with him before returning to the campus where over two thousand abhyasis from all over India had gathered to participate in Master's Birth anniversary celebrations. On the next day Master came to the campus in the morning for about two hours, and then rested the whole of the day at home in Shri Harnam Singh's house. I spent a couple of hours with him in the evening, looking through his suitcase, his stock of medicines etc. On the 30th morning, all the abhyasis were eagerly awaiting his arrival at the campus. At about 9 a. m. I got a telephone call to say that he was quite unwell, and could not come. Two of our brother abhyasis, both doctors from Gulbarga, were then sent to examine him. They reported that his blood pressure was extremely low, the lower figure somewhere in the twenties, the higher in the forties. They said there was nothing seriously wrong, and stayed on in Prof. Harnam Singh's house to look after him. Master was better by the evening, and came to the campus at around 6 p.m., rested halfanhour in a room specially prepared for

him, and then came on to the dais where over 2200 abhyasis had their *darshan* of their Master for the first time. Master could be with us only a short while. Yet, with all his weakness, he gave a sitting for five minutes, and then patiently sat for a further fifteen minutes while short speeches felicitating him upon his birth day were delivered by a few senior associates. He then went back home. If I remember right, that was the second and last occasion on which he visited the campus. On the 1st May I was with the Master all morning, and packed up his suitcase for Europe. Master was in bed the whole day, but in the evening he came out on the open terrace and sat for nearly an hour with about thirty abhyasis around him. Master had been eating badly and sleeping badly too. On the 1st of May he was in poorer shape for a foreign trip than I have ever seen him in before. For all the three previous foreign tours, his health had been excellent when we set out from India. This time he was so weak and exhausted even while in Delhi that I was sorely apprehensive of his going on the long flight to Copenhagen. The presence of my wife bolstered up my confidence.

On the 2nd evening I went off with Master's luggage in advance to complete checking-in and other formalities. Master came to the airport half an hour later, bade farewell to the large number of abhyasis there, and entered the immigration area. He could have spent an hour more with the abhyasis outside as my work was delayed inordinately by the enormous passenger crowd that day. A chair was placed for him and he waited patiently while I got through the cumbersome pre-departure formalities. Our SAS flight SK 972 left at 1.40 a.m. about twenty minutes late, on its non-stop flight to Copenhagen.

TWO

The checking-in formalities took an inordinately long time. Master could have waited in the lounge with the abhyasis. He would have been happy to be with them. However, he was taken straight into the immigration area when he arrived at the airport, thus denying an opportunity to the abhyasis — over two hundred in number — who had assembled there at that late hour to give him a send-off. Further when Master arrived in the immigration control area, he had to patiently stand for some time, till somebody had the good sense to get a chair for him. Only a few persons had managed to gain entry to the area. They were with him, all standing round him, trying to fan him and make him more comfortable. He was of course wearing his "European dress" as he laughingly calls it — *pyjamas* of Tericot, a silk *kurta* and over that his black longcoat buttoned up to the neck; socks and sandals on his feet, and his cap on his head. In May

it is very very hot in Delhi. The nights are quite cool in the open, but here Master was in an enclosed area with no air conditioning to cool the place. Worse still, since the airport was supposed to be air conditioned, there were no fans. So Master was quite uncomfortable. He is always uncomfortable in small enclosed areas where there are a lot of people. Here the conditions were quite bad. So the efforts of the abhyasis to fan him and make him somewhat more comfortable was all that was possible — though I think it made no significant difference to his total discomfort.

After sitting there for nearly half an hour, we passed through immigration control, passport scrutiny and customs. Then Master had the difficult task of having to go through the security check alone. He managed it with some difficulty. There was not a smile on his face. We were now in the departure lounge, and things were slightly better here. At least the crush of people was much less, and the effort to air condition the place seemed to have a slightly enhanced effectiveness in this area. But all this made, or seemed to make,

no difference to the Master. He sat alone, morose, glum and taciturn, and occasionally winced as if with pain. So none of us were very happy during those interminable two hours or so that we had to wait before departure. The last straw was the information that the flight was delayed as Delhi Air Traffic Control had not cleared the flight for take-off. When the flight was finally announced it was a very tired Master, supported by equally tired travel companions of his, who boarded the DC-10 aircraft that would take us straight to Copenhagen in about eight and a half hours.

The SAS staff were very kind to us. They had provided seats for us in the Business class, right up in front, just behind the First Class cabin. We had three seats in the middle row of four. The aircraft was full. Therefore having good seats up in the front was a boon.

The flight was smooth. There was never the slightest tremor, and there was an unusual serenity on the flight which I have not experienced before. Master drank a glass of

orange juice. Sulochana and I were seated on either side of him. By the time the flight levelled off at cruising height the time was about half past two in the morning, Indian time. In the past Master has always slept well on such late night flights. Immediately on occupying his seat he generally kicks off his shoes, puts his feet up on the seat, covers himself with a blanket, head and all, and sleeps instantly. This time sleep seemed to elude him. Sulochana could not sleep because of the excitement of going on her maiden overseas tour. The excitement was much heightened by going with the Master himself. It was perhaps a dream come true for her. So she was like a child, sleepy but unable to sleep for sheer wonder of what was happening to her.

As for me, I was exhausted. The past five days since we arrived in Delhi had been hectic days. They were also very uncomfortable ones. Master's birth anniversary was celebrated on a very large ground used by boy scouts for their camps. The ground was rough, and overgrown with a considerable growth of scrubby and thorny vegetation

which had all to be cleared before the tents were put up. It was also said to be infested with snakes, though mercifully we did not see even one during our stay. Sanitary facilities of a temporary nature had to be put up at one end. All were accommodated in tents. The days were extremely hot, around 45°C. The nights cooled off after midnight. But we could rarely go to bed before mid night, and then spent the time picking ants and other insects off our bodies. Under the circumstances one was lucky if one got two or three hours sleep. It was essential to be up by 3-30 a. m. if one was to complete his ablutions before that became impossible—a water scracity had to be put up with ! So one can imagine that Sulochana and I were quite tired out after five days of this. But when Master does not sleep, I could not very well sleep. The net effect was that all three of us went without sleep on the flight.

A movie was shown during the flight, about two hours after we left Palam airport. It gave us something to do. It was one of those pictures which makes one blush, and

which Master should never have seen. Mercifully He didn't see much of it, except on the few occasions when he took away my earphones and put them on for a few minutes. He turned to the screen with a look of concentration precisely at those moments when the picture was at its worst. Fortunately he could make neither head nor tail of what he saw. This experience revealed to me his utter innocence. I was sitting next to him, acutely embarassed and blushing for shame, avoiding seeing the picture, missing almost all of it too. And Master did see some of it, in bits and pieces no doubt, but they were the worst of the lot, and his Divine, child-like innocence was all that was manifested to my gaze.

The film show effectively prevented any sleep, but gave us something to do, and thus kept our minds off our near—total fatique. In this way half the journey to Copenhagen was completed. Thus far Master had been quite cheerful, and had drunk a few glasses of orange juice. We were offered snacks, but none of us could have them as our travel agent had obviously forgotten to request vegetarian food for us on the flight. We made

do with some rolls and butter, and some of the delicious Danish cheese that was served on SAS flights. Perhaps because of the air conditioning Master was complaining of dryness in his mouth and throat, and frequent small drinks of orange juice were necessary. The SAS air hostesses attended upon him very well indeed going out of their way to enquire if he wanted anything whenever one of them passed our seats. One of the girls seemed to have felt some concern that Master was refusing everything that was offered to him, and she tried to cajole him into taking some tempting delicacies which she would bring from time to time, but Master refused all these enticements.

On long flights Master generally avoids eating. On this flight he took nothing at all. In Delhi he had felt that his stomach was disturbed, as we say in India. All that it meant was that he was having mild constipation. Now whenever Master is constipated, he becomes apprehensive that he is going to have an attack of dysentery soon, and so avoids eating. This was the state of affairs before we left Delhi. I asked him how he

could suddenly have dysentery when, for the past four days, he had been having constipation. Master smiled and said, "My system is a peculiar one. Nothing seems to happen as it should. My constipation is somewhat better. That means that if I am not careful I shall develop diarrhoea. Sometimes it can also be dysentery. That is why I have to be careful about food." Then he asked me, "When are we to leave for Denmark?" I told him we were to depart late in the evening, sometime after midnight. He immediately threw up both his hands in a characteristic gesture, leaned back upon his pillows and said, "I have to be more careful now. We have to travel many hours. Of course I am now accustomed to it. But if I eat or drink something I may get dysentery. Then on the plane it will be a big problem for me. I will have to trouble you frequently, and I want that you may get good rest. You see, this is why I cannot eat anything now. But I am telling you, I had some bread and some other things which sister Helen gave me this morning. I do not need anything more. When we reach Denmark there will be good things to eat. You should eat well. You are a young fellow

and have to work hard." Then he looked with a mischievous smile at Sulochana and said, "Of course daughter-in-law must be looked after well. Don't worry. I shall get you good things to eat."

We had completed about half the journey when I could see indications that Master was beginning to be tired. He became very restless. He would draw his feet up on the seat, rest like that for a few minutes, and then put his feet down and stretch his legs out, and so on. The increasing restlessness was evident from the increasing frequency in the changes in his physical posture. He wanted to know if he could sleep. I said he could do so as he was already seated and had a blanket over him. He nodded assent. A few minutes later he stood up suddenly, and asked me to take him to his bedroom. I gently told him we were on a plane, bound for Copenhagen, and he would therefore have to sleep only in the seat assigned to him. A look of tired disappointment was followed by a sigh; then he sat down, and dutifully closed his eyes. He did try to sleep, but sleep evaded him. He had no physical discomfort. He had no pains

or aches. Yet he was getting more and more tired as time passed. We all have seen obedient children who are put to bed and told to sleep. They dutifully get into bed, cover themselves, and close their eyes. After some time the mother, imagining that the child has gone to sleep, gets up to go; while giving a last look to see that all is well with the child, she finds the child gazing at her with round wide-open eyes. This was my experience again and again every few minutes. I would request Master to try to sleep. He would smile gently, settle himself once again in his seat, and close his eyes. I would watch him for a few minutes and assume that he had at last fallen asleep. A few minutes later I would find him with wide-open eyes fixed upon the ceiling of the cabin. If I asked him why he was not sleeping he would patiently answer, "You want me to sleep, and I too wish for the same. I am trying in every way but sleep is not coming to me. What do you want me to do ?"

As time passed I was concerned by Master's condition. He appeared to be losing awareness of his surroundings, and to imagine

that he was at home in Shahjahanpur. On two or three occasions he asked me to call his eldest son Prakash. He said, "Call Prakash. I have to speak to him about something. After that I shall go to sleep." I had to remind him again and again that we were in a plane, half way to Copenhagen, and Shahjahanpur was far away indeed. Master would smile patiently, but his distress was growing. It was patent to me that he longed to be back at home, in his own familiar surroundings. The plane journey was imposing a tremendous strain upon him. Perhaps his low blood pressure had something to do with it. After plummeting down to its lowest on the 30th April, it had risen again to around 95/70 before we left. All the doctors among our abhyasis had checked his condition again and again, before certifying him fit to travel. On the 30th April I had been prepared to cancel his European tour at short notice. His condition on that day made it appear inevitable. But knowing how his health changes from almost moment to moment, we waited for improvement, and it came by the afternoon of that day. So we went ahead with our plans. On the 2nd May morning he was

normal, cheerful, and a bit more talkative than he has been in recent months. The only problem was constipation, and that too had been relieved sufficiently to make Master smile and say, "Look here! I am alright now. By Lalaji's Grace I am now fit to travel. Don't worry about me any longer." I was all the more preplexed by his growing uneasiness and restlessness. If this was his condition on the plane itself, how was he going to withstand the six weeks or so of work and travel in Europe? I was considerably worried, and his deteriorating condition only made my worries increase. Sulochana, being new to this business, was very worried and concerned. When the first signs of Master's disorientation appeared, I could see tears in her eyes. I calmed her down and asked her to sleep, but she refused to sleep and sat on, wide awake, worrying about Master.

When we were passing over Rumania, according to the Captain's announcement, Master suddenly laughed, and pointing with his finger to a place under the seat in front of him, said, "Look! There are five dogs

fighting there." I smiled and reminded Master that we were on a plane, and no dogs could be under the seat, not five of them by any means. I assured him that even one dog was an impossibility. He looked at me tenderly, smiled and said, "Not in the plane, Parthasarathi, but on the ground. Look, they are there, still fighting." Sulochana was in tears again. She looked at me with grave concern in her eyes. Some passengers seated next to us looked queerly at Master. Master patted me on my arm, smiled again and said, "Look here, some one sitting near me is thinking I am going mad. That is not the case. I am perfectly well. If you want I may walk miles now. It is all Master's Grace!" He laughed again to reassure me, as it were, and this *did* relieve me very considerably. It had been an exhibition of Master's fantastic powers of reading. I felt my heart growing lighter. All my worries dropped off. I relaxed, and reassured Sulochana that Master was alright, only tired to the point of exhaustion, and told her she should not worr any longer. She also relaxed. In how many ways Master looks after us! I had been thinking how I was going to look after him.

My concern for him had been growing. And here he was, with just a smile and a short sentence, able to eradicate all our worries and soothe and relax us, all in a moment. What had I been able to do for him except to request him to make himself comfortable and to try to sleep? Nothing! What is it that we can do for him? Nothing! This trend of thought was enough to make one feel impotent, but it gave me a great surge of confidence, and relaxed me as nothing else could have done. Master was well enough to feel my problems, work upon me and look after me in the midst of his own growing fatigue. That meant that he was well, and himself. What more can we ask of him?

THREE

All things must come to an end. It is fortunate that it is not only the good things that come to an end. Bad things, too, come to an end. Our nightmare journey ended soon. For the last two hours of our flight the sky outside had been growing lighter and lighter. The sun had risen when we were flying over East Germany. Master continued to be restless, but the news that we were nearing Copenhagen cheered him up a little. We finally landed at Kastrup at 7.10 a.m. local time. Since Europe was on summer time, the time difference was only three and a half hours. So the flight had taken exactly nine hours.

We were delayed in immigration because when we reached the immigration officer after being in the queue for nearly half an hour, he told us that immigration cards had to be filled up. I had asked for cards to fill up on the plane. I was told the system had

been changed and cards were not required to be filled up any longer. Now we were told to go back and fill up three cards. I took Master to a bench seat and made him comfortable, with Sulochana by his side. Then I went and filled up the cards and joined the queue at its tail end again. It took about twenty minutes more to reach the officer's window. We were the last to pass through passport control !

In the customs enclosure, too, we were delayed because the baggage delivery was delayed. When we located our baggage, one piece was missing. It was necessary to wait a further twenty minutes for the last piece to arrive. This totalled up to more than half an hour of waiting in the baggage enclosure. When I went to get a hand trolley for the baggage, I found one had now to be paid for. It had been free all these years. The charge was fifty cents U.S. Having paid for one, I loaded up the baggage and passed quickly through customs. When we passed the automatic doors, a cold blast of wind hit us in the face. So long we had been under protected weather conditions. It had been warm inside

the immigration and baggage and customs enclosures. I had asked one of the air hostesses on the flight about the weather in Copenhagen. She said it had been wonderful when she left for Singapore three days earlier, and the weather reports received by the Captain during our flight indicated wonderful weather in the city. I asked her whether she knew the temperature. She told me it was 14°C when she left Copenhagen, and thought it would be the same, or perhaps just a shade warmer now. I was therefore surprised to have such a cold blast of air greet us when we came into the open. I discovered that the temperature was 2°C, and that just ten days earlier there had been snow !

A large group of abhyasis was waiting to greet Master. The first to greet him as he emerged was a group of children with boquets of flowers and beaming smiles. The first smile appeared on Master's face. He seemed to relax out of a deep inner tension. Because of the cold he was quickly bundled into Palle Kousgaard's long car, in the front seat as usual. The luggage was quickly loaded by the willing hands of the abhyasis,

and in moments we drove off to Palle's home in Hellerup. Since Master cannot be driven fast, the drive home took us nearly half an hour. As soon as we arrived I set about the preparation of the *hookah.* During the first hour some of the abhyasis were with him, sitting around and smiling their welcome. Almost all the abhyasis had gone to their homes from the airport. Those at home were those who were either inmates, or those who belonged to the families of Mikala, Palle, Vibe and Birthe. They sat with Master while he smoked his *hookah.* They all dispersed after that.

Sulochana and I had a much needed breakfast. Then I gave Master his bath followed by a second *hookah,* and then put him to sleep. Master rested the whole day, and slept through most of it. I was very relieved when he woke up around 4.30 p.m. looking fresh as a flower, with a cheerful smile on his face. The sun was very bright outside. It was a fine day, with a mild breeze, the air full of the whistling of birds. He asked me the time and I told him it was about 5 O'clock in the evening. He could not believe

it. In these northern latitudes the summer sun sets very late, and there is enough light to read by even at 8 p.m. Master had woken up thinking it was morning. The bright light outside seemed to confirm his opinion. When I told him the time, he laughed aloud and said, "Look here! I thought it is morning. I was going to have a bath. You are telling me it is already evening. When shall I have my bath?" I reminded him that he had bathed in the morning soon after we arrived. He laughed again and said, "How can it be evening? Are you sure? Let me see the watch." He then gravely looked at his watch, then walked up to the window to look at the Tuborg clock outside, shook his head with a smile, and said, "Of course I see now that it is not the morning. Things seem to be topsy-turvy here. Anyway it is evening. What have I to do now? Is there any programme?" I told him that the day being a day of rest, there was no programme at all. The abhyasis would however come at 6 p.m. and sit with him for some time. That was all. Master relaxed with a cheerful smile and promptly went back to bed. "Call me when I must get up," he said, "I don't want to be late for

them. We are in Europe, and the people here have much regard for punctuality."

Master was delighted to be back in Denmark. He feels very much at home. For one thing the abhyasis go out of their way to look after his creature comforts very minutely, and with much devotion. It will be remembered that Mikala and Palle had gone to the extent of modifying a toilet to convert it into an Indian-type toilet; they had provided a metal *thali* with matching *lota* for him to eat with, sitting on the floor Indian style etc. Master was always praising the abhyasis of Denmark. He felt so happy and relaxed that all his fatigue seemed to just evaporate. He was very fresh that evening, with the sparkle back in his eyes, and the charming, somewhat mischievous smile on his face. He was back on his feet, metaphorically speaking. The abhyasis started arriving, and by 6.30 p.m. there must have been over a hundred of them. They sat quietly in the two large rooms, gazing at him with affection. Master was content to sit back, leaning upon his pillows, quietly smoking his *hookah*, never seeming to look at any one in particular but seeing

everyone all the time. He seems to see without seeing! The very idea appears to be an absurd one, but spirituality seems to have many such phenomena which are irreconcilable with rationality. I may also add that he seems to hear without hearing. To put it in another way, I have known him answer a question which had just a moment or two earlier been asked in another room far away from him, and which he could have heard by no physical means. The third phenomenon, and one with which all abhyasis who have sat with him for even an hour will be familiar with, is that he often speaks without speaking. This last one is not to be taken literally as physical speech. But all abhyasis can testify from their own personal experience that questions which they wished to ask of Master, but had not asked verbally, were answered in their own minds before they left his presence. The answer comes as if Master had put it into their minds! Such silent sessions with the Master are incomparably valuable. Many abhyasis make the mistake of breaking the silence by asking unimportant questions, or by idle chatter among themselves. It is in the silent assembly that a spiritual *rapport* is

established, and in which true communion takes place. In such a silent assembly Master is at peace, totally relaxed, and works on us in an uninhibited manner. No demands are made upon him, verbal or otherwise. He is left free to do what he pleases. In essence he is given his freedom. Some abhyasis may wonder at such a statement. But I can say from my own experience that Master has to be given his freedom. On hundreds of occasions he has told me, " Abhyasis should not compel the Master. All that the Master possesses is only for the abhyasis. So compulsion should not be there. I may also say it is wrong etiquette. Can the Master ever deny anything to his associates ? But see how foolish people are. They make demands and thus curtail the freedom of the Master. The Master must be made totally free to do anything that he wants. Then see the splendour of his work ! Of course I am compelled often to do this or that thing, but then in such cases the perfection will be lacking. We must go with Nature. The unfolding must be natural. Then it is the *real* thing. Of course by Lalaji's Grace anything can be done. But if you go with

Nature the condition will be perfect. When people compel, it is a sign of their selfishness and impatience. There is no craving. How can there be development under such conditions?" So we see Master *needs* freedom to work. No demands of any sort must be made upon him. Some may ask whether he is not totally free, being the Master. Yes ! He is totally free. But it is a sign of his total surrender to his own Master that he gives up his freedom. Master has written that surrender to Him implies surrender to humanity. So Master is totally free but can be inescapably bound by our demands. What he seeks from us is therefore our love, because only in true spiritual love is there a condition where no demands occur. Love makes no demands. Attachment, passion, lust, these make demands. Love makes no demands. *It just is,* and therefore it is Divine.

I am always asked the reason for Master's special affection for the Danes. I believe that it is in Denmark that he is allowed to be himself; to do what he wishes; to speak when he wishes; In short he is given his freedom without any restraint whatsoever being im-

posed upon him. They don't mind whether he sees them or not. They don't mind whether he speaks to them or not. And though surprising, it is a wonderful thing that they do not even bother whether he transmits to them or not! If they are permitted to enter his presence, they smile and laugh with affection. If he talks to them they beam with joy. If he says, "Sit in meditation," they instantly compose themselves for the sitting and seem to glow with a subdued effulgence under the loving touch of his transmission. Is it any wonder that Master has so much affection and praise for them? I have often had the feeling that the nearest thing to the *Gopis* are the Danes; and that in Denmark Master is as care-free, fun-loving, mischievous and witty as Lord Krishna must have been with his beloved *Gopis,* while all the time doing his spiritual work without our knowledge. The greatest merit of such work, in which the abhyasi is present before the Master but does not know that he is being worked upon, is that no resistance can develop from the abhyasi's side. This does not imply that sensitivity is a bar to progress! An abhyasi who is so sensitive that he knows that the

work of the Master has commenced is already well advanced on the spiritual path, and such a rare abhyasi cannot of course impede the Master's work. Master has told me that when in Lalaji's presence, he would be seated at the opposite end of the room, behind all the other abhyasis. Yet, when Lalaji started the transmission without the formality of a sitting, Babuji was instantly aware of the commencement of the work, and would become alert to it. "I am telling you, altertness is essential," said the Master. "When I used to go to the *bhandara,* I mean the annual spiritual gathering, I would sit at the end. Often Lalaji Saheb would transmit and I would instantly become aware of it and adjust myself accordingly. The others would go on chit-chatting or something like that. So you see, we must be alert all the time, particularly when we are in the presence of the Master." He suddenly laughed after saying this. I asked him the reason for it. Master replied, "Once I was in His presence, and I had some bad thoughts in me. From the other end of the room Lalaji looked at me with a piercing look. Look here! He had read my thoughts.

I was ashamed and confused. After that I was alert that no unwanted thoughts may come into my mind, especially when in His presence. This is all the training given by my Master. I wish you all may follow it and develop fast."

The evening of the first day was such a one of silent communion. Not much was said; not much was done; yet all were blissfully happy. Master sat enthroned upon his bed, with a very light eiderdown quilt covering his legs, sometimes smiling, sometimes with a far-away look in his eyes. For most of the two hours that he sat like that, the only sound was that of the *hookah*, its bubbling sound deepening the silence the rest of the time. At around 8 p.m. the abhyasis left the Master alone so that he could have his dinner. Sulochana, though ostensibly on a holiday, had naturally slipped into the kitchen, and had gathered around herself a small group of our Danish sisters. She was 'helped' by all of them, though officially the duty of cooking for the Master was assigned to Jette Smith and Leela Srinivasan, the two sisters who had total responsibility for Master's food

on his 1976 tour. The kitchen became quite a crowded place on this tour. As the days passed, the crowd became larger, happier and noisier. Indeed it often became the meeting place for us when we wished to discuss something pertaining to one group of abhyasis, or to discuss Mission work in one particular country. Even private sessions were held there and, surprisingly, they remained private even though there were a lot of people moving in and out of that kitchen. An added attraction was the almost continuous availability of tea and coffee, as well as fruit juices, for anyone who wanted a drink. Sulochana was greatly impressed by the Danish hospitality. Supplies kept pouring in constantly, and were consumed as far as they came in! It was a free kitchen, in every sense of the term. None was turned away. No one was denied anything. All were welcome, and yet a discipline of sorts was noticeable if one cared to look for it. With all the boisterous laughter and the general air of *camaraderie*, one could sense a pattern behind it all. One can say in true Sahaj Marg terminology that it was *discipline-less-discipline!*

Sulochana's day began early in the morning at around 5 a. m. She was ready by 6 a. m. By 6.30 or 7 a. m. Master would have his milk with finely ground, pasted and fried almonds mixed into it. Then while Master relaxed with his *hookah*, we would have our breakfast — generally excellent rolls, white bread, rye bread, cheeses, butter, honey etc., all in splendid profusion upon the table with steaming tea or coffee available in virtually unlimited quantities. After we finished breakfast I would go to Master and assist him with his bath, while Sulochana started the days' cooking operations. Master would have a second glass of Milk around 9.30 a m. Then we were free till 10.30 a. m. when the morning sitting was given by Master. Master's lunch was around 1 p.m. while ours was later around 2 p.m. An hour's brief rest, and then the afternoon tea followed for us around 4 p.m. It was generally a rather heavy affair. Master had just plain milk as usual. As the day progressed, things would become livelier and livelier. The noisiest sessions were those after dinner. Master likes a late dinner, around 10 p.m., as is his habit in India. Initially we tried

giving him his dinner at around 9 p.m. after the evenng satsangh, but this did not work out very well, as dinner for the others became very delayed. Since the concluding cleaning-up session took a great deal of time, we slipped into a revised routine under which we had our dinner in the kitchen while Master had his in his bed room, and this worked out much more satisfactorily for all concerned. Master would go to bed around 9 p.m. but of course never slept that early. All of us would be in Palle's hall, talking and laughing away for all we were worth. Suddenly the door of Master's room would open, and he would stand in the doorway and ask me in Hindi what we were talking about. This was the signal for us to go into his room. A quick *hookah* would be prepared, and a glorious and serene session would follow. Such sessions were terminated around 11 p.m. to allow Master sufficient rest and sleep. As usual I slept in Master's room, while Sulochana had been assigned a bed room on the first floor. After saying 'good-night' to Master we would generally adjourn to the kitchen for a final cup of tea or coffee, talk for some time, and generally go to bed around midnight. This was the routine for a typical day in Denmark.

FOUR

The first sitting given by Master in Copenhagen was on Sunday 4th May. I think around one hundred and fifty abhyasis were already present. After the sitting Master's blood pressure was taken. It was an encouraging 100/70 while seated, and 80/50 standing up. Not bad at all when compared to his blood pressure in Delhi! The day was a busy one. I had to talk to every one, and give occasional sittings in between. Master had recovered considerably, but the need was still there to look after him very carefully. Sulochana oscillated between the kitchen and Master's bed room, very busy and extremely happy to be there. Small groups of abhyasis were with Master between 11 a.m. and 1 p.m., and again from 4.30 p.m. to 7 p.m. or so. Of late Master becomes acutely uncomfortable if there are more than five or six persons in a room with him. Since his bed room was a large one,

batches of up to ten abhyasis were allowed in to his room at a time. Master also needs fresh air all the time. So, notwithstanding the cold, the windows of his room were opened briefly several times during the day to allow fresh air to enter. The heating was of course on, all the day. The final airing of the room had to be before Master went to bed at night. By then the outside temperature was quite low, yet the windows had to be opened, along with the door at the opposite end, to permit a really cold draught of air to sweep through the room. Ten minutes of this made the room quite cold. It was lucky that my bed was a very comfortable one! Otherwise I would have had difficulty going to sleep!

My cousin Capt. B. Chakrapani arrived on the 5th morning from Rostock. It was a fluke of a chance that enabled him to be with the Master for a few days in Europe. He had obtained a week's leave to attend the Delhi celebrations. His leave was cancelled at the last minute as he was to fly to Europe on urgent company business. Taking a long shot, he told his boss that he would go to Europe agreeing to have his Delhi leave

cancelled provided his request for a few days leave in Europe was granted. The long shot paid off! His boss agreed to let him have a week's leave in Denmark to compensate him —and so he came to be here in Denmark with Master. He was telling everybody that it was all due to Master's Grace.

Master's blood pressure was measured in the afternoon and was found to be a reasonably good 90|60 in the sitting position. Dr. Karl Gutsche, a specialist in Internal medicine, arrived from Germany during the day. He has come to examine Master personally, and to look after him till Master leaves for Germany. The physical examination was not merely encouraging, it was a revelation in itself. During the middle of 1979 Master's abdominal tumour had been large, about the size of a medium-sized potato, and hard as wood to the touch. Karl told me this. Now when he examined Master, he was amazed to find the tumour half its former size, and somewhat softer to the touch. He could not believe it himself, and palpated Master a second time. He bowed low before the Master, came down upon his knees, and

told Master, "I cannot believe myself what I see. The tumour is only half in size, and soft. I cannot understand how this has happened. I am very very glad about it. To understand it is not necessary. I am happy to know that it is so." Master laughed and reminded Karl saying, "I told you in Shahjahanpur that by the time I come to Germany I shall be well. Now you are saying that I am already so much better. It is all due to Lalaji's Grace and to the care with which you have been treating me for this disease. I thank you for it. You have served me well. Now I request you to take my service for your benefit." Karl seemed to be overwhelmed by Master's kindness and graciousness. I could see that he had to control his emotions.

The arrival of Karl Gutsche was a great relief to me. He has been treating Master for nearly two years, and his treatment has helped Master a great deal. Dr. Hanns Gangloff and Dr. Karl Gutsche have contributed greatly to Master's welfare. They both have intimate personal knowledge of his system. So Karl's presence on the spot was indeed a great

relief to me. Karl used to come in the morning around 8 a.m. and have his breakfast with us. He stayed on the whole day, and always hovering solicitously around Master, trying to help him in all possible ways. When Master had to be left alone — as for instance when I put him to sleep in the late morning after satsangh — Karl would remain quietly at his bedside, tenderly watching over him. He would return to his hotel only late in the evening after the day's programme was over, and Master was about to retire.

Dr. Gutsche had brought with him several medicines which he proposed to give to Master. The new schedule of medicines was put into effect the day after he arrived. It speaks volumes for Karl's love and devotion that he had tested every one of these medicines upon himself to see whether they had any harmful side-effects. He had brought only such medicines as he had proved upon his own person to be harmless. He had in effect become his own guinea pig! Karl's main approach was to keep Master's blood pressure as near to normal as possible He

felt that this was the primary problem to be solved and he attributed all, or most of, the other problems to this. Giddiness was felt to be a direct concomitant of low blood pressure. Karl also felt that because of the low pressure, sufficient blood was not being fed to the brain, resulting in reduced memory, feebler thinking powers, nightmares during sleep etc. Under Karl's care Master improved rapidly. He improved so much so fast that a feeling developed in our minds that perhaps the detailed medical examinations proposed to be undertaken later in Munich would be unnecessary. Karl was quite concerned, to the point of agitation, on this question. One evening he told me, "Dear Chari, we have to take the utmost care in treating our beloved Master. He is something special, a special personality; and I just cannot agree to treat him as a human being. Of course he is human, but of a very special kind. What is necessary is that medical interference with his system should be the minimum. I shall think deeply over this, dear Chari, before we come to a conclusion in this matter; for of course you have to assist me in this. I shall

have not merely to think but to *meditate* on this question." He then turned towards the Master and said, "Dear Master, indeed you must help me to help you." Then in some confusion he added, "Who am I to help you? It is not correct to say I help you. I try to do what is possible. May be medical science can help, may be it cannot. Even that you have to make possible, Master. Please help me to reach a correct decision." Master said, "You are the doctor. You must advise me how to proceed. You know my memory has gone since my illness of 1974. Also I do not get much sleep, and I have nightmares. Since I am going to Germany it is better to have the tests. They will be useful, the results I mean. But I shall not agree to any operation." Karl apologised profusely to the Master for having given him a wrong impression. "I am sorry dear Master, if I have made you to understand that an operation will be done. That can only be determined *after* the tests have been perfomed as carefully and exactly as possible. I have examined you. The tumour is only half the size. An operation will be necessary only if there is detected a malignancy. I do not think

it will be so. We all pray it will not be so. The indications, as far as I can see, are that it is not so. It will be wrong to interfere in any way with your system when it is not necessary. Chari and I have discussed this in detail this morning. We have decided to stop all medicines. They are no longer necessary. Only these drops for your blood pressure — Chari will give you the prescribed number when necessary."

Master was pleased to hear this, but asked, "What about Tagamet? Should I continue that?" Karl replied, "Yes Master. It is necessary for the time being. We shall stop everything else and see how you progress. I think too many medicines are bad for you." So within three days of arrival in Europe all medicines were stopped. All that Master was given was a spoon of B.G. Phos before the two main meals of the day, Tagamet as usual, and some drops of a new medicine brought by Karl to be administered if Master had to sit up for any length of time so that blood pressure was maintained. The dosage of Tagamet was reduced.

Master was pleased and in a good mood. He was quite talkative in the evening. One abhyasi asked him, in a general way, of how to get what one wants. Perhaps he had the prayer in mind, and was anxious to know if one could pray for what one wants; whether prayer could be used in this way. Master's answer was terse and immediate. He said, "Deserve first and then desire." The 5th, 6th and 7th May passed off uneventfully. The Danes were present in strength. The other groups from Canada, USA, Holland, etc., had yet to arrive. Master had a quiet time for relaxation. Only a French group of 30 headed by Jean-Michel Piquemal was present.

Thursday 8th May was a day of rest for the Master. That meant no visitors at all. Karl Gutsche was of course present at Master's bed-side most of the time. It was a cloudy day, very windy and cold. Karl and I had a long discussion about Master's medical test at Munich. We had to decide what was necessary and what need not be done. The latter decision was crucial, in

Karl's opinion, as he was insistent on avoiding unnecessary interference with Master's system. Dr. Hanns Gangloff had told Karl that he would telephone from Munich at 6 p.m. when we would have to tell him the tests to be undertaken, so that he could fix up appointments with the various clinics or hospitals involved. The tests could not all be performed at one place. Hanns had emphasised that an early decision was essential since he would have to seek and obtain definite appointments for each test. Karl and I had come to a conclusion. Master tended to vacillate. He was afraid of the tests; and for surgery he had nothing but terror. Yet the idea of the tests seemed to have some fascination for him. I had a glimpse of yet another facet of his personality. He was attracted by that of which he was afraid! He asked me many times during the day, "Have you decided about the tests? What am I to have?" and so on. "I will not have an operation under any circumstances. If they say I must have an operation then I shall immediately go home. That is fixed. But there is no harm in the tests. I think as many as possible should be taken." I told

him what the tests consisted of; how many were proposed and how many Karl thought necessary. He was quite afraid of the whole thing, particularly the physical tests, but was fascinated by them. It was decided that we would decide by the time Hanns was expected to telephone. Karl, too, was a bit concerned about having to take a decision all by himself. The decision would be his. He felt a deep sense of responsibility. Hanns telephoned with meticulous German punctuality at 6 p.m. as promised. We had not arrived at a consensus ! So I told Hanns that we would convey to him Karl's decision the next morning.

In the morning Paul Colombe of France was granted Provisional Permission by the Master. This was followed by a meeting with the French Group, which shortly thereafter left for home. Jean-Michel and Claire remained behind for confidential talks to be held in the evening with Master. Master was worried about many things he heard. He was concerned that an organisation had been registered in France not representing the

Mission as such, and decided that the organisation had to be dissolved forthwith. Master would confirm this decision after he had met Andre Poray in Munich and discussed the matter with him.

Grace Kimball's arrival from the U.S. brought a breath of fresh air, as it were, into the environment. Her breezy attitude to life, her infectious laughter, her subtle and sometimes broad jokes, all these enlivened Master. Even though it was a rest day, about thirty abhyasis were on the premises, I was ordered to give them a sitting by the Master at 7.30 p.m.

Master slept very badly that night. He had nightmares one after the other, and as he woke up out of each one, his sleep was repeatedly disturbed. I think he got about two hours aggregate sleep. He therefore woke up rather late. I took the morning satsangh at 8.30 a.m. The American group had arrived, with a total strength of fifteen or so. My cousin Chakrapani left immediately after the morning satsangh to fly back to India. He had been deeply impressed with

all that he had been experiencing, and was naturally sorry he could not stay longer. Later a small group arrived from Holland.

During the evening, Master asked some questions about the animals in these parts. He said, " Geography was my pet subject. So I am asking you about these things. As a boy I was always attracted by the idea of seeing a reindeer. Do you have any in Denmark ? I am still having the idea of seeing a reindeer." He laughed at himself after saying this. Vibe said reindeer were in plenty in the Artic regions but were not native to Denmark. But she was hopeful of seeing one in the Zoo in Copenhagen. She added that the Copenhagen zoo was a famous one. So Master smilingly asked to be taken to the zoo, and a tentative plan was made to go there the next morning.

However Saturday the 10th was a windy day, with heavy clouds covering the sky, and bitingly cold. We had forgotten all about the zoo. Master, and the children who had somehow heard about it, had however not

forgotten it. I explained to Master that the weather was not good and so we would not go. The children were of course terribly disappointed. I believe a great quantity of ice cream was subsequently distributed to pacify them.

In the morning there was a calm interlude. Master was cheerful, and in a mood to talk. He suddenly looked at the abhyasis seated around him and said, " Thought is a sort of condition of evaporation from Reality." This signalled the commencement of questions.

Q. When we are in a thoughtless condition, can there be feelings ?

Master : Yes, it is almost like the condition of an animal — it is only response to impulses. I am telling you it is not possible to be in a totally thoughtless condition; life would not be there. All that is necessary is to change the nature of our thoughts. Once a man came to me and asked me that I should make him thoughtless. I agreed in a humourous way but I told him that I would do

it on one condition. If he would put me in a thoughtful condition then I would put him in a thoughtless condition !

There was an appreciative burst of applause from the abhyasis. Master then related the story of the Divine Eye as written in the Bhagavad Gita, where it is said that the Divine eye was bestowed upon Sanjaya so that he could see what was happening on the distant battlefield of Kurukshetra and relate what he saw to the blind monarch Dhritarashtra. Master said that during his previous visit to Denmark, one day he had suddenly seen a vision of what was happening in Shahjahanpur though he was seated upon his bed in Mikala's house in Copenhagen. He examined the condition and found that there was a separate film, a sort of second eye, a Divine eye, superimposed upon his normal physical eye. He added, " Look here, I verified it in my own experience when I was here last time. I wanted to show it to Parthasarathi, but by the time I called him it had vanished."

Q. Master ! What about meat eating ?

Master : I am giving you a co-operative reply. I allow it till you can stop these things.

Q. If we eat meat will it increase your work ?

Master : That is my concern. You do what concerns you, and I shall do mine.

Q. What is Perfection ?

Master : When all the powers are so developed that moderation reigns throughout.

Q. A new born baby, is it perfect ?

Master : He is in a sleeping state. Now what do you call it, perfect or imperfect ?

Q. What is mature thinking ?

Master : Have one Goal, one Master and one method !

Q. What is the difference between religion and spirituality ?

Master : It is like the difference between the stool and the polish.

Q. Do emotions create a barrier for Realisation ?

Master : That is also a religion-oriented idea.

Q . But emotions are always there. What should we do ?

Master : Where are they ? In your house or somewhere else ? (A burst of laughter greeted this answer from Master.) I do not even know the meaning of emotion, so how can I talk about it ? *Feelings are real, emotions are unreal !*

Q . What is religion ?

Master : Certain dogmas collected at one place is religion.

After a period of silence which lasted a few minutes, Master told us of an abhyasi who came to him and said he wanted to give up meditation. Master asked him why he wanted to stop it. The abhyasi replied that he found that during meditation the breathing slowed down considerably. This lead to reduced intake of oxygen and the abhyasi felt that if the oxygen intake became so reduced, it might reduce his longevity. Master said, " Look here. His feeling was correct. The

breathing becomes very slow during meditation. His complaint was therefore genuine. I examined my own condition during meditation and found that the breathing stopped completely for several minutes at a time. This was my own experience. Then I came to the conclusion that there must be an organ in the body itself which produces oxygen inside. I do not know if I am right in this." After saying this Master became silent. After sitting quietly for a few minutes he looked at us and said, " Yes ! There *is* an organ or something like that in the body which produces oxygen inside. Now I have the confirmation for it. I have just received the confirmation." Karl Gutsche was deeply interested in this. He asked Master how to locate the organ. Master smilingly answered, " That is your work. It is for the scientists like you to do research and find it out !" Master then said, " It is my finding that meditation actually increases the span of human life."

Karl left at 2 p.m. to go back to Germany after conducting a physical examination of Master. He was very pleased as the

tumour seemed to have grown smaller still. To him it was a miracle! Karl Gutsche arrived as a doctor and, after five days of close association with Master, left as a confirmed devotee. To Karl Master was no longer a human. The form was there, no doubt. As for the rest it was all Divine. This was a striking example of the wonders of human transformation possible in such a short time. Karl took tender and emotional leave of the Master and left reluctantly.

FIVE

Sunday 11th May dawned a nice sunny day full of spring. There was no wind. The day was warmer than it had been the past two or three days. Master had slept well and woke up refreshed and cheerful. Master had finished his bath very early. It was perhaps the only occasion when he had his bath before I did. I was up as usual at 5 a.m. He woke up shortly after me and so I was busy with preparing the *hookah* for him. Normally I do this after my bath as Master generally wakes up only around 6.30 a.m. To-day the *hookah* took precedence over my bath. While he smoked it his milk-and-almonds drink had to be got ready. As a result at 6 a.m. he wanted to have his bath. So this was done, and then I had to go for my bath — we were both ready by 7 a.m.!

Master took the morning satsangh at 8.30 a.m. It was a superb sitting. After Master had his milk, I went for

my breakfast. When I returned to Master's room at 9 a.m., I found Master sitting on the sofa, fully dressed, with his cap firmly set on his head, and the walking stick in his hand. He had dressed all by himself — this too being a " first ". Normally he cannot put on his long coat all by himself. He does not know where the sleeves are, and generally ties himself up into knots even when helped to put it on. The buttons defeat him too — and there are so many of them ! I was surprised how he had been able to go through the dressing-up process all by himself. I was also wondering *why* he had dressed up so early in the morning. I asked him these two questions. With a merry smile on his face, and lights in his eyes, he answered, " You have forgotten we have to go to the zoo this morning. Sister Vibe told me we must go early because on Sundays there will be a rush, so we should go in as soon as the zoo opens. You were having your coffee and so I put on my clothes myself so as to be ready when you come." I had indeed forgotten all about the zoo. It was not so much a question of forgetting it as not having taken it seriously from the beginning. I had assumed

that Master was only asking about the animals out of curiosity. But here he was, fully dressed, beaming with pleasure at this achievement, and excited as a child at the prospect of a visit to the zoo. I got ready in a record five minutes. Vibe, Palle, Mikala and some others came in to Master's room soon after I was ready, and were astonished to see both of us fully dressed to go out. Now it was my turn to remind them about the zoo! There were excited squeals from the girls, hearty laughs from the boys, and much scrambling around to get the children organised first, and then to line up the cars for the excursion. The children were naturally tremendously excited. The party soon swelled, snow-balling along merrily until, by the time we reached the zoo, there were nearly fifty in the group. The party included the Canadian preceptors Don Sabourin, his wife Jackie, Judith with her baby in a pram, Tom Whitlam and some others. The Danes were of course the largest in number. Katerina from Sweden, Dorit Krause from Germany, Fred Weinstock of the U.S. with his mother Jeannette, Kamala Iyengar from Seattle; the Dutch abhyasis Bernadette and Karel with

their baby, Omar Becket an Eritrean settled in Sweden .... the group was therefore truly international in character. As soon as we arrived, some one very thoughtfully brought a wheel chair for Master. The zoo was on undulating ground, and the road went up and down all the time. Getting Master into the wheel chair is always a matter necessitating considerable manouevering of the chair. He does not believe that it is merely a chair on wheels, and that one just sits down in it as casually as one does in an ordinary chair. It is an amusing spectacle to watch, with me trying to get the chair positioned behind him, while he is turning round and round about his own vertical axis, trying to locate the chair to sit in. It always raises a laugh.

We managed to get him firmly entrenched into position and then I started wheeling him through the zoo. Master was mainly interested in seeing a reindeer. We went through the zoo and saw all the usual animals and birds — tigers, leopards, zebra, etc., etc. — but no reindeer. When Vibe enquired of a zoo official after half an hour of walking around the zoo, she was told there

were no reindeer in the zoo. There were seals, sea lions, walruses etc., also polar bears, but no reindeer. Master did not appear to share in the general disappointment that Vibe's information created. He was seated comfortably in his wheel chair, with a blanket around him to protect him against the chill. He had put on his spectacles and was gravely watching the antics of a seal. We completed the first half of the zoo in about fortyfive minutes. The other half was on the other side of the main road, A short under-pass could take us below the road to the other side, or we could take the surface route across the road. We chose the short cut. It was a short under-pass, no doubt, but a steep one. Four of us had to hold the chair while descending down one side and ascending up the other again to reach the surface of the zoo. The second half did not interest Master much. Perhaps he was tired; perhaps he had seen enough of the zoo; whatever be the reason, the rest of the circuit was not exciting. We halted alongside an enclosure full of goats. Don brought ice cream in enormous cones with a large quantity of ice cream in it, and

Master gingerly tasted one, and then proceeded to eat it with relish, handling it as if he ate ice cream every day of his life. He couldn't finish it, though, and fed what was left to a goat which had come up to the wooden fence to have a look at Master ! We wheeled him some more around the garden — it was more like a botanical garden, this side of the zoo — and then rested in the shade of an immense oak to permit Master to smoke. This sort of put the lid on the excursion. Soon after that we wheeled him through the under-pass to the main side of the zoo, got him out of the wheel chair, and got into the waiting cars and drove back home. Master enjoyed the two hours we spent in the zoo. The fresh air and sunshine brought colour into his cheeks, and I got much needed exercise wheeling him around, over ups and downs over a distance that I estimated to be not less than two kilometres. We were back home for lunch.

Master slept after lunch and woke up in time to preside over a preceptors' meeting held at 4 p.m. The meeting lasted about an hour. Apart from the preceptors of Denmark,

At the Zoo

Canadian and American preceptors were present, along with Bairbre Madden-Reddy of Ireland. The discussions were mostly on organisational matters.

The next day, Monday 12th May, Master cancelled the morning satsangh saying, " You are all full. You have to digest what you have got. So no sitting to-day. But you can sit here." The three U.K. abhyasis had requested a separate meeting with Master. Along with Bairbre they were with Master from 9 a.m. for about fortyfive minutes discussing matters concerning them. From 10 O'clock to 11 O'clock the American group, now twenty-five strong, had a similar meeting with Master. This became the pattern for discussions. Since Master was visiting only two centres, and abhyasis of all the Western nations had to come to either of these two places, it was necessary for Master to meet each National group separately for discussions. Such meetings were very useful as Master could give his attention to the local problems of each group.

The first group to meet him was the U.K. and Ireland group. Mrs. Bairbre

Madden-Reddy, a preceptor from Ireland and John Wadlow, a preceptor from the U.K. both being in the group.

John Wadlow requested Master to comment on the work of Sahaj Marg in England.

Master : There is no work for me in England. I have been cut off !

John : What is the reason ? Master !

Master : Too much intellectual adherence.

John : Why is it wrong ?

Master : Well, I am telling you. I adhere to God and you are adhering to the intellect. Every malice can be eradicated if the proper mentality is there. Intellectually the English are very good people, but spiritual bankruptcy is there.

Bairbre : What about Ireland ? Babuji ! Can the work go on there ?

Master : If they want it can be done. I am telling you one thing. In India the mother teaches the baby from the cradle that God is there. But what do we do here ? We have Shakespeare and Milton, and things like that. That will not serve

at all. A man can be intellectual and jump into it, I mean jump into spirituality, but then one force is taking him up and the other is throwing him down. Therefore they are very good intellectually, but in spirituality they are paupers.

John : Master, what is the solution ?

Master : Practice ! We have the practice and it should be done. You have read so much, but what have you achieved ? Knowledge is not enough. Now come to the practice. Do it and see the result.

Bairbre : Is suffering necessary for spiritual growth ?

Master: No. They are also left behind. But I am telling you one thing. There have been Saints in India who have presented themselves before God with the petition that all the miseries of the world may be given to them. Excuse me for saying this, but you now compare yourselves with them.

The American group numbering about twentyfive came in next. They sat around Master and silence reigned for some fifteen minutes. Then Master asked them, " Do you have any practical difficulties ? You can have them clarified."

Dave Bolevice : As an abhyasi continues to meditate year after year will the process become easier or will thoughts continue to come ?

Master : The intensity of the thoughts will be reduced, but not in a day. Meditate longer and bring it up to one hour. Then see the results.

Dave : It is very difficult.

Master : Only because you are not doing it. I can easily do it. I am not a special person, and if I can do it you can also do it.

Dave : Does Constant Remembrance develop naturally, or does one have to work upon it ?

Master : If there is a great deal of love it can develop naturally.

Grace Kimball : Is there any punishment if the abhyasis leave the system ?

Master : No punishment. I am telling you one thing. Only co-operation is necessary. Here there is not much sacrifice needed.

Steve Schwarz : What is the Special Personality ?

Master : Well ! That is confidential.

Steve : Do abhyasis *have* to go to India for spiritual benefit ?

Master : Well, for correct reading and transmission it becomes sometimes necessary.

The abhyasis of Holland and Canada presented themselves as one group before the Master after lunch. This was the third meeting of the day for the Master. Master was in a mood to open up certain things. He spoke of transmission, and then revealed that *there*

can be transmission from beyond time, Master said, "Transmission from beyond time of course can be done. But who will bear it? If it is done, crossing of all the points and regions upto the Highest can be given in one moment. God forbid, suppose a man is dying, and he may die within five minutes or something like that, one transmission from beyond time can give him crossing of all points and regions upto the Highest."

Don Sabourin: In one minute, Master?

Master: *Immediately!* But where is the person for it? The powers of Nature are also working, I may say.

Master then related a question an abhyasi had asked Lalaji Saheb. The abhyasi said, "Lord! You are working so much upon us for so long, and we, in our own small way, are also working hard to co-operate with you. Is there no way by which you can complete the work in say an hour, so that all this work for you and us is saved?" Lalaji Saheb answered, "The Perfection can be given in the time a tear drop comes out of the eye; but the nervous system will be shattered!"

Then Master was about to say something. He began, "Then.." and said, with a smile, "No I will not say any more."

Master added, a little later, "If I do anything immediately, and of course it can be done, then the person will not experience anything and so will not appreciate what has been given to him." Master then related how one person came to him and Master had offered to take him up to the Highest in the shortest possible time without that person having to do meditation or anything else, and also without loss of life; but the person was not interested in it. Then Lalaji told Master, "Look here! Those are my words. How did you speak them? You can promise anything in worldly matters. I allow it! But this is Divinity!"

Master went on to say that when he looked into the power given to human beings, he was amazed. "It is all a question of the proper utilisation of thought power". He added, "If a person applies his thought power properly in complete *laya avastha* with the Master, it is possible to create the next

world — how it will be, what will be its environment, what will be the nature of thoughts; everything can be done. But if I say this can be done, who will believe it? Of course surety is there also!" As he said this, he pointed with his right index finger to his own heart.

Master then suggested that someone should write an article on *Knowledge of the Absolute*. Don said, "But Master, the absolute is beyond knowledge!" Master smiled appreciatively and said, "You have used the correct word for it! I have used the word *Knowledgelessness*, but *beyond Knowledge* is better."

The meeting ended at that point.

Master slept well that night. He was fresh on the morning of Tuesday 13th May. It was a quiet and subdued morning. Master was to leave for Munich in the afternoon. The abhyasis knew that he would come to Denmark again, but parting always leaves its mark. All the Canadians except Judith and Tom Whitlam were going home and would not be seeing Master when he came back

again. Similarly some Americans had to go back too. So there was a subdued atmosphere of sorrow in the air. After early lunch we left at noon for Kastrup. About fifty abhyasis were there at the airport to bid Master goodbye. Master, Sulochana, Tom Whitlam and I left Copenhagen by a DC-9 aircraft on SAS flight 635. The flight was delayed and took off at 2.55 p.m. We landed at Frankfurt at 4.05 p.m. where we had to disembark for immigration control. This was necessary as a computerised passport control system requires all passengers to present their passports personally. We left Frankfurt at 4.40 p.m. and landed at Munich at 5.35 p.m. The flight had been very smooth and comfortable. Master was still fresh when we arrived at Munich. Tom Whitlam was very helpful on the flight, and kept us all in good cheer.

SIX

Munich airport was very different. We had a good landing. We walked through the airport direct to the baggage enclosure as immigration formalities had been completed in Frankfurt. The reception of the Master was quite different. In 1976 Hanns and his group were waiting on the tarmac at the very steps of the plane, to welcome Master. Now of course this was not possible. Conditions had changed much. Security was very tight indeed. So Master was welcomed as he stepped out of the baggage and customs area by Hanns Gangloff and his bride Karin. About twenty other abhyasis were there with them. After a brief welcome, we got into Hanns' car and were driven to his home in Schuleinplatz, a drive of about twenty minutes. Dr. Karl Gutsche spent the evening with Master. After much quiet talking and resting, we had a quiet dinner, after which Sulochana was driven to the home of Tilde

Michels in Weizenfeldstrasse, about twelve kilometres away.

Master was concerned that she could not stay with us. The Indian attitude to women is old-worldly, and one does not envisage the possibility of a husband and wife having to stay apart in a foreign land. Sulochana was quite unhappy with this arrangement. It was her first holiday in Europe, and she had been eagerly looking forward to being with Master all the time. That was the main reason for her having come out on this trip. Anyway, what cannot be cured has to be endured, as the old saw goes. I spoke to Master and explained that there was not sufficient accommodation in the house for her. Karin and Hanns had most kindly given up their own bedroom for Master's use. Karin had to sleep in a small room, a really tiny room, while Hanns had to make-do with a bed in the basement. Master was convinced with my explanation, but continued to be really unhappy about it for many days thereafter. To him it was unthinkable that his daughter-in-law as he affectionately addresses Sulochana, had to

stay alone in unfamiliar surroundings with unknown persons in a foreign land. I don't think he ever reconciled himself to this. But there was no help for it. Sulochana had to go, and go she did after dinner, driven, I think, by Utz Ihlow. Karl also left, and we retired to bed rather early that night in view of Master having to face his medical tests on the morrow.

The next morning, Wednesday 14th May, dawned fair and clear but rather cold. In Denmark we had been advised that South Germany was having warm weather, as was to be expected. We had therefore left behind one suitcase full of our heavier apparel there. Anyway there was no discomfort as the cold had to be borne only on the way to the car for a brief two or three minutes at a time. Houses and cars all being provided with heating arrangements, there was no problem at all.

Karl Gutsche came promptly at 7.30 a.m. as planned, and drew a sample of Master's blood. Other samples necessary for tests had been drawn earlier. After this we

drove to the Radiological Institute of Dr. K. H. Wuttge on Karlsplatz in an area of Munich called, if I remember right, Schachus. Karl was with the Master along with Hanns. Our appointment was for 8.30 a.m. Master was outwardly cheerful, but was really very nervous. He is nervous of doctors, in general.

Once when he was staying with us in Madras, he fell ill and an abhyasi-doctor was treating him. One day the doctor wanted to give Master an injection. Master smiled nervously and said, " If you wish I may agree to the injection. It is for my good that you are prescribing it." Then with an air of utter childlike innocence, he said, " I hope it won't be very painful. Once a doctor gave me an injection and it pained me for many days. So I try to avoid injections. But if you say I must have it, I will agree to it. But can I not have it tomorrow ?" Master was trying to postpone the evil. The next morning the doctor-abhyasi came in, himself quite nervous about having to poke a needle into Master's tender skin, and trying to hide the nervousness somewhat ineffectively under a very

artificial smile. Master was apparently composed and serene, but the way he kept looking at us one after the other indicated that he was hoping something would happen to save him from this infliction. At that moment someone called to have *darshan* of Master. Master grabbed the opportunity with great alacrity. He smiled and told the doctor, "Look here, I was all ready for it, but now I am being asked to see someone who has come to see me from a far distance. I cannot delay him. Who knows he may be busy." After blandly saying this with an air of great innocence, he got out of bed and went to the hall to receive his visitor. But poor Master could not escape the injection. After spending one whole hour with the visitor, much to his joy at this great good fortune, he came back to his room and asked me in a conspiratorial manner, "Has the doctor gone?" Just as he completed the question, the doctor was back, sterilised cylinder in hand, drawing the medicine from the vial into it. Poor Master! He had to lie down again, which he did with a most doleful look on his face supported by the weakest of smiles. Having drawn the medicine into the cylinder

and ejected the air out of it, the doctor was advancing towards Master's bed, when Master winced with pain, sighed and moaned, and gripped my arm as if in intense pain. I couldn't help laughing out loud. Master looked at me with a look of apparent annoyance and said, "You should not laugh when I am having so much pain." I laughed once again and told him the injection had not yet been administered. Master was horrified. He said, "What? The injection is not over? How can that be?" He then saw the doctor standing about four feet away, the full injection cylinder still in his hand. When he saw this Master laughed and said, "Look at my foolishness! The doctor is standing there and I am already experiencing the pain. But please proceed to do it. You say it is necessary." The doctor advanced towards him. All of us were by now quite nervous. We seemed to be suffering Master's pain somewhat vicariously!

Why I have related this is to show Master's apprehension of doctors in general, and of the implements of their trade in particular. On this occasion he was quite

concerned about his tumour, and was afraid what the tests would reveal. He has never had any concern for himself. Death has no fears for the Master of death, if I may so put it. But of surgery Master is most certainly afraid. The fear that tests might indicate surgery as being necessary was what was consuming him. He told me several times while we were waiting in the lounge of Dr. Wuttge's Institute, "I shall not have an operation. I can never agree to it. If they say it is necessary, then I shall go home immediately." Later in the day Sulochana told me that Master had spoken to her about this the previous evening. He had told her, "You know that I am to go for my medical tests tomorrow morning. Parthasarathi will be with me. He is very clever. He will not permit them to do anything that I don't want. But daughter-in-law, you please also speak to him and tell him about this."

Starting from 8.30 a.m. the tests began with typical German thoroughness and efficiency. Several X-rays were taken followed by a Sonogram. Master had to undress and dress again several times during

the day. The final examination was called 'Computerised Tomography' using a Philips Tomoscan 200. It is a diagnostic facility affording a radically new approach to viewing the internal organs and anatomical structures. Hanns explained to me that it is largely used in scanning the brain. He said it was most effective in pin-pointing the locations of even the tiniest of brain tumours, so that subsequent surgery was easier. Hanns added that it was a revolutionary advance in radiological techniques as three-dimensional detail could be obtained. The entire thing is computerised.

Master was made to lie down upon a movable bed. At the head end is the scanning gantry. The couch or bed moves up through the gantry according to a pre-programmed schedule. As soon as Master was comfortably placed on the bed, the scanner-operator put two X-marks on his body, one at about the end of the sternum, the other just below his umbelicus. Master asked me in a whisper what they were doing. I explained briefly. Then we all had to go out of the room. One wall was all glass. From the other side the

scanner-operator operated the scanner. The bed moved once every twentytwo and a half seconds. Master had to take a deep breath and hold it while the machine was on. If he let out his breath, the scanning would have to be repeated. So whenever the operator gave the signal, I would speak into a hand-held microphone, requesting Master to take a deep breath and hold it till I told him to let it out. The entire process lasted about half an hour. Once, in the middle of the scan, Master let out his breath. The bed had to be adjusted back to its previous scanning position and so we went in to Master to explain once again that he should hold his breath until told to let go. He nodded patiently. While I was speaking to him, Hanns and the operator had left the room. Seizing the opportunity, Master asked me in an anxious whisper, "What are they doing to me? Are they operating upon me? Please look after it." I assured him that no operation would be done, and that indeed nothing would be done that he did not want done. The process was started again and the Tomoscan completed by 1 p.m. Master was

very tired, perhaps not physically but because of the tremendous tension he had been under the whole morning. He was also ravenously hungry. Last night he could only have soup, and this morning he had to come for all this radiology on an empty stomach. It was no wonder that he was famished. Fortunately we had a bottle of cold milk most thoughtfully provided by Karin. And wonder of wonders, Master drank it down to the very last drop! Then he put on his clothes, smiled shyly and said, "By Lalaji's Grace it is all over now. I will be well. The tests will show that I am well." Now that all was over and done with, Master became cheerful, and his steps became springy. We thanked Dr. Wuttge and his staff and drove straight to Tilde's residence to eat the lunch waiting for us. Master rested there till 5.30 p.m. The *hookah* had been taken along, and so he was able to relax thoroughly with its assistance. We then drove back to Hann's home. Hanns and Karl were beaming with smiles. A preliminary examination of the Tomoscan plates etc., showed that Master's tumour was "a very small one, non malignant." This, Karl emphasised, was a

preliminary diagnosis. The final reports would follow. Then throwing caution to the winds Karl the doctor became Karl the devoted abhyasi and added, "But you don't have to worry any more, dear Master. It is as you yourself predicted in India. You said you will be well when you came to Germany, and you *are* well. The tests have shown this."

Master asked Karl to explain the working of the Tomograph machine. Karl explained that basically it is a vastly improved X-ray apparatus. Instead of giving a projection on a planar surface which does not give the three dimensional idea of any internal organ, the Tomoscan uses an X-ray tube located on one side of the arch-like device through which the reclining patient passes, while on the opposite side of the arch, or gantry as it is technically called, there are a large number of crystal detectors. When a signal is given by a suitable device on the computer control console the patient's body is scanned by a fan-like beam of X-rays. These are picked up by the crystal detectors on the opposite side. Many such scans provide readings which are

fed into the computer. The computer analyses the data and the data is stored in the computer's memory system. The data is simultaneously available on a video screen for visual study. I had been watching the video screen while Master was being scanned. As Karl said earlier, conventional X-ray pictures only show a projection on a flat surface. A Tomoscan cuts up the patient into X-ray slices, very much like a housewife slicing a carrot. As the carrot gets fatter, the slices increase in diameter. So by stacking the cut-slices of the carrot one can have an accurate three-dimensional build-up of the carrot. A Tomograph supplies similar information, as far as I could gather, and thus gives an accurate diagnosis — in this case of Master's tumour.

The preliminary diagnosis by Dr. Wuttge was highly satisfactory as it had totally eliminated any fear of the tumour being malignant. The tumour had become quite small and soft in comparison to its original size. Our evening discussion centred on what to do next? What line of treatment, if any, was to be pursued? Hanns and

Karl came to the conclusion that a further investigation for Amoebiasis would be necessary. If that was done, and Amoebiasis was ruled out, then nothing further need be done. No medication would be necessary. Since the tests have shown conclusively that Master has no ulcers, it was decided to stop giving Tagamet. Master had some reservations about this. He does tend to get attached to his medicines ! Karl explained to him that while Tagamet was a wonderful remedy where an ulcer exists, it was contra-indicated in Master's case because it had a tendency to create hyperacidity in persons who have no ulcers. Master agreed reluctantly to have it stopped, though he told me in Hindi that he was afraid his stomach aches would begin again if Tagamet was entirely cut out. On this occasion he was too relieved to bother much about it, but later this problem would crop up for me to tackle.

During the day a large number of abhyasis were reported to have arrived in Munich, mainly from Italy and the U.S.A. My Yugoslav sister Zora Tuner was also

reported to have arrived as the sole representative of that country. An Indian sister Rathna Devanathan who is in Aachen on a scholarship has also arrived with her daughter. No one was however permitted to meet Master as it was a day of rest.

The evening passed off very pleasantly since all of us were very relaxed and free of tension. Master was all smiles, and was more like his pre-1974 self, bubbling with laughter, witty, and profound all at the same time. It was a happy and relaxed Master who sat down for dinner that night. Master had two *hookahs* after dinner, and became very loquacious. Even at 1 a.m. he declared that he was not sleepy. Hanns' sister Elisabeth and her husband Utz had reluctantly departed at midnight. Karin went to bed soon after that. Master, Hanns and I talked on till 1 a.m., and then we decided to call it a day.

SEVEN

On Thursday the 15th Master woke up after having slept deeply for nearly seven hours. He has been sleeping well since last Saturday when most of his medicines were stopped. This shows that Karl Gutsche's decision has been a sound one. Not only has he been sleeping well, there have been practically no nightmares etc.

Soon after Master woke up Hanns took Master's blood pressure. When he saw the reading on the instrument Hanns let out an exclamation of surprise. I asked him what was the matter. He gestured me to be quiet, released the pressure, and took the reading again. Then he turned to me and said, " But Chari, this is incredible. I cannot believe it. Do you know his pressure this morning ? It is 125/75. It is incredible Master ! How do you do it? " Master did not know what Hanns was referring to, so I explained to him how his blood pressure was at a very high level, for him. Master just smiled; then he looked at Hanns affectionately and said, " It is all due to the care with which you have been looking after me." I don't think Master's blood pressure has gone so high anytime during the last six or seven years.

We left Schuleinplatz at 9 a.m. and drove over to Tilde Michel's house for the first day of the formal programme in Germany. Master's stay in Germany had been split up into two periods of about five days each, and each period covered one group of abhyasis as had been planned earlier. All the meetings would be in Tilde's house. Her house had a large drawing room capable of seating about sixty persons, sitting on the floor Indian-style. An adjoining room was reserved for Master's use. The drawing room had French windows opening out onto a large lawn where a hundred abhyasis could easily sit, weather permitting. So far we have had sunny days. This morning, too, was a nice sunny morning.

When we arrived at Tilde's place we found about one hundred and fifty abhyasis already assembled there. There were approximately twentyfive from the U.S. and a similar number from Italy. Zora Tuner, the

lone Yugoslav, was there. The rest were local abhyasis. Stella Jaquerod-Davis, her husband Roland and son Peter had all visited Master in Denmark and stayed three days with him. So no one was expected from Switzerland.

Master had a *hookah* in the room set apart for him. Then he came and took his seat in the hall. After a silent ten minutes, Master asked everyone to sit in meditation at 10.30 a.m. It was a superb transmission. Many abhyasis later told me that they had lost all body-consciousness during the sitting. As soon as the sitting was over, Master started speaking :

Master : I am telling you one thing. Everyone is hankering after *samadhi*. But it is not at all necessary for evolution, I mean spiritual evolution. For evolution it is not at all necessary. I always speak on some basis. Sometimes the ideas may come automatically. This thought was coming to me automatically, several times. So I am speaking about it.

P.R. I will explain this. Master just gave us all a sitting. During the transmission

the thought came to him automatically that many persons in this group are hankering after *samadhi*. Master said *samadhi* is not necessary for evolution. If a state of *samadhi* occurs by itself, naturally, it is alright; but you should not look for *samadhi*. Master just made a joke in Hindi. He says, "It is not evolutionary. It is revolutionary !"

Q. Can you say something about *samadhi* ? What is it ?

P.R. In traditional yoga *samadhi* is supposed to be the end of yoga.

Master : If it comes by itself it is not bad. But there must be Divine consciousness and with the help of that you should proceed. If Divine consciousness is not there, then it is nothing.

P.R. Even in traditional yoga *samadhi* is defined as *Paashaana tulya Moksha* — that is you go into a condition of consciousness that is like that of a stone. That is the literal meaning of the Sanskrit phrase. It is said to be a state something like liberation but it is stone-

like, in which a person becomes like a stone. There are no feelings; there is no consciousness; there is no thinking; in short there is nothing. In Sahaj Marg we have a state or condition called *Sahaj Samadhi.* It is a condition in which an abhyasi is totally absorbed *inside,* and yet alert and aware of the outside. It is called *Sahaj samadhi.* It is a natural state which is supposed to be the God-like state. It is a condition of total absorption coupled with total awareness. You will have noticed in our system of meditation that even when you are in the deepest state of meditation, deeply absorbed inside, when Master says, " That is all ", you are immediately aware of it. If it was the other traditional type of *samadhi,* you would have to be forcibly awakened out of it. Perhaps Hanns would like to translate what I have just told you !

Hanns : Yes, but in which language ?

A burst of laughter greeted this question. Already there was the need to translate into German and Italian. So everyone appreciated Hanns' difficulty.

Hanns : Perhaps the Germans here have all understood it. I think most of them know English in any case. So I will try to translate it into French first. The essential thing the Master first said . . . .

Hanns was interrupted by a tremendous burst of laughter. He looked puzzled for a moment, and then realised that while he had said that he was going to do a French translation, he had unconsciously gone on speaking in English ! Hanns had a good laugh at himself, and then continued to translate the English into French. After Hanns finished, the whole thing had to be repeated in Italian. The Italian translation was done by Irene Pignatelli of Naples. As soon as she had finished, there was a request from many German abhyasis for a German translation, as their knowledge of English was not sufficient to understand all that was said. So Hanns had to say the whole thing all over again, in German.

Hanns : Master ! Could you tell us a few more things about the real goal ?

Master : I am lost with the Goal !

Master laughed gleefully as he said this, and everyone laughed with him.

P.R. Now we have to find two things, the Goal and the Master ! (This, too, was greeted by a great burst of laughter.)

Master : I think this is sufficient to explain it ?

I suggested to Hanns that he could perhaps read out Master's Delhi message and translate it into the other languages, for the benefit of the abhyasis. Someone said a German translation had already been prepared, but she had not brought it with her. So Hanns rounded off the morning session by explaining the arrangements, programmes etc. After some discussion on all these matters, the morning session came to an end.

Between noon and 3 p.m. I was busily engaged, giving sittings to various groups of abhyasis — the abhyasis of Cleveland (USA), Firenze and Torino. I had also to give a few individual sittings during those three hours. The afternoon session began around 3.30 p.m. I spoke generally about the Sahaj Marg system, emphasising the need for keep-

ing the pratice pure, the teaching pure and so on. Then discussions began, as follows :

Hanns : My very dear friends. We have just been talking of keeping the practice of Sahaj Marg meditation clean; of keeping it pure and simple. Now we have to-day the great pleasure and the opportunity to have with us our dear Chari to answer practical questions about practical difficulties and problems. I think we should use this opportunity to ask questions, but questions about the practice. Most of you have been practising Sahaj Marg for several years, and most of you, perhaps I should say all of you, have been facing certain difficulties and problems. I think this would be a great opportunity to ask questions about the practice, and your practical difficulties, and to have them explained and clarified by Chari. So, are there any questions ?

Q. How to imagine the light in the heart ? Is it necessary ?

P.R. It is necessary.

Q. Master has said that abhyasis can meditate on His form.

P.R. That is only for abhyasis who have become so devoted to him that *he* is the light in their hearts.

Q. When, during meditation, we are disturbed by our thoughts etc., how are we to go back to the meditation on the light in the heart ?

P.R. There is only one way. When you know that the thought has gone away from that of the light in the heart to something else, bring it back to the thought of the light in the heart. Do this without force. Master says we must ignore the other thoughts. I would request Hanns to explain that when thoughts disturb us during meditation, it is our attention to such thoughts that gives them the power to disturb us. They have no power of their own. So, if they are ignored, they drop off by themselves. Master has said that we must treat such thoughts very much like uninvited guests. Don't pay them any attention; they will themselves go away.

Q. Would you say that the feeling of transmission is an individual one, or would you describe it as something else, something general.

P.R. It is always individual.

Hanns : May I just add a comment on what you just said ? It must be individual for one very simple reason. The power of transmission is of course always the same. But the receiver is individual; and according to the specific stature, also according to the specific psychological structure, and also according to his spiritual condition, his experience will be different from that of another one. Therefore the experience of transmission will always be individual. The transmission may be general, but naturally the experience of the transmission must be individual. And this is an important thing in Sahaj Marg. Sahaj Marg is very individual, and a very dynamic system. I think this is a very important difference between Sahaj Marg and the other systems.

P.R. I will put it very simply. The transmission is one. Our experiences depend upon our samskaras which act as filters to that experience. Our samskaras also affect our sensitivity. And depending upon how sensitive we are, we become progressively more capable of experiencing the transmission as it should be experienced.

Q. What is the prayer ? Should we pray ?

P.R. The prayer is printed in our literature. Master has said that when we begin our meditation in the morning we should repeat it mentally once only, and then go on with the meditation. The other use of the prayer is at night. Then, too, we repeat it mentally a few times and meditate upon the *meaning* of the prayer. This is concerning the prayer printed in our instructions for practice.

We also use prayer in a general sense. That does not refer to the printed prayer of the Mission. It refers to an inner attitude where we approach the Divine in the attitude of a supplicant who does not know what he is supplicating for.

Even the idea of what we are praying for should not exist. Therefore prayer is an attitude; it is not an activity.

Q. Master ! What is the best time for the cleaning process ?

P.R. Master says that the appropriate time is when the day's work is over.

Q. When an abhyasi is very sincere, is it necessary to do the cleaning ?

P.R. Suppose you are very sick, can you be cured by just being a sincere patient ? It is necessary to take the proper medicines to re-establish health.

Q. In medicine, a doctor sometimes gives a medicine which contains no medicine and is called a placebo. Is it possible for a total beginner to treat this transmission as a placebo ? As a sort of medicine the meaning of which he does not know ? He does not know whether it has any effect or not, but he waits for the effect.

Hanns : Excuse me, may I interrupt here to say something ? In medicine, when we talk about a placebo it is not a medicine which you give in order to

make the patient well, but only in order to make him believe that it is a medicine. But it is something which you know will not work under normal circumstances. But this is not the way to treat transmission.

P.R. A placebo is generally used to treat the patient's impatience ! What I think you are really asking is, " Should I take this transmission on trust? " The answer is, " Yes. Take it and try it for sometime, and if the results are not there, then you can stop this practice. "

Q. It was a beginner who asked that question. I think it is the most crucial question, to begin with. So many people say, " Trust me! " How should I be able to judge whom to trust ? There is no aid to this selection. Whom are we to trust ? The impressions pursue many. That is the dilemma of the beginner. All the people simply say, " Trust me." And since I am a human being, I need something that, as a human being, I can understand; something that I can believe in. Just simply to say,

" Trust me " is something that does not help me in the beginning.

P.R. Master does not say, " Trust me ". He says that you should trust in yourself. That is point number one. What do you trust in, in yourself ? You have to practise and judge by the result. In Sahaj Marg we do not demand that you trust the Master. We do not demand that you trust the method in advance. We do not demand that you trust anything except your own experience resulting from your practice. If they are favourable, continue with the practice. If they are not favourable you are welcome to drop it. This is the great difference between Sahaj Marg and all other systems of practice.

Hanns : Now, do you have any more questions ?

P.R. Perhaps I should tell you that my Master does not say that he is a Master. He says that he is a guide. And wherever people ask this question about faith, he does not say, " Try me," he says, " Try the method." If you are

satisfied, then continue with it. This is why before our meditation I emphasised that the method has to be strictly followed, exactly followed, if results are to be obtained from it. We did not emphasise that you should trust the Master, or that you should love the Master, or that you must believe in him, or anything like that. Sahaj Marg stands by its method. The proof of the Sahaj Marg system is in you, not in what the Master says.

Under Master's instructions I took the evening satsangh at 6.30 p.m. Master needed some rest as he had been sitting on his sofa from 3.30 p.m. We left Tilde's home at 8.30 p.m. and drove back to Hanns' residence for dinner. After dinner Master was in a hilarious mood. He spoke a lot, and between 9.30 p.m. and 2 a.m. he had three *hookahs* and kept us all roaring with laughter. He spoke a great deal with Karin, whom he now addresses most affectionately as 'little sister'! We went to bed at 2 a.m.!! Even then Master declared that he was just beginning to get into his mood, but Hanns and I were tired out by the days activities and so Master

smilingly obliged us by agreeing to go to bed. So ended Thursday the 15th May, or rather I should say so began Friday the 16th May!

Master slept well and woke up rather late, around 8.30 a.m. Hanns and I finished our breakfast before Master woke up, so that I would be free to assist Master with his bath as soon as he got up. After breakfast I got Master's *hookah* going, this being the first need of the day for him. Master smoked it somewhat dreamily, as if he was only partly awake. Then I took him to the bathroom. His bath is a daily ritual of quite an amusing variety. There is no separate tap, and no bucket for filling water in, for Master to have his bath as he does in India. There is no exit for the water on the floor. Of course there was a nice and large bath tub. But how to manage with that was the question which faced us on the very first day. Master could not bathe by himself in the bath tub. For one thing the sides were too high for him to step over to get into the tub. Secondly a porcelain bath tub is a very slippery one when wet, and Master could not be left alone in one. If he used soap, then the smooth surfaces of the tub would become treacherously

dangerous. So how to manage the bath? Well, the bath tub had a shower curtain around it. Hanns had also put a non-slip bath mat at the bottom of the tub. So what I did was to first of all take Master into the bathroom and bolt the door — he is extremely sensitive about being seen by others! Then I would lift him bodily into the tub after adjusting the hot and cold taps of the shower to give a shower of water of the requisite temperature. Once he was standing in the tub, I would draw the curtain around him, after which he would pass his *dhoti* out to me from one side. He would then have his bath with me standing outside the tub, the two of us separated by the shower curtain! When he said he had finished bathing, I would put my hand in through the shower curtain, turn the tap off — the hot one first — and then pass a towel to him. After he had dried himself he would hand me back the towel, and I would pass him his fresh *dhoti*. He would tuck this around his waist and signal me to draw the curtain aside. Then I would lift him bodily out of the tub and dry him properly with another towel — he invariably

managed to get the first towel soaking wet without ever drying himself properly!

So as usual he had his bath, drank his milk, got dressed, and we all left for Tilde's place at 9.30 a.m. as usual. During the day Master granted Provisional Permission to four abhyasis, Sylvia Hewig-Troscher and her husband Dr. Dirk Hewig, both of Munich; Betsy Stallard-Barlow of Medina (Ohio); and Scire Dario of Torino, Italy.

The morning session opened with Hanns addressing the abhyasis.

Hanns: Just before Master came to Europe there was his 81st birth anniversary celebration at Delhi. On that occasion he has given a message to the world; and particularly to all the abhyasis in the world. I am going to read this message now. This is Master's message given at Delhi on the 30th April 1980.

MASTER'S DELHI MESSAGE

My dear sisters and brothers,

Yoga is the oldest thing in India, but the development stopped for some time

becdse they forgot to extract phosphorus from the bones. India is now India within, and the same thing is also coming out. Therefore the true conscience of the people has taken its turn to make it run outside also. And they are compelled to do so, as good times are ahead. The irony of fate is that we do not see the THING behind the things. Hence we measure the consciousness from our outward experience. The Indian saints of the past have done lot of work for the good of mankind but most of them have reserved the Reality for a selected few. According to the orders of my Master, I wdnt to bring it out, and pass it on to the majority.

No doubt the world is in us and we are in the world, but we have to search out who is behind the scene. Meditation and everything is for that alone. We feel He is hiding from us, although it is not the case. We see stars sometime, but after some advancement, we begin to feel the lustre of the Sun; and after that there comes the time when we are able to see the Sun itself. As long as we think of the lustre of the Sun, the real Sun remains hidden from our view. I earnestly

pray that all may reach the goal — the cause of all of our existence.

Had there been 'not-to-be', the world would not have existed. If we deal it spiritually, then 'to be' has the sense of 'self'. If we want to go into 'Non-self', then we will have to annihilate 'to be' in thought, and will come to 'not-to-be' in its real sense. It means the 'Life without life' — i.e. 'we are and we are not' as also 'we are not and we are'. The thought of One who is at 'One in Himself' brings us to the state —

जाना तो ये जाना कि न जाना कुछ भी।

(when knowledge revealed itself, it was only knowledgelessness). ‖ And there the whole habitation of desires gets turned into desolate ruin, and the cup of the besmeared individuality is broken so as to be incapable of holding anything in it —

उजड़ी हुई बस्ती है, फूटा हुआ पैमाना।

Spirituality ends in Divinity, and Divinity ends in its Real Essence. Man after liberation gains nearness to God; and enters into a sphere where even Silence is silent. Liberation in body is also a chapter in spirituality. Material Science cannot explain

further after matter is left out. Spirituality is a sort of feeling or consciousness of the Highest. It is the doorway to enter into Divinity pure and simple i.e. the Highest Evenness all along. In comparison to Reality, we are but a drop in the ocean of Almighty; and somehow we should try to become a river from the drop.

I have developed a liking for service to others, and so I always seek the better means for the service of those who are beaten by the whip of thoughts and actions, which cause uneasiness and tension. If poison is there, nectar is also there. When we stand facing the Sun, we get light. That means, we produce both darkness and light by our own actions. When we feel ourselves to be doer, difficulty comes in the way. Of course thistles and thorns also bear beautiful flowers, which please the eye and fill the heart with joy. Even so, in case God is the flower of His own tree, we enjoy God and not the tree to that extent. There are drains and gutters in the house. They are made use of, and not demolished. You try to improve them and try to modernise them, but do not dilapidate them

altogether. On the other hand, good men are there, and they may not care for spirituality much. If they get the fragrance, which comes in the wake of spiritual regeneration, they will rise towards transformation very soon. But we should give our due consideration and try to improve the lot of the unvirtuous also, who may feel the thirst for the Real and develop yielding attitude to the Master.

In my opinion the civilizations of the East and the West have very little difference. Here we try to use the INNER for the inner vision, whereas they use themselves for the inner vision. Spirituality is not the monopoly of Indians only, but it is the birthright of everybody. I have a strong desire that our associates in different parts of the world may not have to look towards us for their spiritual benefit. So I say that I do not make disciples but masters. I believe every country of the world should have its share in spirituality. There is spiritual awakening throughout the world. The communists will also adopt the same system in due course of time. Almost all of us have come to the peace which is the basis of spirituality. When the thing is started

and will reach the whole world, it will take them to what is after peace. Thus far we know what is before peace, but hardly a few persons know what is after peace. I feel that everyday my work is becoming easier because it is now the Divine dictate. Almost everybody now wants peace; and the last pitch of peace is entering into Reality. I am hoping that a day will come when spirituality will run after all of us, if our preceptors are so willing to have the idea for the betterment of the people in all respects. I myself am very weak and worn out with age. Still I am doing my best to bring real peace to the humanity. I want capable men and women to help me in the task ahead. No doubt the world will be Paradise, but for that we have to work very hard. What we have to do is only to have a strong grip always on Divinity. I never felt disappointed, and worked single-handed, and the result is before us all. I have full confidence in myself, with the Master's hand at my back; and it has always worked. The same thing I want from all of you.

Finally, love makes every task easy and paves the way for the shower of Master's

grace to smoothen the way to the Ultimate Goal. 'Love is the hunger of human Soul for divine beauty' according to Socrates; and 'Love is the inner awakening to Reality' according to me. Love Him who loves all; and thus everybody is automatically loved through Him. Amen."

Q. Master, can you explain, to me what the 'self' is ? What do the sages mean when they say 'self'? Is it God ?

Master : It is not God. It is other than God.

Hanns : The self is not God ?

Master : The idea of the individual is the self. It is the result of egoism.

Hanns : The idea of self is the result of egoism. So where the idea of self starts, egoism starts.

Q. Master, I would like to ask you one question. You have written in your Delhi message that in India you use the inner for the inner vision, whereas the people of the West use themselves for the inner vision. Can you please explain this to me ?

Master : It is self-explanatory !

Q. Yes. But may be I am not bright enough to understand it.

Master : Since you have not that sort of wisdom, you are bright ! (A burst of laughter greeted Master's answer.)

Hanns : You meditate over it, and the answer will come to you.

Q. You have written about the Divine Personality, and also that now Liberation is so easy because of him. What do you mean by Divine Personality ?

Master : He is a saint. He is called a saint.

Q. Is he incarnate in a human body ?

Master : Yes. That I can tell you.

Q. Is it an avatar ?

Master : Great men are not accidentally born. They are born when the world waits for them in eager expectation.

Q. Since when is he incarnated ? Can I know him ?

Master : I have written how to know the Special Personality. Why don't you try it ? You may try for sometime and try to find it out.

Q. How to increase the Constant remembrance ? Is there any way ?

Master : We must think one thought, and only one thought — repeatedly ! The idea must be there in the heart. It should not be repeated as a sort of mantra. I don't know if I am right or not.

Q. Can I think my body is the body of the Master, and when I act it is not I who act but the Master who acts ? Is it more of an external method than to think that the Master is in the heart ?

Master : I don't recommend it, I mean that the Master is in the heart. They themselves come to that state. It is an idea.

Hanns : It is written that we should take it that my body is not mine but the Master's body, and all my actions and all that I

do are Master's doings. Is this basically correct ?

Master : That is some other thing. It is for the very highly devoted persons who themselves try to find the technique, and begin to develop it. It is not for the beginners.

P.R. It comes automatically when one becomes highly devoted.

Master : It is not to be forced. It must come naturally, otherwise it can become something like idol worship.

Hanns : Nothing should be done with force. It should come automatically. If things are done with force it is nothing but idol worship. Constant remembrance is *not* idol worship. It comes automatically at the higher stages. In the beginning you just do it naturally, thinking of Master. It has nothing to do with the worship of an idol, or of a personality. It is the worship of the Divine.

P.R. We can say that worship is religious; remembrance is spiritual.

Q. Speaking of faith, is it a gift or is it an act of will ?

Master : Both things are right !
This answer, too, evoked a burst of laughter of delight.

Q. When you speak about reaching the goal, you say that faith and an iron will are necessary. You also say that for reaching the goal surrender is necessary. Now iron will and surrender, of these two which comes first ? Does one come after the other, or do they come together.

Master : Surrender is the thing, but will must come first. I think they are the same thing, really speaking, but they appear in different colours.

A great wave of laughter greeted this answer too.

P.R. I think if you look at Master's own life you will find the answer there. He has written that when he came to Lalaji the very first time, he never afterwards turned his gaze from Lalaji to anyone

else. This is a state of surrender. So when surrender comes, it makes everything else unnecessary.

Hanns : And is the iron will or unfailing will with it ?

P.R. Well ! The will can change. Master told me once that one has a weak will to start with. Then you develop a normal human will; then you come to have a super-human will or superior human will; and if the Master's Grace is there, a person's will can be developed till it is almost touching the Divine Will ! So it is a change in the nature of the instrument. Surrender doesn't change. So, to reach the Unchanging through the unchanging, surrender is the way.

Hanns concluded the session by making an announcement. He said, " I have an announcement to make. Master has given us since yesterday four new preceptors. One is for the USA — Betsy Stallard-Barlow; two are for Germany, Sylvia and her husband Dirk; and one is for Italy — Scire Dario. This is one of the reasons why Master cannot

be always with us. He is working very hard. As Chari told me yesterday, this is the most important work because permitting new preceptors for the work is like putting up lights on the streets before the houses are built."

Hanns started to make the announcement in German, but after saying a few words he stopped in some confusion and, scratching his head, asked in a somewhat bewildered way, " What language was I speaking now ? Was it English or German ? " This question was greeted by a great burst of amused laughter. It was an indication, however humorous, of the strain imposed on the abhyasis when everything said in English had to be simultaneously translated verbally into German, Italian and French.

When we came home, Hanns got a couple of telephone calls. He looked very worried. Obviously a crisis of some sort had developed. He and Utz along with Karin and Elisabeth went into a huddle out of which they emerged an hour later, to tell Master the problem.

The problem was this : The German programme had been split into two parts to

accommodate two separate groups of abhyasis on specified dates. The first group began on Thursday the 15th May and would close on Monday the 19th — a total of five days. The second group was to meet from Thursday the 22nd to Monday the 26th, again a total of five days. It was anticipated that each group would consist of about one hundred and fifty abhyasis. The first group matched this anticipation in strength. So there was no problem. However, information recently received indicated that for the second group, the French group alone would number approximately two hundred and thirty abhyasis! Adding together all expected arrivals, and including the local abhyasis, it was discovered that the total would perhaps exceed three hundred and fifty! Tilde's home could not accept such a large gathering. Even the first group strength of between one hundred and eighty and two hundred has proved too much for it, even with all the furniture pulled out of the various rooms and so on. Unexpectedly large crowds at odd hours had also proved to be a strain on Tilde personally. All arrangements had been made assuming that Tilde's place would suffice, and be available, for the

entire duration of Master's stay in Munich. Now however a situation had arisen where with all Tilde's co-operation, the group expected from the 21st onwards could by no stretch of imagination gather at her residence. This was the crisis. What to do in this situation? Where was Hanns, and the other Hans, Secretary of the Mission in Germany, to go to find accommodation? Both of them were deeply worried. Hanns came and sat in Master's presence and briefly explained the matter to me. I, in turn, explained the situation to Master. Master immediately became concerned. He told Hanns, "You try your best, and I shall also pray."

Hanns went back to the dining table and was joined promptly by Karin, Elisabeth and Utz. After another short talk among themselves, Hanns got on to the telephone again, and was at it for nearly one hour. After that he came and told a very concerned Master that he had spoken on the telephone with many influential friends and was hopeful that something would turn up. The coming two days being the week end, nothing could perhaps be done. Fortunately there are a few

days between now and the arrival of the second group, so he was hopeful of coming to some arrangement by then. On this note of subdued optimism we went to bed at around 11 p.m. Hanns was exhausted physically, and emotionally drained. Master was too concerned to talk. So no one was in the mood to sit on and talk. Master did not go to sleep. He continued to brood over the problem till around 2 a.m. He kept on assuring me that by Lalaji's Grace some accommodation would be found, and said that I too should pray for help. On this note we finally went to sleep.

EIGHT

On Saturday the 17th May, Master granted Provisional Permission to two abhyasis from Italy, Maria Rosati of Caserta, and Paolo Colangelo of Napoli. Master had passed a disturbed night but woke up looking fresh and cheerful. That morning we were driven to Tilde's house in Utz's enormous Citroen by Utz himself. Hanns did not go with us as he wanted to try to make the arrangements for alternate accommodation, and said he would perhaps be able to join us around lunch time. Utz had to manage the show for the day, he said. But he managed to come around 11 a.m.

Master was in good form that morning. He took the morning sitting at 10.30 a.m. and it was a very good sitting. The morning was a bit cloudy, and quite chilly too. Master had to sit with a blanket around him as the large French windows of the drawing room had to be kept open. Later, after the sitting,

he had a short private talk with Zora Tuner of Yugoslavia in the adjoining room.

There was some discussion about the need to maintain the condition after meditation. I spoke a little on this :

P.R. It is necessary to maintain one's condition permanently. That is what the word *constant* means. If it is maintained, then everything goes. All these problems you have been asking about, they all go; including pain. We have known Master saying that he is well. Then suddenly some one comes along and asks him how his stomach ache is, and he says, " Now that you have reminded me, I begin to feel the pain."

Tom : The problem is that you and Master speak in English and they don't understand. Also the problem is that they don't read. So they don't understand.

P.R. The second problem seems to be that there is not much contact between preceptors and abhyasis.

Tom : There is ! But it is restricted to meditation, and after that they go away

because they are so busy. From now I think we will try to gather more often and talk after meditation.

Hanns : I have a question in this connection, which I think is important. When you say that the abhyasis are busy, they are getting a sitting and then they just get up and go away. It has been the general belief and opinion that it is not very good to have long discussions after sittings. Now is this correct, Chari ? Would it be better to have the discussions apart from the sittings, instead of having these discussions immediately after a sitting.

P.R. Yes. It should be done, and only after the sitting is over. What you should *not* do is to discuss the condition of individual abhyasis during such group discussions. What Master wants is that after each meditation period, sit for a few minutes. Brood over your condition. This helps you to know what your condition is. Now no body knows what the condition is. Each abhyasi must do this, sit in total silence for a few minutes

and try to study one's own condition. You have to study before you can know it. Otherwise it becomes imaginary. And then after that you read something from one of Master's books and discuss what has been read. Nothing else. This helps all of us to get a proper understanding of Sahaj Marg.

Hanns : So no discussions *immediately,* but we should sit for about five minutes and study our own condition. Then discuss only Master's writings. Nothing else.

Sara : But Chari, many people want to raise questions about their personal problems. What do we do in such instances ?

P.R. If they ask you questions you should try to answer them. Questions come because of two reasons:. One is because of not understanding the situation properly. It is due to lack of understanding. Everyone imagines that when they practise Sahaj Marg they will have no problem; that they will not have headache or stomach-ache, pains etc., no illness. It has not been said so anywhere in Sahaj Marg literature.

Toni : That they all know.

P.R. Now when a person comes and says that he has been doing Sahaj Marg meditation for three years, and adds that his problems have increased instead of decreasing, that shows a wrong understanding of Sahaj Marg. If you know that all these problems arise because of samskaras, and the sufferings or *experiences* arise because of what we call as the *bhoga* of samskara, then you will not give so much importance to what you are experiencing. It is all quickly washed out. Now if you think over what you are feeling again and again; for instance if you go on thinking "I am in pain. Oh ! I am in pain," that becomes a meditation in itself, as I told you a couple of days ago, on pain, and therefore it increases the suffering, reinforces the pain, instead of decreasing or reducing it. Now to come back to the question of discussions, it is not a question as to whether they are to be individual or general. Certain things should only be discussed alone. Now,

when a person asks a question and you answer it, it is only a question followed by an answer, not a discussion. What Master tells us is *not* to discuss the condition of individual abhyasis when we are all together as a group. This is because in one sitting twenty abhyasis may be present, and each one may have a different experience in the sitting. Now if one says that he felt as if he was flying like a bird and had lost all body-consciousness, while another says he felt disturbed, or had heaviness in the head or something like that, that abhyasi may feel discouraged. He may think, " What is this ? He has such a wonderful experience while mine is so awful." Now this is wrong. If there is proper understanding we will realise that both the experiences are because of the samskaras.

Hanns : Now Chari, we have to make a difference between individual sittings and group meditation. All that we have discussed up to now actually pertains

to group meditation. In individual sittings, after the meditation is over, there is always the possibility of having a personal discussion.

P.R. Yes, of course. Those are *personal* discussions. Now Hanns has raised this question of group sittings and individual sittings. What happens when we sit alone ? I would say there is still a discussion between your Self and yourself ! That is the most important discussion.

Irene : Should we fix, or write I should say, our study of our conditions in a diary ?

P.R. You should. Master wants it to be done. Master wishes that abhyasis should do it. People ask about problems. If you maintain a diary, you can see for yourself the progress that you make, the way problems change and disappear, and so on.

Hanns : Just one question about cleaning in the evening. We usually do the prayer — we speak the prayer before cleaning in the evening. Is this correct ?

P.R. We are told to repeat the prayer only once in the morning; and again only for the night prayer.

Hanns : Can it do any harm if we say it before cleaning in the evening ?

P.R. It is not prescribed by Master and so we should not do it.

Q. Why, when I am sitting in meditation, do I become warm ?

P.R. Sometimes you may also feel cold. It does not matter. Sometimes it may be purely physical. You should write it in the diary and then forget it.

Q. When we are gathered with the Master and together all day, is it advisable to do one's own practice, for instance meditation if it is morning, or cleaning if it is in the evening ?

P.R. You always meditate in the morning according to the system prescribed by the Master. If you are having the evening sitting here, then there is no need to separately do the cleaning. The night prayer meditation should also be done by you before you go to bed.

Q. The Master's physical presence gives us a push in progress. Can we create an attachment to this ?

P.R. No ! We should not have such an attachment. The experience or the feeling that the physical presence of the Master gives you a push is an illusion. It only shows that we are still dependent upon physical things. Master's physical presence alone cannot do anything for us. We see that he himself is physically dependent upon various things like food. Spiritually we are however dependent upon him. So if you can create the real inner dependence, you don't need Master's physical presence.

Q. Then why does Master come to Europe ?

P.R. He comes because he wants to do his work in his own way. That is *his* work. He knows how to do it.

Q. So it is not necessary to go to India, Chari !

P.R. Master has written in his latest message also that it should not be necessary.

Q. You have said that the dependence must be an inner dependence. Isn't the transmission something that can be thought of as 'outer' ?

P.R. No. How can it come from the outer ? It is a total misunderstanding. Where the transmission comes from we do not know. It is like saying that love comes from outside ! From where does love come ? Do we know from where love comes, or where it goes ?

Q. Is the transmission from the Divine plane ?

P.R. As a preceptor you have been told to transmit from the heart. You have not been told anything else. You are to transmit form your heart to the heart of the abhyasi. So the immediate source is *your* heart; the immediate destination is the abhyasi's heart. " From where did it come into your heart ?" If you ask me, I will say that it came from the Master's heart. But from where ? From Shahjahanpur ? Or from somewhere else ?

Deroulede : From the Ultimate !

P.R. Yes, everything comes from the Ultimate. There is nothing which does not come from the Ultimate. So why differentiate between transmission and other things ? Master says that for him everything comes from Lalaji ! Understanding should not be wrong. But if one is practising correctly and sincerely, it is not even necessary to understand. Intellectual understanding is *not necessary* for spiritual progress. What will people without intellects do ? There are many people without much intellect. But they also progress spiritually.

In the afternoon the weather was not too good. It was cold, cloudy and windy. The post-lunch session was not very energetic. The abhyasis could not use the lawn. The hall was not big enough to accommodate all. So, many preceptors were busy giving sittings to individuals and small groups in the bedrooms upstairs. Master was in bed most of the afternoon, talking to small groups of abhyasis in the room occupied by him.

Antonietta Bernardi was requested to conduct the evening satsangh. After that

Master and I were taken back to Hanns' residence. Hanns has not yet found a solution to the problem of accommodation for the second group, but is more relaxed today.

Sunday the 18th May dawned a chilly, cloudy day. The weather was depressing. We went to Tilde's place as usual and Master took the morning satsangh personally from 10.30 a.m. It was a long sitting of about fortyfive minutes duration. During the day two more preceptors came into the German group — Elsebeth Stolten of Bad Segeberd, and Dr. Gertrud Putter of Munich, both of whom were granted Provisional Permission by the Master. A question - and - answer session followed the meditation :

Hanns : It just came to my mind that it would be a good idea to have a discussion about the prayer. The discussion about the Sahaj Marg prayer, I mean; not about the general idea of prayer. And the fact is that in many cases we have seen that, especially for the beginners, there are difficulties in accepting the prayer. The reason for this is that there are many misunderstandings in

connection with the prayer, and I thought it might be a good idea to talk about these misunderstandings, and to discuss them with Chari.

P.R. There is a very good book written by a fellow called Rajagopalachari .....

There was a tremendous burst of laughter as I said this.

.. *Sahaj Marg in Europe* where this subject has been treated at quite some length. I would request all of you to buy it — I think it is only about DM 18 per copy !

There was a great wave of irrepressible laughter following these two sentences that I had just spoken.

Hanns : There are only a very few copies of Chari's very good book. I would therefore request that we still have this discussion for one major reason. There are many sects at the moment in the whole world. Sahaj Marg is certainly not a sect; But the misunderstanding arises as soon as we talk about the prayer

because the beginners, especially, misunderstand that this prayer is a religious prayer. But this is not the case.

P.R. I will give a very general talk about this. It is unfortunate that we are afraid of things. And this fear comes because of a bad experience in one particular context or environment, or another. For instance, you eat in one restaurant and then fall sick, and you do not go to that restaurant again. You say that it is a bad restaurant. You make a prayer, and if it is not answered, you say, " All prayer is nonsense; religion is nonsense; I will have nothing to do with it." You have a problem either with a man or woman, as the case may be, and then begin to hate that sex for ever after. So we have all these fears and hatreds. Psychologists know a lot about them. And they are all based on experiences.

Now Sahaj Marg teaches us to avoid trusting the value of experiences because all experiences come out of the *bhoga* of our samskaras. So if we give undue importance to the samskaras, or rather

to the experiences arising out of our samskaras, we are always coming to wrong conclusions and making wrong decisions. The whole resistance to religion itself is out of such misunderstandings arising from wrong experiences in religious life. Now whether religion is at fault, or whether the people who practise the religion are at fault, I do not know. But obviously when millions of persons are involved, and something goes wrong somewhere and there is a whole nation, or a whole religious community hating their particular religion, there may be some basis to think that religion is also wrong. But religion, as such, is only a concept. Why do religions go wrong ? Master says it is because they do not keep up with the needs of the time. They become fixed, stone-like, petrified, and therefore the religion which served its purpose at the time when its founder founded it — for a particular society, in a particular epoch — is no longer capable of serving people because it has become petrified. So if religion does not remain flexible, however effective it may

be, it will cease to be effective fifty years or a hundred years later. Here lies the greatness of Sahaj Marg, that between the time of Lalaji and to-day there have been very many substantial developments, in it. Therefore Sahaj Marg is still a living system ! If we were to have stuck only to what Lalaji did or said, to-day there would be no Sahaj Marg.

Imagine what would happen if the body of a child becomes fixed ! When trees grow, the bark cracks and falls off. You cannot have the original bark on the tree all the time. Similarly as we grow, we shed the bark that is on the outside, so that the inner living thing can continue to grow. This is where religion has gone wrong. And because religion has gone wrong, we say prayer is ineffective. Now such prayer, if it is an asking or a demand, is wrong in Sahaj Marg. Unfortunately there is no other term to use. What else, or how else, will you call prayer ? Master says prayer is the spiritual connection established between *this* self and the ultimate which it is

seeking. This is the shortest definition of prayer under the Sahaj Marg system.

Now it is clear that Master himself does not like prayer, like all of us. He is also a European, in that sense ! He says prayer is begging. So, it is obvious that when Master refers to prayer, he does not mean what we all think he means, and of which we are afraid. So when in these nations of the West we find this abhorrence of prayer, it is not clear what it is that you do not really like. All of us know that prayer in Sahaj Marg is not the prayer of religion. So what is it that you do not like ? *I have a feeling that what we do not like in Sahaj Marg prayer is precisely this fact that we should not ask for anything, or beg for anything.* In other words, we want to ask and demand without appearing to ask and to demand, because this is an easy way out for the ego. We want to beg without begging ! So this resistance to prayer is really a problem of the ego.

Master has asked me to tell you that in prayer, *in real prayer we convert everything that is not helpful for our progress into things which are helpful for our progress.* This is Sahaj Marg prayer. That is, circumstances are changed to promote our spiritual development. This is what Sahaj Marg prayer does for us.

I have found, during our travels from 1977 ~~1792~~ to 1980, that there is a perceptible change in the attitude of the Westerners to prayer. There is more acceptance. This is because of prayer and cleaning. We are all having so much cleaning, both by ourselves and from our preceptors; and because of this, this problem is decreasing. We see that prayer *has* acted positively by creating circumstances for our growth. There is this living proof of the efficacy of prayer, right here, before our eyes.

Irene : You said earlier that if some one is sick, one should pray. Please explain.

P.R. As Master has said, prayer is an approach to convert factors against our

development into factors favourable to our development.

Irene : Should we pray for removal of illness or not ?

P.R. No. You can be sick and still progress spiritually ! It has nothing to do with spiritual progress. Sickness is only of the body. Master is telling us almost every day that the greatest saints have always prayed that the miseries of the whole world should come to them. Master has said to me again and again, " Suppose you want to enjoy riches and you pray for it, it is wrong. It is possible to enjoy riches without being rich." It often happens that you can have things which a rich man has — and it is possible to have all that a rich man has without having the problems of a rich man. Similarly you can have everything that a healthy man has, while you are sick, without having his health to worry about. Because health also seems to cause worry. You see in Western bathrooms, every one has a weighing

apparatus. Health also seems to be a problem. It has to be kept under control ! So you see that we are either going this side or we are going that side. What is the middle point ? If we leave it to Master he adjusts all things for us. It is important to understand that when we become abhyasis of Sahaj Marg, and we tell the Master that we are remembering him, and that we are surrendering to him, it means that we give into his charge everything that we normally think belongs to us. This includes our health, our wealth, our intellect — everything ! Everything is given into his charge. If we think deeply, this attitude of fragmenting the self in this way only makes us surrender our misery, our sickness, our unhappiness and our poverty, keeping for ourselves our health, our wealth, our wisdom ! So that means we are not being fair to the Master in this game of Sahaj Marg. To whom are we unfair ? I said that we are unfair in this game of Sahaj Marg. To whom are we unfair ? We are really being unfair to

ourselves. When we give only a part of ourselves, we are denying to ourselves what we would get if we gave the whole of ourselves. This is common even in our normal human relationships. I give you my body but not my heart. I give you my money but not myself. I give you my intellect but not myself. It becomes a market place where we are selling bits and pieces of ourselves for transitory, ephemeral, illusory gains. The same game we are playing in Sahaj Marg, and the person most hurt is the self ! It has nothing to do with the Master. So we see the need for integrity. Integrity comes, I believe, from integer — a whole number — and means something not divided. If something is divided then it becomes merely a fraction. Integrity means remaining whole. One who is whole surrenders the whole. One who surrenders the whole achieves the whole of what he is seeking.

There was no satsangh in the evening. The cold and rainy weather permitted only a small number of abhyasis to remain indoors.

The morning group mostly stayed away in the afternoon, as it was their turn to be outdoors on the lawn, which they could not do in any case.

Hanns is still pre-occupied about a place for our meetings, when the second group arrives. Nothing has turned up yet. On Monday 19th May, Master granted Provisional Permission to Marita Schluter, a rather young girl coming from Hannover. Master left for Tilde's house at 9.50 a.m. with Elisabeth and Utz. Hanns had to go with Hans Hoche to search for a place to replace Tilde's. Master rested and asked me to conduct the morning satsangh. There was a rather subdued atmosphere prevailing. Today is the last day with Master for the first group. Zora Tuner of Yugoslavia, the Italian group, the American group, all will leave for their homes, some to-day and the rest of them tomorrow. There were already signs of unshed tears in many eyes.

Hanns came to Tilde's house just before lunch, and told Master that a place had been fixed up for the second group to meet in. The Villa Stuck, on Prinzregentenstrasse, has

been hired for 5 days starting from the 22nd. Hanns was concerned because a fairly heavy daily rent had to be paid — DM 300.00 per day, if I remember right — and did not know how to raise this money as the Mission had very little funds available. We decided that we would request all the abhyasis coming under group 2 to make a voluntary contribution of DM 15.00 each to pay for this rent. Master rested the whole day. He spent much time with Zora Tuner and Toni Bernardi. He took the evening satsangh at 5.30 p.m. After that Hanns gave a talk thanking one and all for coming and the group dispersed. Between 6 p.m. and 7 p.m. there were many wet eyes, and much emotional leave-taking. We left for home at around 7.10 p.m., after thanking Tilde for making her bungalow and grounds available to the Mission for the whole of last week, at considerable inconvenience to herself.

Master knows that my son Krishna is to come to him from Madison. He started asking for him from the morning of Sunday 18th May. Whenever the telephone rang, he thought it was the door-bell and expected Krishna to walk in. Whenever some one

answered the phone, he thought Krishna was at the other end of the telephone. I told him Krishna was expected only on the 22nd.

On the 19th afternoon we had a question-and-answer session again.

Q. Master has said in his book *Reality at Dawn* that we have all to come back to the point to which everything comes back at *Maha Pralaya*. The opposite is universal life, which he says is very necessary. Is there not a contradiction here ?

Hanns : Pralaya is the goal, and has nothing to do with the means. Here pralaya means dissolution of the ego, and of all the egoistic tendencies. This is made possible by the cleaning, and by the help of our Master. So I think this is the goal. And love is the means to achieve the goal. I don't see any difficulty in adjusting these two terms. They are not in contradiction.

There is this question which comes up again and again. We had discussed this with the Italian group the other day,

before our French brothers and sisters joined us, and this is the problem of keeping the Sahaj Marg system pure and clean. This is of very great concern to us. Keeping the system clean is not difficult at all. The system is so simple — morning meditation, evening cleaning, and night prayer meditation — that it can be easily kept clean. There is of course the question of discipline. I refer to discipline also in the practice. Unless we follow the system as prescribed, we should not talk of not getting the promised results. In Sahaj Marg Master says there are no 'dos' and 'donts'. But this should not be taken too literally. We all have personal problems and limitations. Still the discipline is very important. It is also very important for the preceptors — I mean discipline. I find there is a tendency for abhyasis to think of preceptors as some sort of a guru. This is not good. Preceptors being human, may make the mistake of becoming some sort of a father-figure to the abhyasis. We have to remember that in Sahaj Marg there are not many gurus,

there is only one Master. Master makes preceptors to help us, but it is Master who is working, *through* the preceptors. It helps in cleaning, particularly.

Q. I am interested in Master and seeing him in everything, loving everything, but I don't want dissolution. I think it is suicide. If I want dissolution, I can as well commit suicide.

Hanns : Suicide is not dissolution. You can commit suicide as many times as you like, but you can never reach dissolution because by committing suicide you don't get rid of all that is necessary to achieve dissolution. This means that you don't get rid of your past — of your past lives; of past impressions, and of all the problems related with your own karma, your own samskaras. This is point number one. The other thing is that when you say you are feeling the urge to have love for everything and everybody, if you give this love the direction it should have when you are doing Sahaj Marg practice, that is, if you give this love to Master, then it means putting love into

the correct channel. This helps very much. If you do this you will be ready to feel that your love is transformed. You will feel that the love for the Master is love for the Ultimate. And love for the Ultimate is love for dissolution. This dissolution is not something you have from the beginning. It is something that develops in the higher levels.

Q. Sometimes we are ill. Then we need meditation most. But it is not allowed.

Hanns : Master stresses that when you are ill, really ill, you should not meditate. You said that that is when you need it most. It is a mistake because you do not meditate in order to become healthy, nor to develop some powers, or to have happiness. All these things satisfy the ego. What we should do is to meditate in order to reach the goal. It is not correct to seek the help of meditation during illness. Illness is also what Master calls *bhoga.* It is a means by which we get rid of some of our samskaras. Illness will go by itself. Nature will help.

P.R. Hanns has been talking to you earlier about surrender. I wish to say that poor people are generally more successful. Because they have nothing else to give, they are able to give themselves.

Q. Why do you insist on using the word *prayer ?*

P.R. We don't insist that you call it prayer. Call it by whatever name you like, but please do it.

Q. When we introduce an abhyasi in Germany, we explain to him the meaning of the prayer. We say it is *tuning in.* This lady asks why don't you use this expression instead of prayer ?

P.R. You are welcome to use it. The essential thing is, like when you feed children, if you say eat, the child will say, 'I don't want to eat. I am not hungry.' But if you divert the child by showing it the moon or showing it the sun, it will quietly eat without creating problems for you ! We are all like children. But we are not children. We are grown up. We are all adults. Why are you so much against the use of the

word *prayer ?* What you are doing is the same thing. I call it prayer. You may call it something else. I don't know what. Let us say you call it *ausgedannkt*.... a new word in German ! (Laughter). I don't know if such a word exists in your language. Language is like that. Take the word eating for example. In Hindi we call it *khana;* you call it *zu essen* or something like that; in Italian they call it *manjare,* I think. The act is the same.

Q. We pray in the morning, and before going to bed. Should we pray in the evening, before cleaning.

P.R. It is not prescribed in the instructions. Coming back to the use of the word *prayer,* there is a saying in the English language that a rose, by any other name, would smell as sweet. So I also say, call our prayer what you like; it is as effective as always provided you do it. The name is not important; the *thing,* the *activity,* is important.

Q. Is it right to give our suffering to the Master when we pray ?

P.R. There is a misunderstanding. I did not say that we give our sufferings to the Master in our prayer. I gave a definition : That prayer is a process which connects the self to the Highest. Master asked me to tell you that prayer helps us to convert things inimical or unhelpful to our progress into helpful factors. In prayer we neither seek to give anything, nor do we seek to receive anything. It is a process of establishing a connection. It was when talking about surrender that I referred to the way we fragment ourselves, and give away, or try to give away, something while seeking to retain for ourselves all the rest which we wish to keep for ourselves.

Q. Chari ! When we pray to Master, how should we do it ?

P.R. You pray without praying ! It is not something which has to be repeated over and over again. There must only be a

suggestion, the faintest suggestion, as Master says. You know, a very hungry person does not need to ask for food. He just looks at you in a particular way and you feed him. If he should be asking for food again and again, you will only feel disturbed and annoyed, and send him away like a beggar.

Q. If we are surrendered, and then we have thoughts, or fall sick, can we say it is Master who is giving us these things ?

P.R. This was answered yesterday. Everything that happens to us is as a result of our samskaras. Master is giving us progress. In the act of giving us our spiritual progress, there is this need to do the cleaning and removal of samskaras, along with the *bhoga* to the extent that an abhyasi can bear. Master has told me that an abhyasi should have *bhoga* of samskaras to the extent that he can bear it because it is good for spiritual growth. I would like to add one thing. It is clear that it is not easy to have sickness or miseries; otherwise the saints would not have to pray for it !

There actually comes a stage in our spirituality when we have to *pray* for miseries. You cannot have them any longer because they are not in your samskaras. To me this has been the most encouraging thing, that when a person comes to that stage one has actually to *pray* for miseries. This is the most positive statement ever made by the Master. We are all afraid of losing our health and all that. But if you have to pray for miseries when you come to a particular spiritual stage, you realise how difficult it is to get miseries.

Hanns : But is that not for the service of humanity ?

P.R. It may be so ! But what I am saying is still applicable, that it is not easy to get miseries if they are not in our samskaras.

Q. We talked about the proposition of micro-misery. But what about macro-miseries, say death ? How do you know we can get back life, intellect, all these things again ?

P.R. Master has said two things. Try to reach the Highest in this life itself. We do not know how long we have to live. So Master says, " Live as if you are going to die the next moment ! " Suppose you know definitely that you are going to die, say tomorrow morning. What is it that you would do ? You would do what is most important to be done. For instance you would not go out and drink a glass of beer. Now we have this funny idea that we will live to be 80 or 120 years old. We should view life as something uncertain. The span of our life is something uncertain. So the spiritual practice, the quest for the Highest, should be undertaken with an extreme sense of urgency. It is not something with which we should play. It has to be done as something extremely urgent, extremely purposeful. " Tomorrow morning I may not wake up alive. Let me achieve the highest I can this evening itself. " If this spirit is there you will achieve it. Master says, " Realisation is but the work of a

moment. Turn your head this side, that is all ! "

Hanns : So this is all for to-day. Thank you. Now the meeting for the first group comes to an end. I thank one and all of you for the co-operation extended to us. Tomorrow will be a day of rest for the Master. On Wednesday the 20th the second group programme will begin. The venue will be the Villa Stuck, No. 60 Prinzregenten Strasse, in the hall at the back. The meeting will commence in the afternoon, I repeat, the meeting will commence in the afternoon at 4 p.m. So that is all. Thank you !

NINE

Tuesday the 20th May, Master's day of rest, passed off mostly in silence. Master spent the day with Hanns' family, and Elisabeth and Utz were there with him the whole day. Utz Ihlow has become deeply attached to Master, and reciprocally, Master has developed much fondness for Utz's company. Utz has a naturally easy and uninhibited approach to Master, and he has the capacity to make Master laugh often with his humorous sallies. Master is perfectly happy to be with Elisabeth and Utz when Hanns and I have to go out — and of course one can well imagine how happy and blessed this wonderful couple feel in having such a rare opportunity of being alone with Master !

Karin and Hanns had invited Sulochana over for lunch. Utz, I think, went and brought her over at around 11 a.m., or perhaps it was Hanns; I can't remember now. She was of course delighted to be with Master,

and as it was extended for the whole day, she was very happy. To her it was a welcome change. She had come to Europe only to be with the Master. Ever since we arrived in Munich eight days ago, she could see Master only when he went to Tilde's house, and there of course she couldn't be really with him because she had to do the cooking, for one thing, and because of the two hundred abhyasis constantly around him all the time! So a whole day with Master was a real gift to her from Karin and Hanns.

Andre Poray arrived in the evening, and came for a private meeting with Master to discuss certain developments of the Mission in his country. Master had been concerned by certain developments reported earlier to him in India and Denmark. What Andre had to say was perhaps even more disturbing. It is Master's unique ability that he is able to untangle the most tangled skein of human affairs without often having to say a word! On this occasion he had to speak a few words. The problems were solved to everyone's satisfaction. When Andre came he was quite agitated, but a relaxed and

smiling Andre full of his usual French bonhomie left after pehaps an hour with Master After he left I had a long discussion with Master on the problems of the Mission in France. I felt that he had not given any definite directives in the matter. I felt that a positive affirmation from Master himself was necessary but it was not forthcoming on this occasion.

The highlight of the Munich programme was a preceptors' meeting presided over personally by Master. Exactly fifty preceptors were present including Jens clausen the sole representative from Denmark. The discussions were as follows :

PRECEPTORS' MEETING AT MUNICH

Dr. (med) Hanns Gangloff :

I am extremely happy to welcome you all here in Munich, and I am extremely happy that through the Grace of our Master this meeting of European Preceptors has been made possible. Under normal circumstances I would welcome you as the host but who am I to welcome you as a host when Master himself is present physically among us? So what I will do is to ask Master, "Please

Master, let us be your guests and let us all do good work so that we may be able, through your Grace and kindness to clarify problems and to make the right decisions. Now I will ask Mr. P. Rajagopalachari to say a few words to introduce this meeting and perhaps then we may start the discussions with a few topics I have already in mind, and I will ask everybody to participate and ask their own questions and discuss together with Master all the problems we have in Sahaj Marg practice and in the practice of Sahaj Marg preceptorship.

P. Rajagopalachari :

Master has instructed me to express his appreciation at the excellent arrangements that have been made here in Munich where, with all the problems that we have in a big city, particularly in Europe, it has been found possible to permit Master and his abhyasis from the various nations of Europe, America and Canada etc., to interact in a spiritual way. It is Master's hope that such interaction between him and his abhyasis, his associates as he calls us, will be possible more and more in the future, in India and outside the country.

Master particularly wishes me to emphasize that his physical presence in these various countries is occasionally necessary because he has to personally study conditions in the various countries and, more importantly, personally study each abhyasi's spiritual condition. It is very much like a physician visiting us at home to examine us personally. A good physician can no doubt prescribe over the telephone but the most effective way is to meet personally, either by the physician going to the house of the patient, or by the patient going to the clinic of the physician. One of these two has to be done. At the same time I, on behalf of Master, on behalf of all of you, would request that such visits, which impose a great physical strain upon our Master should be made as easy as possible for him. In his latest message, which I am sure most of you would have read (and perhaps Jean Michel has already a French translation made of it) he has emphasised the need for associates to develop the capacity in themselves to assist him in this very important work of Nature. And there he has brought out a cry from his heart — I do not know whether any of you who have read it have felt it —

that ever since he started this work under instructions from his own Master, Lalaji Maharaj, he has worked single-handed; And he has pointed out in the message that the results of his work are before us.

There are two points he makes in that statement. One is that in all these years since the Mission was established in 1945, he has not found anyone capable of helping him in this work of his; secondly he points to the important fact that singly, all by himself, he has been able to do what he has done, which we are all able to see today all over the world. And it is a pointer to this emphasis that he wishes to lay here, that if he could do all this single-handed, how much more could have been done had he helpers in this task, this immense task of his. I therefore urge preceptors, particularly, that it is our, duty to make each one of ourselves an example on whom society can reflect and say, "Here stands a man all by himself. How did he become what he is ? His face reflects, his character reflects, his behaviour reflects an inner awakening which we would do very well to look for, to aspire for." And people in society anywhere in the world should be able

to approach us voluntarily, by themselves, and say, "My dear friend ! How have you become what you have become ? Can you lead me to this ? And if you yourself cannot, can you lead me to one who can do this for me ?" It is important that every abhyasi of this system should be an example of what the Master and the Sahaj Marg system can produce. And it is much more important, it is our bounden duty, that every abhyasi reflects the Master as totally as it is possible. If this is not done, there is no point in talking of spreading Sahaj Marg, of helping humanity. All this becomes just tall talk. They are aspirations, no doubt, but not backed by effort; not backed by will or by practice. These are the things which Master wants. He is concerned that as every brick is an important element of a house, so should each abhyasi be an important element of our Mission. There is no single brick which is unimportant. The stones in the foundation may think they are more important than the bricks and tiles because they bear the weight of the house. The tiles upon the roof may think that they are the most important because without them the rains would come

into the house, and the snows too. But it is a fallacy to think so. Every single brick, every single stone in a house is as important as any other. In the same way every single abhyasi, every single preceptor, is absolutely important in fulfilling Master's work on us, on Nature, and on the Universe itself.

It is, at the same time, a privilege to be associated with Sahaj Marg because here we are promised His help, and a way is opened up for us to achieve something that in the history of this world has never been possible before. At the same time it casts upon us a fantastic responsibility — I may even say a terrible responsibility — that every one of us has to become a torch-bearer of the Master, and he who does not hold the torch aloft fails not only the Master, but also fails himself. I would request you to bear all this in mind when you speak, when you go out into the streets, that it is not the badge which makes us Sahaj Marg abhyasis, it is our condition, it is our character, it is our behaviour. This totality of human existence must be reflected in the Sahaj Marg abhyasi. With this I thank you for your presence here and I hope that we will meet more often to exchange views,

to become more and more close as brothers and sisters, and in a very true spirit and fashion represent the Master wherever we may be, without the Master having to be present physically there. Thank you.

Hanns Gangloff :

I suggest that we may now start our discussion with an important question. The question is about the duties of a preceptor, about his responsibility and about the limits to his responsibilities. We should like to have your clarification about these questions. I am adding the last point because as we all know we are not doing the work, but basically it is Master who is doing the work. This raises the question I have just asked about the responsibility and the limits to such responsibility if it is the Master who is doing the work.

P. Rajagopalachari :

As far as the duties of a preceptor are concerned, a preceptor is supposed to basically concern himself with the cleaning of the abhyasi. Master is emphasising this aspect more and more because unless the cleaning is done in as systematic and efficient a way

as is possible, it becomes difficult, if not impossible, for Master to give spiritual advancement to the particular abhyasi. Perhaps some preceptors are not aware that when transmission is given, if the cleaning has not been done to prepare the abhyasi to receive it, it will only strengthen the tendencies already latent in him or her. So this cleaning is the most important part of a preceptors' work. Master says that we should devote at least eighty percent of our time to the cleaning of the abhyasi. After the cleaning is over, the preceptor transmits. When we receive new persons to be admitted as abhyasis, it becomes necessary to give them at least three sittings, one on each day. The first two sittings are generally devoted entirely to cleaning. There is no transmission. It is on the third day that the transmission is started, after the concerned preceptor is satisfied that sufficient cleaning has been done so that transmission can be begun. In general, the preceptor's duty is to take upon himself, as Master puts it, a sense of *commitment* for the *spiritual* welfare of the abhyasi. I emphasise *spiritual* welfare. It has been found, much to Master's sorrow, that preceptors admit abhyasis to the Sahaj Marg system

of practice and then lose interest in the work, and in the abhyasis themselves. It is like a patient going to the doctor for treatment who is neglected after the doctor admits him as his patient. As a doctor is bound by the Hippocratic oath to look after his patient's welfare, so is a preceptor of the Mission bound — though not by any oath — by a sense of purpose, a sense of integrity, a sense of loyalty to the Master, and devotion to the cause of spiritual upliftment of humanity, by all these to the spiritual welfare of the abhyasi. These factors make it incumbent upon preceptors to take upon themselves full responsibility for an abhyasi's development irrespective of the fact whether it is the Master who does the work or whether it is the preceptor himself who does the work. It is not important to us to decide who actually does the work. As far as we are concerned, when the Master issues a certificate which says so-and-so has been *permitted* to work under the Sahaj Marg system, it means that we are also given the privileges associated with that position, the responsibilities associated with preceptorship, and the duties which follow consequent on such permission to work.

Secondly, as far as limits are concerned, I am not aware of any limits to the duties or responsibilities of a preceptor. The more and more work that a preceptor takes upon himself, the closer he approaches the Master in his spiritual capacity. It is not for fun that Master has said, again and again, " I do not make disciples, I make Masters !" It means that *there is no limit* either to the capacity of a preceptor or to the responsibilities that a preceptor can assume in this self-development of a preceptor to the level of the Master. So when we seek to define responsibilities we are going backwards, not forward. This answers both the second and third questions asked by Hanns. I think I have given as comprehensive a view as possible of a preceptor's rather frightening duties and responsibilities. It is however not at all frightening if we remember that it is Master who is *really* doing the work, and this supports us in all that we do. As Master puts it very briefly, unless we feel the power of the Master backing us up, we cannot do this work. We all know how difficult it is to bring up a brother, a sister or a child in the house. It is a tremendous responsibility to be asked to take on the responsibility for another human person, even in the ordinary social environment. How much more would it be in the spiritual field, we would shudder to think, except for the fact that Master removes everything from our shoulders. He takes upon himself the burden; he takes upon himself the responsibility; he takes upon himself the work. I again draw your attention to the statement in his Delhi message where this is amply and very clearly, rather heart-rendingly stated.

Hanns Gangloff :

Now, about the fact that there are no limits to the responsibilities, no limitations, because Master has said that he does not make disciples but he makes Masters. Does this statement not imply a certain danger — the danger of not really identifying with the Master but trying to *be* just a Master without *really being* a Master ? This means just building up self-importance. I think that consciously or sub-consciously this tendency can be seen in many preceptors. I specify also sub-consciously, and I think that we should say a few words about this problem or this danger. I think it is a real danger.

P. Rajagopalachari :

I think what Hanns is referring to is the problem of the ego, fundamentally. My statement was that we should try to become Masterly — I did not say Masters. Master says that he creates Masters. It implies that as we go towards the goal of becoming like the Master, we also go towards that goal in every aspect of our functioning; and the ego should be practically lost. For instance, we have the example of our Master himself before us. I have never known him to say that he has done such-and-such a thing. His statement has always been, " Lalaji has done it. It is Lalaji's Grace. It is Lalaji's benediction." Even to-day when Hanns announced in the afternoon at lunch that he has secured for tomorrow's meeting a Villa, because the other place is no longer suitable and sufficient for the large number of abhyasis expected here, Master said, " It is the hand of divinity that is helping me in my work." So this is a simple thing for us to create in ourselves the attitude that the Master is working. When I was made a preceptor many years ago Master gave me a hint. He said, " When you sit down to take an abhyasi and give

him a sitting, imagine that the Master is sitting in your place. It is not you who is sitting it is the Master who is sitting there. Imagine, if necessary, that there is a beard on your face if it will help you to make this thought clearer and more perfect." This is one way of doing it. I can tell you it works brilliantly, because whenever I have felt that I am giving a sitting, it did not produce such an effect as when I have lost myself in the Master and then the transmission has taken place. Then it has really been a *masterly* sitting. So there is no question that we have to forget ourselves, if we are to be perfect in our work. As I told Hanns a couple of evenings ago, *the perfect preceptor is one who does not exist.* I say this in a very literal sense.

Secondly, I must emphasise the importance, which Master has repeated to me as often as he could, that preceptors should take sittings from each other. Preceptors are abhyasis. For himself each preceptor is only an abhyasi on the path. He is a preceptor only to the other abhyasis. So preceptors also need cleaning; preceptors also need transmission; and the first sign of self-importance and ego is when one preceptor

does not go to another preceptor for sittings. It does not matter who the preceptor is. All preceptors need sittings, cleaning and transmission. And it is not a privilege that we exercise or enjoy when we feel that only Master should personally work upon preceptors. I know some preceptors think that they should sit only with the Master and not with other preceptors. This is a fallacy, because if we, in our work, imagine that it is really the Master who is doing the work then, when another preceptor gives us a sitting it is again the Master who is giving us a sitting and not the preceptor. It is a very important and a very practical way of reducing self-importance, of reducing the manifestations of the ego in the individual. And, reciprocally, preceptor brothers and sisters helping each other in this task of self-development to become a perfect preceptor develop a spirit of service which slowly reduces the ego-manifestations of the individuals.

Toni Bernardi :

Can a preceptor give a sitting to another preceptor, and then immediately afterwards receive a transmission from that preceptor ?

P. Rajagopalachari :

Yes, it can be done.

Francois Deroulede :

We have been told about Master's work in Nature. I would now like to ask what this consists of, and how we could co-operate in it.

P. Rajagopalachari :

I think it is a little premature to ask such questions. We are on the very first step of the ladder of preceptor's work and it is Master's aspiration that a preceptor should develop step by step to a level where he can give us work of higher levels, of which he speaks to us sometimes openly, sometimes in allegorical fashion; and I believe that even if he did explain what he is doing to us we would not be able to understand it.

Master wants associates who can help him in this task. Certainly ! But then we have to develop to the requisite levels. It is like a student in the first class of school thinking of how he could assist his Professor, or the Principal of the College ! It is necessary that we should aspire; at the same

time this fascination for Cosmic work, or the work of infinity etc., should not come into our hearts — because it is a fascination for the Unknown. Here I would also add, and request you to remember, that Master has said that the most difficult task that he has undertaken is the transformation of human beings. So what he has given us is not an easy work, but the most difficult work that he is doing. For him the work of Nature is the work of a second, as he has said again and again, because in Nature there is no opposition. I am talking now of Cosmic nature, not of human nature. It is in human nature that all . resistance, all impediments to progress, arise. Therefore he emphasises again and again the need for cleaning. He once told me that the heart region is the gutter of humanity, because it is precisely there that the samskaras of the past, in all their goodness and badness, in their beauty and their ugliness, in their virtues and their viciousness, all this resides there. It is as if you descend into the sewers of a city to clean them. That is the nature of work in the heart region. And that is the most difficult work. Master has said that when the heart region is

crossed, one comes into the Cosmic region, which in Sahaj Marg he calls the *Brahmanda mandal,* and then work becomes comparatively easy. It is easy precisely for the reason that the samskaras which were inherent in us, latent in us, have been removed, and the opposition that they created to Master's spiritual work thus removed. Therefore the work becomes almost automatic. Therefore there is no, there should be no, fascination in thinking of cosmic work, or terrestrial work, and things like that. We have the privilege of taking upon ourselves the biggest and most difficult job — that of cleaning the abhyasi. It is the most difficult, and at the same time the most important. Master once told me that his work with human beings is but a fraction of his work, a minute fraction of his total work. And yet it is the most difficult part of his work. We should try in our endeavours to assist him in the most difficult of his work which is the work with human beings. A good preceptor should try to lessen the burdens of the Master, not in flights of fancy doing work in Neptune and the moon, but in really sharing Master's work at the lowest and the

heaviest level, which is the work with humanity. This is Master's sincere hope, and his aspiration.

Toni Bernardi :

When a preceptor is sick, seriously sick, with high fever or something like that, and some one comes to him, can he give him a sitting ?

P. Rajagopalachari :

No. I request all of you to consider extending this principle also to the Master. When the Master is unwell, when he is resting, we should not pester him for sittings or for interviews. And, most importantly, we should not sit in meditation in his presence without his knowledge and without his permission.

Hanns Gangloff :

Many times the abhyasis come to the preceptors with private problems, trying to get advice. What should a preceptor do if he finds, by talking to the abhyasi, that the abhyasi is leading an indecent life ? We have been told that in Sahaj Marg there are no do's and don't's. But what is the correct attitude that a preceptor should adopt in such

cases ? What should the preceptor do ? Should he try to interfere in the private life of the abhyasi ? Or should he just do his cleaning work as a preceptor ? How should he behave ?

P. Rajagopalachari :

Here, too, I would request that we as preceptors should extend to the abhyasi the benefit of our sympathy, our love, our understanding. If we were ourselves perfect we would not need a Master; we would not need Sahaj Marg. It is only a question of the degree to which we are depraved. Some are more depraved than others, some less so. At the same time, as preceptors it is our duty to emphasise the need for etiquette and morality in personal living, because otherwise we are failing in our duty. I would again take here the example of a doctor and a patient. A patient would not go to the doctor if he was not sick. But it is the doctor's duty not only to heal him but also to prescribe for him a way of living for the future which would make it almost impossible for that person to return to the doctor again as a patient. He may come back as a friend, but he should not

come back as a patient. So sympathy and understanding are necessary, coupled with a certain firmness in advice and a certain insistence that the abhyasi co-operate in moulding himself to what the Master wants him to be. It is not the personal desire of a preceptor that we express when we say that an abhyasi should be truthful, he should be moral, he should not steal, he should avoid drugs, he should not drink etc. These are not our personal requirements that we seek to enforce as preceptors — these are the directives that emanate from the Master.

It is right that there are no do's and dont's in Sahaj Marg, but at the same time it does not mean that there is licence to do what we wish. Master has framed the whole system of Sahaj Marg giving due respect and regard to the intellect and to the self-interest of a human being. We are all interested in our physical, moral and spiritual welfare. If we are really interested in such welfare, we do not have to be given a set of rules to follow! It is only in those cases where people pretend to have self interest, but really want to go their own way that the problems arise. So it is a preceptor's duty as a human

being to have brotherly affection for his associates in Sahaj Marg. The preceptor should extend all possible sympathy, give them all the understanding that one can possibly give, and at the same time give prescriptions for right living and help the abhyasis to come into a state of right living, and thereby fulfil one's duties as a preceptor. It is not right to say that we are interfering in the private life of the abhyasi, because when an abhyasi comes to us with his problems we are not interfering. It is an open problem in which the abhyasi seeks our assistance. There are various ways of extending such assistance. Sometimes it may even become necessary for one of us to keep such an abhyasi in our own home for a week, and help him and guide him through his problem or through a difficult period in his life. It is the difference between a patient who comes daily and another patient who has to enter a clinic to receive personal attention every minute of the day. So here the sense of hospitality is also important. We should not treat an abhyasi as a guest who comes for a sitting, and send him away after giving him one. At the same time we have to have

a sense of balance. We have our own needs. We are all employed. So we have to determine in advance how much time we can give to Sahaj Marg. Use that time usefully and effectively. Then you will see that the abhyasi is happy; the preceptor is happy; and the Master will be happy because of us.

Barbara Jeanne-Levin :

What about certain situations where an abhyasi comes, and who either isn't sitting regularly or isn't following the suggestions, and does what he wants ?

P. Rajagopalachari :

We try to do the best we can. It is not possible to lay out prescriptions for abhyasis type A, abhyasis type B and so on. If a person just will not do what is required, what can we do about it ?

Barbara Jeanne-Levin :

OK. But we say the Master is everything. And yet the abhyasi does what he wants and doesn't follow suggestions. If he comes once in a way what should we do ?

P. Rajagopalachari :

So long as he comes back to us, it is our duty to took after him. This is our duty.

Hanns Gangloff :

In connection with this I would like to ask another question. We have abhyasis telling us well, they will not come. They tell us, " I am doing Sahaj Marg in my own way". They do not attend the group satsangh, they do not take individual sittings. But they claim they are doing Sahaj Marg practice. What is the value of such an attitude ? We have even seen some cases where they say, " I am doing Sahaj Marg in my own way and don't want even a Master."

P. Rajagopalachari :

The only answer possible is that there is only one Sahaj Marg. There are no individual Sahaj Marg ways. For instance there is no Chari Sahaj Marg, or a Utz Sahaj Marg or a Hanns Sahaj Marg, or things like that. Master says that if the practice is done properly, he assumes responsibility for the welfare of the abhyasi. If the practice is not done properly, and if therefore Master does not take on the responsibility, we also have no responsibility in the matter, because we are after all only Notaries or holders of power of attorney from the Master. If the

Master relinquishes his responsibility, we have no further responsibilities in the matter at all. On the contrary, it is often the case that we put upon the Master responsibilities that should not devolve upon him — by taking an abhyasi for reasons of personal preference, relationship, things like that. So I would think that the other question is more important. But in any case, to answer Hann's question, there is only one Sahaj Marg. There is only one Sahaj Marg way of practice. In Sahaj Marg there is only one goal. Under the Sahaj Marg system there is only one Master, the one who helps us. Master has asked me to emphasise that there is only one Master, one Method and one Goal. This can be considered to be the motto of the system. Anybody who is at variance with this is not a Sahaj Marg abhyasi.

Francois Deroulede :

One who is desperate, and fed up with life, can we introduce him to Sahaj Marg ?

P. Rajagopalachari :

Such a person should go to a doctor, or to a psychiatrist. This is an opportune moment to tell you three things. In India we

have a rule : Preceptors are not expected to admit as abhyasis persons suffering from mental ill-health, persons who have leprosy, and persons known to have an immoral character. This has been a strict requirement in India. This answers questions frequently asked in Europe about admitting persons who have mental problems, particularly serious mental problems. It is not our duty to go out of our way to bring such persons and make them abhyasis.

Hanns Gangloff :

I have to say something about this. Chari said this applies to India, and we are in the West. In the West of course there is no leprosy. But we have mental illness, and persons with mental problems. As far as immorality is concerned, there are no problems. This can be answered easily. Immoral people should not be introduced into the system. But what about people with mental problems and mental illness ? I think mental problems and illness are so common and frequent in the West that if we start eliminating such persons, well, we will not find any abhyasis left. Most abhyasis

have at least same mental problems or neurosis, and of course every imaginary illness that exists.

On the other hand people with mental problems, with neuroses and so on, if they are not merely looking to be cured of these things but are really looking for something else, seeking for something else, if you can talk to the person and feel that he is seeking for something, looking for a real goal, seeking for a spiritual goal, in such a case we should not just send him away but we should perhaps give him a chance. I know this is also Master's attitude because once I was in Shahjahanpur and Master showed me a patient who was an abhyasi from Shahjahanpur itself. This man, no doubt, was suffering as a severe manic-depressive. I was sitting there and Master asked me about him, and I gave him my diagnosis — that he was a manic-depressive — and the father of the boy who was there said that this was what the doctors in Lucknow had also diagnosed. Then Master asked me what we should do, and I was supposed to answer this question! It just came to my mind that the boy should be treated as a patient by giving

him medical treatment on one side and to clean him spiritually on the other side, and thus give him a chance to be cured as also to develop spiritually. Master agreed, and I think this is the attitude that we should adopt in such cases, especially in the West.

P. Rajagopalachari :

May I clarify this? We know that in society there are cases which are only medical cases. They may even be what are called terminal cases, which are totally medical cases. There are cases which are amenable to medical therapy side by side with what I could call spiritual therapy, by which I mean Sahaj Marg. There are cases which may even be of an extremely dangerous type of disease, in the terminal stage, yet, given the hand of the Master, can be cured without any medical assistance whatsoever. I base this claim on the personal experience of accounts given to me about such cases by the Master himself. We need not discuss them at this meeting.

Take the case of a preceptor permitted to do the work of Sahaj Marg just yesterday, and one who is not also a doctor. He has

neither the medical therapeutic ability nor the spiritual ability to handle such cases. At the other extreme of the preceptorial ladder we have the Master with his immense spiritual capacities, unlimited, infinite capacities. There is nothing he cannot do! Every one of us here, and elsewhere in the world who are not present here, fits in somewhere between these two extremes. So the general rule that was formulated earlier still applies. There is no exception to this rule. In particular cases Master may permit the person to be taken up by a specified preceptor and say, "Well, you may take up this case." It is our practice to send a photograph of the concerned person to the Master when we are in doubt. If he says that we may take up the case, we take it. If he says. "No! don't take this case!" we drop it. So when in doubt please refer to the Master, preferably with a photograph of the person concerned. Only ten days ago, in Denmark, Master advised prospective abhyasis suffering from some of these disorders to go to the clinic, to the mental hospital, and to come back when they are cured. It is not that we are denying spiritual help to them.

It is only that we are postponing it till they are physically and mentally fit to receive it.

It is like a mother refusing normal food to a child which is sick. The denial is only till the sick child is cured. The mother knows how much anguish she has in her heart for having to deny the child what it is asking for. But it is for the welfare of the child. Similarly the preceptor sholud not refuse from authoritarian or other values, but with all the sympathy that his heart can give. "My dear friend! Come back when you are fit." This is what we should say to such a person. There is no harm in this.

I again repeat that at one end we have the new preceptor. At the other end we have the oldest preceptor which is Divinity itself in the Person of the Master. And between these two extremes we all fit in somewhere, and we have to find the level from which each one of us has to work. For instance, my brother Hanns is a qualified psychiatrist. For him it is easy to handle such cases in both ways. But we have engineers, we have farmers, we have scientists, what will they

do ? Therefore it is my personal practice to refer such cases to the Master, and I would urge you all to do the same.

Francois Deroulede :

Master said something about sensitivity and the development of sensitivity. We notice that in several cases sensitivity and imagination are mixed up. What should we do ?

P. Rajagopalachari :

Sensitivity and imagination? (Laughter) The first rule is that we should exclude imagination altogether. And when we know that it is imagination — and it is obvious from the question that he knows it because it is he who says that sensitivity and imagination are getting mixed up — we should remove it. Sensitivity remains ! It is a fact the abhyasi has to develop his own sensitivity, and the preceptor has to develop his own capacity for reading. Now for abhyasis to develop sensitivity, Master says there is one very important method.. That is, when we finish meditation, we should not immediately get up and do something in the house or outside, but we should sit for a few minutes and brood over our condition. These are Master's words. That is, we ruminate over the condition. If we do so, Master says the condition will appear before us. So the abhyasi learns to read his own condition by developing sensitivity by giving just a few minutes of his time immediately after the sitting is over.

As far as the preceptor is concerned Master says the greatest limitation that a preceptor imposes upon himself in developing his own reading capacity is the thought that he cannot read, or that he will not be able to read, the condition of the abhyasi. When a preceptor thinks that he cannot read the condition of an abhyasi, he is limiting himself; imposing limitations on himself. So this idea should be totally given up. The positive way of doing it is by concentration. Master has said that concentration is the instrument of revelation. So what we have to do is to concentrate for a few minutes on the abhyasi's condition, and wait for the revelation to come. If the negative idea of not being able to read the condition is avoided, and the positive practice of exercising our

powers of concentration to read the condition of an abhyasi is developed, these two things will enable us to read correctly.

Hanns Gangloff :

This morning someone asked me the question that we are all talking only about abhyasis. What about the preceptors who are immoral and drunkards ? What is Master's opinion in this respect ? Abhyasis are afraid to go to such preceptors.

P. Rajagopalachari :

This question has already been answered in the answer that I gave to the very first question. Preceptors should be examples to society in their etiquette, in their morality and in their general behaviour, and that always applies. Whenever a preceptor has failings in himself or herself which they are not able to overcome, the only way of improvement is to go and fall before the Master and say, " Babuji ! I have these deficiencies. Please correct them." We may have problems which we may not be willing to discuss with another preceptor. We may be so ashamed that we cannot talk to anybody else. But there is a saying that before

one's tailor, one's lawyer and one's doctor there can be no shame. I would add that before one's Master there can be no sense of anything at all, neither of shame, nor pride, nor of any such thing. Surrender implies that we go to the Master with those problems which we cannot solve ourselves. But this does not in any way remove our responsibility to correct ourselves. After all, drunkenness and immorality are easily cured. As they are easily acquired, so also they can be easily lost. So the duty of a preceptor is to try to correct himself or herself. But where we are not able to do it, we should go to the Master and pray for his guidance, and pray that he may correct us by changing our behaviour and our character. It is Master's duty to do this for us when we are sincere in our approach.

Master has asked me to tell you one thing. There are many abhyasis who imagine many things about preceptors. They imagine that a preceptor drinks, or that a preceptor is immoral. Master would like such abhyasis to be told, " If finally you find yourself to be wrong and you find that the preceptor was

really a good man who did not drink or have bad moral habits, imagine how much time you would have wasted in your spiritual progress by not having gone to him for sit-sittings." Therefore abhyasis should be warned not to go on presumptions, or by hearsay. I would qualify this by saying that whatever may be the character of a preceptor, when a preceptor sits before us and gives us a sitting it works because it is really the Master who is giving us the sitting. So it is better that abhyasis don't judge preceptors. This is not their business. We should remember that Master has permitted the preceptors to work under this system, and it is his business and responsibility to judge them. If we, as abhyasis, do feel that there are certain drawbacks in a preceptor, then we, as their brothers and sisters, should help them to the best possible extent. Preceptors are workers for the Master, but are abhyasis as far as their own spiritual progress is concerned. Between preceptors and abhyasis there should be no self imposed barriers. We should try to guide each other, help each other, and an attitude of sympathy and

understanding should pervade amongst us whether we are preceptors or not.

Hanns Gangloff :

Another question comes to my mind. We were talking about mental diseases, and the treatment of mental diseases. Now, when I myself was a newcomer in Sahaj Marg, I was shocked by the statement of a preceptor in a foreign country who bluntly told me, "You know, I am just using Master's power for healing." In the meantime we all know, and we have also been told many times, that this attitude is wrong. We have also been told that healing has nothing to do with spirituality. Chari even made a statement that healing, or to use the powers of a preceptor for only healing, is a waste of spiritual power. Chari ! Is that correct ?

P. Rajagopalachari :

Yes, That is what Master says.

Hanns Gangloff :

Now, unfortunately I should say, Master himself, out of his kindliness and friendliness, tells abhyasis in certain cases something about techniques, the use of

certain techniques, for healing this, that or the other disease. Now, when these abhyasis come home and say, 'Master told me to do this or that', and they start healing practices, please Chari, how should we handle such cases ?

P. Rajagopalachari :

This question was raised at a meeting in Denmark about ten days back. There were a lot of people who were both preceptors and abhyasis who are all involved in healing work. There Master made the statement that in India, those rishis who had reached the Highest alone involved themselves in such activities, because from the highly elevated spiritual level everything is possible. As Hanns said it is also a fact that Master, to encourage us in our understanding of Sahaj Marg and the powers of the cleaning process and the power of transmission, often talks to us of things which can be done. But that a thing *can* be done does not mean that the thing *should* be done. I remember that when I was a student in school in my III standard, one boy put up his hand and asked, " Sir ! Can I go to the bathroom ? " The

teacher said, " Yes, you can." The boy started walking towards the door of the classroom, when the teacher said, " Come back." The boy said, " Sir, I just asked you, can I go to the bathroom, and you said I can." The teacher said, " Yes you can but you may not. *Can* implies an ability. You have legs and therefore you can walk, but you *may not* walk now." By Master's Grace and Benevolence the power is there. But Master has explicitly stated that we are not to involve ourselves in healing work because that is left to the medical profession. Master has said, again and again, to abhyasis and to preceptors, in my presence, even to long-standing preceptors who themselves had health problems, " You go and consult the doctor." Master uses his spiritual powers for healing only in such cases where an abhyasi's spiritual progress will suffer if he is not healed. This is what he told me several years ago. Where the medical profession cannot help, Master may do so. I know of two cases about which Master himself told me. There was one case of a severe heart attack. The abhyasi was very rich and he had

many specialists to attend upon him. When all the specialists had expressed their considered medical opinion that the patient would not last long, Master arrived at that place and told that abhyasi, " My dear friend ! Now that everybody has given up your life, shall I try ? In any case you have been told by the specialists that you have no life left. It may be a few hours or it may be a few days at the most." The abhyasi answered, " Master ! What more can I ask than that you should do this service for me." Master told me laughingly that he transmitted for just half a minute, and that abhyasi is still alive to-day ! So it is for the Master to decide who shall be helped. There is however this fact that if a particular person is permitted by the Master, explicitly, to do such work, then that is a different story. Generally speaking, we are not permitted to interest ourselves in what the medical profession should do. So I would request you all to understand very clearly Master's statement that unless a person is evolved to the Highest level, he has no business with the body of the abhyasi.

Judith Polston Mckinney :

Some abhyasis are working as massage parlour assistants and sometimes they get involved with such persons. What about such cases ?

P. Rajagopalachari :

A preceptor's profession or occupation may call for such work. For instance we have preceptors who are doctors. Their profession is healing. Naturally, for them it is not forbidden, because that is what they have been educated and trained to do.

However, emotional involvement with an abhyasi is wrong, whether in healing or in spiritual work. We are not supposed to get emotionally involved with abhyasis. We are supposed to treat them as a trustee treats trust property. They are entrusted to us. Their spiritual welfare is entrusted to us and we have to do it to the best of our ability *without emotional attachment.*

Hanns Gangloff :

Now I should like to have a clarification. To me it is important. Master has not only created preceptors, he has also created

preceptors-in-charge. My question is : What are the duties and the responsibilities of a preceptor-in-charge ? And what, again, are the limits of his responsibility ? We have never been told this. He is an abhyasi; he is also a preceptor; and he is also preceptor-in-charge. What are the limits he has to work within ?

P. Rajagopalachari :

A preceptor is in charge of abhyasis. A preceptor-in-charge is in charge of abhyasis and preceptors. I just asked Master what answer I should give to this question. Master said, " A preceptor-in-charge is a watchman."

Hanns Gangloff :

We are living in a democracy, in the West. And we have developed the habit, also in Sahaj Marg, of voting when certain important decisions have to be taken. So we get together as a group, or as a working group as we sometimes call it, and the group votes. Should this be done, or should this not be done ? And now, let us assume that the vote is against the opinion of the preceptor-in-charge. What is now going to happen ?

Is the majority to decide or is it the decision of the preceptor-in-charge which has to come into action ?

Master :

A watchman is needed everywhere. He is a very important personality if you think about it deeply !

P. Rajagopalachari :

Master says that a watchman is a very responsible, and a very necessary personality if you think over it deeply. A watchman is one who watches over things.

This question of democracy raises its head everywhere, wherever Master goes. Master said if we follow the principle of fitting the work to the worker, this question would not arise. After all, what are we doing ? We are trying to find a worker who can do the work properly. The work is already there. The work has to be done by somebody. The fittest person should be chosen for the job. The democratic process rarely produces the right person for the right job. Master emphasises that the democratic principles have to be followed in

a democratic society. We should follow rules, but we should not be ruled by the rules themselves. Rules are made for our benefit, not to rule us. This principle should be kept in mind.

A preceptor-in-charge is appointed by the Master. It is not an elective post. He is not elected. The same is with the preceptors. There are two positions in the Mission, wherever they may be in the world, which are not elective by any procedure. A preceptor is appointed only by the Master. The word *appointed* is not used. He is *permitted.* In a preceptor's work, capacity is not important. When a preceptor is given permission to work, Master gives him the capacity with it. Till then he has no capacity for it. So there is no question of capacity; and where there is no question of capacity there should be no question of an election. The second post which is not elective is that of a preceptor-in-charge. This appointment is at the total will and pleasure of the Master, the President of the Mission. As for the rest, Committee members, treasurer etc., these are temporal

posts handling purely mechanical and physical jobs associated with the Mission. For instance we may have an ashram, and we may appoint someone to look after the garden. He may be a preceptor, but it is only because he is a horticulturist that he gets that job. That he is a horticulturist is the criterion for his selection for the job. So while the Master appoints, under his will and pleasure, preceptors and preceptors-in-charge, the rest of the working body, the Committee, is appointed in conformity with the local governmental and other requirements of the country concerned.

We all know that Master's work is spiritual in nature. And it is his Grace that he does not distinguish between people of different nationalities, cultures or languages. To him a human being is a human being, wherever he may reside. And the spiritual benefit that he wishes to offer should not be denied to any person because of geographical or other factors that come into play. Therefore, in trying to promote these aims of helping humanity, human beings wherever they may be, we have necessarily to bear in mind

that the spiritual work is of the highest level. The rest are to be merely conformed with to the extent that is necessary.

As Master himself has said so often, you cannot expect an Eskimo to be a vegetarian. Master has written very clearly in *Reality at Dawn* that if the rishis of India had been born in Iceland, they would not have prescribed vegetarian diet. But where vegetarianism is possible, it is necessary that we obey the principle of abstaining from non-vegetarian food. This is for our benefit. Similarly, democracy is for our benefit. Whatever be the social system, it is designed for the benefit of humanity wherever they are. One is for material and temporal benefit, the other is for the highest spiritual benefit. We have to maintain a balance between these two. And we have to recognise that in all the affairs of the Mission, both temporal and spiritual, the authority of the President is not limited by anything. His word is final. If he says, 'Elect', we elect. If he says, 'Nominate' we nominate. If he says, " I nominate . .", we accept it. So I would request you to think

over this principle, and understand its implications. Imagine, for instance, the fate of a country where his spiritual services cannot be offered because there are totalitarian values prevailing there which make it impossible for him to even go there. A whole section of humanity is denied his services because there are a set of rules, because there are a set of political obligations, which make it impossible for him to go into that society, and thus make it impossible for members of that society to receive his guidance. Is it not a denial of the values that we are striving to implant into society and in individuals ? This is a clear pointer to the fact that spiritual authority is supreme; spiritual powers are supreme; spiritual values are supreme; and the spiritual upliftment of man is the supremest possible thing that we should strive for in our personal lives, and the lives of those associated with us.

Hanns Gangloff :

The reply to my question would be, since the preceptor-in-charge is appointed by the Master, the final decision, in cases where there are doubts, is the decision of the preceptor-in-charge.

P. Rajagopalachari :

Yes, that is correct. I would like to tell you the advice which Master himself gave me when he appointed me as the General Secretary of the Mission. He said, " You are new to the post. I have great admiration for your capacity and for your intelligence. But remember you will have to face situations where you cannot take a decision. In all such cases you are welcome to refer the matter to me." He did not say, " You must refer them to me," he said, " You are welcome to refer them to me for advice." So I would also request preceptors-in-charge that whenever they are taking important decisions, where they feel that there may be even the slightest friction, they should kindly refer first to the Master.

Brigitte Smith :

I think it would be good if the preceptors could be more informed by the preceptor-in-charge. They could become better co-workers for the Mission and also help the preceptor-in-charge in his work. If there are working groups, and if they can be better informed, I think it would be beneficial.

P. Rajagopalachari :

The common comment has been that the preceptors-in-charge generally unload their work upon the preceptors. They generally sit in positions of eminence, and rule, as it were. This is to be avoided. We should all co-operate and work with each other. That goes without saying. As far as co-operation is concerned, Master recited to me a Persian couplet yesterday which says, " If the world is not co-operating with you, then you should co-operate with the world." I think that is the best possible answer to this question.

Master says, " Aspire for the Highest, with all the sacrifices that are possible to a human being."

Francois Deroulede :

We have been talking about Master's words. Now I ask about Master's books, whether these books can help us in reading the abhyasis condition.

P. Rajagopalachari :

Every book teaches us the theory. We have to do the practice ourselves. For instance we can read chemistry books, but

unless we practise the things described there in a laboratory and put into effective practice the things described in the book, we cannot learn anything. The books teach us only the theory. Master has explained in very beautiful words the theory and the philosophy of Sahaj Marg. But unless we put those principles into practice ourselves, and develop the sensitivity which alone can give us the insight into the various conditions that we develop on our spiritual journey, the mere reading of books will not help us.

Judith Polston Mckinney :

In Canada we have a printed sheet with the practice on one side and the Ten Commandments on the other. I am at a loss how to explain the Ten Commandments to new abhyasis. Could you clarify this please ?

Hanns Gangloff :

This is a thing we don't have, for the moment, in Germany, because we feel that for beginners it is a little difficult to understand what is the real significance of the Ten Commandments etc. So here, the Ten Commandments come in a little later. At the beginning there is too much association.

There is too much association with religious matters. We don't do it because we feel it creates too much difficulty for the beginners. And why should we create difficulties ? Later on, in any case, the understanding comes automatically.

P. Rajagopalachari :

Master has just told me that this not proffering or not explaining the Ten Commandments to abhyasis amounts to a fragmentation of the system. It is our business to put it before the abhyasis. Whether they follow it or not is their business. Master has asked me to tell you that he has created a totally new system which must be followed in its completeness, in its totality. The Ten Commandments are part of it. I am just telling you what Master has asked me to tell you.

Hanns Gangloff :

This is just a misunderstanding. I didn't say we don't have the Ten Commandments in Germany, and I also didn't say that we don't explain the Ten Commandments. It is only just a matter of timing. At the very beginning, we feel that it is in certain cases

best not to overcharge the abhyasi with the Ten Commandments, because every abhyasi is coming, here in the west, coming out of the religious area of Christianity. If he is told about the Ten Commandments. he will have the feeling, " Oh well ! This is just another kind of religion." Of course the Ten Commandments come in later in any case. It is not a matter of disregarding the Ten Commandments but it is just a matter of talking and explaining the Ten Commandments at the right time, the proper time.

Master :

I have written all that I want to say about the Ten Commandments in my book *Commentary on Ten Commondments of Sahaj Marg* already. Those who want to follow it, it will give them immense strength for Realisation. But since people are neglecting it, and not following it, I just stopped distributing it. But it is the most important book.

P. Rajagopalachari :

Master has just said he has written the book *Commentary on Ten Commandments of Sahaj Marg* and that people who follow it get immense benefit for spiritual progress. If

they neglect it, it is their loss. And because he has found that people are not following the Ten Commandments, he would also perhaps stop distributing that book. There is no point in giving knowledge which is not being used and assimilated. This is a great danger to us. If Master is going to withdraw his teachings from us, one by one, what is going to happen to us ? We are talking of the future. Let us talk about the present. So in his own indirect way Master is emphasising the point that his teachings have to be followed *in-toto* from the beginning. The appropriate time is the beginning.

G. L. Saravanamuttu :

If you are finishing now, I wish to make a final statement. Shall I make it now ?

Master and Chari ! We wish to thank Master for all the great help that he has given us during his short stay here, and the privilege of his Grace. And we would also like to thank Hanns, the two Hanns' as I should put it, for all the arrangements made here. We pray to Lalaji to give Master the ability to visit the other centres in times to come.

TEN

On the 21st afternoon Master drove to the Villa Stuck arriving there promptly at 4 p.m. The rear hall of the villa was packed with approximately three hundred of our abhyasis, and about three-quarters of the group was from France ! The hall had, annexed to it, a small room with an elevated floor. This was perhaps used as a stage for dramas etc, but was now reserved for Master's use during rest periods. A sofa had been placed for Master's use in the hall.

Hanns gave a welcome speech first in German and then in French. The French talk was translated into English by Francois Deroulede, who took upon himself this task permanently thereafter, and did a very capable job of it too. Hanns speaks fluent French, having spent a large part of his early years in Geneva. Thereafter Andre Poray addressed the gathering, and this too was translated into English by Francois. For this

second session the French language assumed pre-eminence as 75% of the group was composed of French abhyasis. Jean-Michel has come, even though he had been with Master earlier in Denmark. He has been the Secretary of the Mission in France, but now Yvon Combe has been appointed to that position. Since the entire French group was available on the spot, and I had reason to believe that almost all the French abhyasis were present there, I had a brief discussion with Master in his room during his rest period, and suggested that he, personally, should say something on this occasion, unambiguously, so that the French group became welded into one single body of abhyasis. He was very reluctant to say anything. But after I had spoken with him for about fifteen minutes, he suddenly looked at me and asked me to take down what he dectated. I did so, read it out to him again, got his approval to read it out to the assembly, and then we went back to the hall. There I made the following announcement.

PR. To throw light on Reality, Master has dictated to me during a short interval of five minutes a message for all of us. I shall

read each sentence twice in English. I request Hanns and the other translators to translate it as accurately as possible into the respective languages — German, French and Italian. Master has expressed that it is most important that this message be understood clearly, and followed precisely and exactly. I request Hanns to have this message in English, together with translations into German, French and Italian, xeroxed or printed so that copies will be available for distribution to all abhyasis on Saturday 24th May.

MASTER'S MUNICH MESSAGE

The way which leads to the Almighty is one and one alone. The method to reach Him will always be the one which is perpendicular. If you have regard for this carefully, there can only be one such perpendicular. Divinity is a play, and Divine the way! That is the thing which attracts the persons getting into the wave of the ocean which is foaming and disturbing. It becomes the duty of the Master to breathe in the Real Essence. For this Master is thoroughly needed. This is for your thinking. The problem cannot be solved

without taking the Real and the Essence from the Master. I have not come across any such person except my Master who was my all and All! I think I am not mistaken because I put all things in the Right channel.

The meeting came to an end soon after this. Master sat for about one hour in the hall so that abhyasis could greet him. The Italian group had left. Jens Clausen had arrived from Denmark as the sole representative of that country to attend the Preceptors' meeting held last night. He left after attending this afternoon's session to go back home.

Hanns announced that Master's Munich message would be translated and made available by the morrow, or the day after that. On the evening of the 21st we sat after dinner at around 9.30 p.m., Hanns, Francois Deroulede, Jean-Marie Bottequin and I, assisted occasionally by Utz, to try and do the translation. It was 1.30 a.m. of the 22nd before we got a satisfactory translation done in the German and French languages. It was surprising that such a short message posed so many posers! What, for instance,

is the perpendicular ? What does Master mean when he refers to Divinity as a *play ?* These, and many more questions arose not only during the translation session, but again and again during the succeeding days of Master's stay in Munich.

On the 22nd morning Master asked me to give a short talk amplifying the ideas he had given in his message yesterday. The talk is reproduced hereunder :—

SAHAJ MARG AND SCIENCE

Master has been saying for the last few days that Sahaj Marg should be correctly understood and practised not only by our generation of abhyasis but also by future generations to come. Master is more concerned about the future generations of abhyasis. As far as the present generation is concerned, there is personal contact between the Master and his abhyasis. Because we have this advantage of direct personal contact with the Master, we have to consider ourselves as trustees of the system, holding it in trust for future generations to come. Master is therefore anxious that the present

generation of abhyasis, that is all of us, should practise this system exactly as it is taught and prescribed; understand the Sahaj Marg system precisely as it should be understood; and thus preserve for our children, and for the children of our children, and their children, this unique system — this absolutely only system of attaining Reality which we have the privilege of having received direct from our Master. So we have a double responsibility. It operates in two ways. We have to achieve the goal for ourselves, in our own lifetime; and we have to make the achievement of this same goal possible for future generations of mankind. That is, we have to consider ourselves as plants which not only produce grain or fruit for immediate consumption, but which also produce great quantities of seeds for planting acres and acres of the same crop for the future, again and again. Master has emphasised in his message, yesterday, that there is only one way; that there is only one goal; and that there is only one Master to lead us to that Goal. Most of us have understood the fact that there is only one Master because we have physical contact with him, and it is patent

that there is only one Shri Ram Chandraji of Shahjahanpur. It is therefore fairly easy for us to appreciate that physically there is only one Master. Still, sometimes, we tend to forget that the spiritual Master is also only one. We make the mistake of bringing in other sources of knowledge; other systems of practice; other systems of theology etc., and thus dilute, and possibly entirely corrupt, our system. It is important to understand that though there may have been past Masters and past systems, they are not in the present and therefore are of no concern to us. Out of curiosity we may study their literature etc., but if we practise any of those systems, the result can possibly be disastrous. It has specifically been stated that at any moment of time there can only be one such Master, not only here but in the whole Universe. If we accept this statement, it follows that our Master is the only Master for the whole Universe, in this particular epoch at least. It follows automatically that his way is the only way. It follows as a third point that his goal is our only Goal. This leads to the inevitable conclusion that at any time there is only one Master, one goal and one way!

During our travels there has been much speculation as to whether there can be scientific approaches to Sahaj Marg. Science may have been a single discipline centuries ago; but today it is a hodge-podge, a mixture of multifarious disciplines, that goes by the name of Science. All these disciplines have developed fantastically during the past fifty years or so. We have had intellectual giants who have penetrated into the mysteries of nature and of the Universe in various disciplines. We have had great minds in the field of Geology as also the biological and botanical sciences all trying to penetrate into the secrets of the physical universe. We have had geniuses trying to probe beyond, far beyond, into the outer reaches of the universe — the astronomers! Quite recently some have tried to penetrate into the very heart of matter itself. These achievements in the material sphere are recorded and available to posterity; but in such records there is no mention of any spiritual achievements by these men of great genius that the past and the present generations have produced. We have also had the world of art — great painters, great sculptors

— and if I have redd their biographies correctly, many of them have led miserable existences, and have had no less miserable ends to their lives.

The field of scientific and artistic endeavour is one of gravity. The physical gravity of this earth holds us down here inexorably. There are other gravities equally dangerous. There are theologies and philosophies which similarly tend to hold us down, and prevent our rise to our spiritual goal. Please do not imagine for one moment that I am trying to decry even the smallest of the achievements in the fields of Science, art and philosophy. I have had some small familiarity with these disciplines, sufficient to give me an appreciation of the tremendous and truly magnificent achievements that human beings have made in these disciplines. At the same time I have to say that I have not found anything of spiritual value in them. It is only during the last sixteen years of my association with my Master that I have been taught what spirituality is. Before I came to my Master I had also practised very sincerely for some years the various steps of Hatha Yoga-asanas,

pranayama, mantra meditation etc. — but I only succeeded in making a psychic mess of my life. But for my Master's Grace I could very well have ended up in a mental home. It is his Grace that he was able to extricate me from the shackles of my own foolish adventures into those dangerous fields.

It is my conclusion that no amount of research into the field of material science, whatever be the discipline, can ever lead one to spirituality. If somehow we can understand this, and we accept it in our understanding, then we are able to practise our system with this understanding embedded in us; then our acceptance of the Master and his method will be complete. So I would request all of you not only to understand this properly, but to carry this understanding with you wherever you go. It is the duty, the most important duty, of our preceptors to see that this system is not diluted in any manner. If an abhyasi plays around with it, experimenting with it, well, he is jeopardising only his personal spiritual welfare and his future. But if a preceptor plays about with the system, he plays not only with his own spiritual future

but with the future of all the abhyasis given to his charge. Preceptors are, in a very real way, the link between the Master and his abhyasis. Please note that I say **his** *abhyasis. The abhyasis are his, not ours! This link is a very important link, because it must not interfere in any way with the transmission of Master's teachings and with the transmission of Master's transmission. Nor must there be any interference in the possibility of achieving the goal which Master offers to his abhyasis.*

In accepting his own responsibility for the spiritual welfare of humanity Master has taken upon himself tremendous burdens which we cannot even dream of. From the message he has given to us at Delhi, it is clear that preceptors have done very little to assist him in his work. Perhaps there is very little that they **can** *do to assist him. But when we study what has been going on all around us, indeed is yet going on all around us — the dilution sought to be made in the system; the changes sought to be introduced; the teachings sought to be excluded on this or that consideration — it is very clear that much can be done by us to hamper his work and impede*

our own progress. It seems that our power to stop progress is much greater than our power to promote progress. I have always been concerned that the power to spread evil, the power to spread disease, the power to spread ignorance, this power seems to be so much more powerful than the power to do good. I asked Master about this once. Master smiled and said, "There is no such power, I mean evil power or power to do bad things. Our power acts in such ways because of the tendencies which guide the use of these powers. The tendencies are nothing but the working of our samskaras. It is therefore our own creation." This emphasises the necessity for our own cleaning, both by ourselves in our daily routine as well as in cleaning sessions with preceptors.

We can understand very clearly that our grossness consists not merely of the impressions of past actions and past thoughts, but also of present actions and present thoughts; and much more importantly by the attachments we create for ourselves. I see that an engineer is **only** *an engineer; a scientist is* **only** *a scientist; a psychologist is*

only *a psychologist and so on. These are also grossnesses. To put it very clearly in Master's own words, so long as we are not what we ought to be, there is always grossness. In Sahaj Marg the grossness of an engineer is no better than that of a chemist! The grossness of one who discharges his duties in a merely worldly sense is no better than the grossness of one who fails in his duties and obligations. Grossness is grossness. There is no such thing as good grossness and bad grossness. The nature of the grossness may decide the nature of our futures; But in Sahaj Marg,* **the true future is the futureless future!** *Social and educational conditioning makes us think that one who is educated is better than one who is not educated; that one who is higher up on the social ladder is therefore better than his social inferior. This makes us look up to educated people, cultured people, socially higher people as better people than those to whom these things have been denied. In Sahaj Marg there is no such difference because every individual human being is a potential realiser of Reality. Master told me, fourteen years ago, that it is easier for*

him to liberate a simple, uneducated person than a highly intellectual person, because the intellectual person has created for himself so many blocks.

Intellectuality demands research. We all do research in one way or the other. But the only correct way of research in spirituality is Master's way of research. Master often emphasises this. In Sahaj Marg after one has achieved high stages of achievement research is possible. Now the abhyasi knows what he has achieved, how it has been achieved, and so on. So he can do research. This is impossible at the lower levels. Master emphasises this often.

In considering research, it is easy to make the mistake that experimentation will teach us everything. This is wrong. Master says that everything has its origin in the **mind** *of the human being. We think; we brood deeply over what interests us, and then arrive at certain theories. Theories come first. It was by using his tremendous mental powers that Einstein evolved his brilliant theories of General and Special Relativity. Subsequent experimentation confirmed the truth and*

applicability of these theories. The experiments came **after** *the theories had been formulated. Whatever be the nature of our achievement, they always originate in the mind. This is true whatever be the field of achievement. It is true of the arts as much as of the sciences, and no less true of spirituality. In fact in spirituality it is of paramount importance to realise this. It is wrong to think that the scientists are achieving what they achieve in a way different from achievements in spirituality. Both the scientist and the Sahaj Marg abhyasi work with the same instrument — the mind. The only difference is that the mind is turned towards a different field of endeavour. There is no difference between a road which goes from here to Frankfurt and a road which goes from here to Vienna. The difference is only in the direction one takes. If you think of the mind as a road, only the direction determines the destination or the goal we reach. It all depends on the direction.*

It is for this reason that our Master has said that there is only one instrument available to us, whether it be for our

annihilation or for our evolution to the Highest, and that is the mind. The mind is the sole instrument available to us. Master smiles and adds that liberation, realisation, all these things are so easy to achieve. "Just turn your mind from this to that," he says, "that is all that is necessary for this purpose." But from the way we are all struggling, it appears that it is not so easy. Why? Because we refuse to give up our attachments to our own personal ideas and disciplines. A doctor feels that he has spent so much money on educating himself to be a doctor. Another thinks that he has spent so many years working as an engineer. "How to give up all this?" is what they ask. Some people also ask, "Why cannot I accept Sahaj Marg and also hold on to all those other things?" Master says, "Well, I am telling you, if the powers of the mind are divided into many channels, no channel will get the full power. In each channel there will only flow a fraction of the power. So success cannot come, I mean complete success, in any of these fields. So what is the use? Select one and stick to that one. That may be anything, but it must be only one. This is

the way of wisdom taught to me by my Master."

I am not at all suggesting that a Sahaj Marg abhyasi should not be an engineer, or a doctor or an artist. It is necessary for us to earn an honest living. However the idea, the belief, that we can reach the goal through these scientific or artistic disciplines, **that idea must definitely be given up**. *If our attachment to these material fields is given up, then, in a sense, our work in these fields becomes automatic. Master gives us the example of a sleeping person scratching himself without being aware either of the stimulus or of the response to it. A great advantage of this is that the idea of "doer" is removed. One cannot say "I did it" when we are not aware of having done it. Only requisite effort is used. There is no unnecessary waste of effort. Living adjusts itself. Sufficient energy is devoted to earning one's livelihood. One does not get obsessed with being a doctor, or an engineer or an intellectual. They fall into place in the overall scheme of things. To use Master's excellent example, we no longer use a crane to pick up a fallen needle! So we*

see that the canalisation of the powers of the mind is of the utmost importance. The giving of a proper direction to the powers so canalised is of paramount importance. If these two are done, then the goal is at hand. Thank you.

The morning session ended, and Master was taken to Tilde's house for lunch. The arrangement now for the second group sessions is that Master has his breakfast in Hanns' home and we come over to the Villa Stuck at around 10 a.m. Sulochana and Tilde come to that place with milk and fruit juice for the Master. After the morning session is over we all go to Tilde's house for lunch which Sulochana and Tilde have cooked earlier, before 9 a.m., before coming to the Stuck Villa. Master rests till 3.30 p.m. One or two guests are invited daily to have lunch with Master, thus affording them an opportunity of being with Master for a couple of hours. Then after rest Master would be taken to the Villa Stuck for the afternoon session on completion of which we would go back straight to Hanns' home for dinner and sleep.

On the 22nd we left the Villa Stuck at 12.30 p.m. for Tilde's house. Krishna had

confirmed arrival by Lufthansa flight LH 431 to be boarded at Chicago on Wednesday 21st May at 17.15 hours, arriving Frankfurt this morning at 8.35 a.m. Hans-Gunther Hoche, a preceptor and also Secretary of the Mission in Germany, had very kindly confirmed this from Lufthansa's computer in Frankfurt. Master has been anxious about Krishna coming alone. " He is a small boy ", he said. " I do not want him to come alone. Someone must bring him from the station." Master requested Hanns to fetch Krishna from the station which Hanns very kindly agreed to do. Master was very excited about Krishna coming to see him, and repeatedly asked me whether the train would be on time. I told him European trains ran like the proverbial clock-work ! Not satisfied with my assurance he asked Hanns to telephone the station and find out if the train was on time. Hanns laughed good-naturedly and said, " Master, you are now in Europe. Trains are very rarely late here. You don't have to worry about it. No one ever telephones to the Railway station for information. All we do is to go there and the train will be there."

Since Hanns had to go to the station, Master left for Tilde's house with Utz, whereas I went a little later with Hans Hoche. I stayed back to have some talks with Pierre and Martine Faideau, preceptors from Paris; Paule Fleury and her husband; Jean-Michel Piquemal from Nice and others, about the work of the Mission in France. Master's Munich message has done a great deal to bring a fresh cohesiveness into the picture, and all were happy to have heard direct from him his forthright and outspoken truth about one Master, one Mission and one Goal !

Hanns brought Krishna to Tilde's house at around 3.00 p.m. He told Master, " The train arrived exactly at the scheduled time of 2.22 p.m." Krishna will be Tilde's guest. She has generously insisted that he should stay with her so that Sulochana and he can be together for the week that we have yet to stay in Munich. Sulochana was naturally overjoyed with this arrangement. After lunch we all drove back to the Villa Stuck for the afternoon session. Andre Poray had requested permission to address the French group at length. His talk took up most of

the afternoon. He seemed to amuse the audience, and his spirited delivery in a mock-serious attitude raised quite a few laughs. When the evening session ended, Sulochana and Krishna drove back to Schuleinplatz with us as karin and Hanns wanted us all to have dinner together on our first evening together after almost exactly nine months of separation.

The next day, Friday 23rd May, Spain was put on the Sahaj Marg map with provisional permission being granted to two abhyasis from Barcelona, a young lady, Diana Oliva Mena Sanch, and a younger boy, Juan Tubau Galindo. Andre Poray has been visiting Spain for several years now, and has established a group there. Now his efforts have proved fruitful and the centre has come into formal existence.

At the morning session at the Villa Stuck, Oliva and Juan were introduced to the abhyasis by Andre. After this Master gave the sitting. The sitting lasted barely fifteen minutes. Master suddenly took ill during the sitting, and the sitting was stopped so that Master could be taken to Tilde's home immediately for rest. Sulochana accompanied him

home in Tilde's car. After a brief pause to allow the abhyasis to settle down, I gave them a short talk.

Dear Sisters and Brothers,

Andre spoke to you all yesterday, and has managed to get quite a few laughs out of you. I would like to remind you all that Spirituality is a subject which requires a serious approach. Also, I would like to remind all of you that I have nothing original to say. What I tell you is what I have been told by the Master. Of course there is no compulsion, and you are all free to do what you wish to do.

Master has been really concerned with the various things that are being introduced into Sahaj Marg, and his concern, I can assure you, has nothing to do with Sahaj Marg or himself. He is only and solely concerned with your and our spiritual welfare. So if the Master or I talk to you about the Sahaj Marg practices and teachings, and not only request you but beg you to keep them pure, irrespective of what any one else may say — keep them pure as the Master wishes us to do — it is not that Sahaj Marg has to be

kept pure for the sake of Sahaj Marg or for the sake of the Master. It is for your sake, for our sake!

These are not popular lectures where we can have popular jokes and popular laughter. It would indeed be a great tragedy if Sahaj Marg were to be dragged down to that level. I am sorry that I have to speak out my mind a little plainly; but I repeat that it is for your spiritual growth and spiritual welfare. It is in your hands. It is an unfortunate thing that I have to speak, because Master never speaks. It is possible that some of you may think that these are my own views, my own opinions, about which I speak to you here. Anyone who thinks so is welcome to read the Master's books, or to seek confirmation from him personally. Thank you.

After this I left for Tilde's home to rejoin Master. He was in bed, bundled up in blankets, and slept deeply till 2.30 p.m. He had a little to eat, refusing much of what was offered to him. Since he was very weak, he stayed on in Tilde's house till the evening. Hanns and I went to the Villa Stuck to participate in the afternoon session. Andre spoke

again, referring to my talk earlier in the morning and pointed out that some misunderstanding had crept in because of an error in translation. He spoke again at length in French and Hanns spoke a little thereafter. My heart was not in the Villa Stuck that afternoon as I was concerned for Master's health. Why this sudden illness? It was baffling particularly when he had been so well, so cheerful and so full of smiles and laughter. Only that morning he had beamed with pleasure when he failed in his attempt to grasp his biceps with one hand. The fingers and thumb would not meet around his arm. He called me very affectionately to him and said, "Parthasarathi, I want to show you something which will make you very happy. Look here, my fingers cannot go around the arm! I have improved much in health. I think I am growing fat." Having laughingly said this, he then gave his stomach an affectionate pat. Indeed it is a fact that he has put on nearly five kilos since we arrived in Europe. Yesterday afternoon in Tilde's house I took him to the bathroom. He saw something on the floor beside the wash basin and wanted to know what it was. I told him

it was a weighing machine. He was surprised, and asked me why there was one in the bathroom. I explained to him that most Westerners had one in the bathroom — at least the more affluent ones did — because they were in the habit of weighing themselves frequently to see that they did not become overweight. Master was highly amused to hear this. He had a quiet laugh and chuckle, wondering not only at their technical ingenuity in making such things as bathroom weighing machines, but also at their extravagance! Then, like a child, he wanted to try it. So I helped him up on to the platform. He coudn't stand on it without holding on to me! I told him that it would show the wrong weight if he held on to any support. He then gingerly adjusted his feet and stood quietly for a few seconds till the reading became steady. When I told him his weight, he beamed and smiled, and said, "Now you will be happy. See I have put on four and a half kilos since I left my home!" So it was all the more intriguing and worrying to me, this sudden illness of his. Karl had examined him immediately at Villa Stuck and found Master's extremeties

very cold. The hall was not heated. Also, due to the very large number of people inside, a large window to Master's right had been kept open. Perhaps the cold draught had suddenly chilled him. Karl was with him at Tilde's house the whole day, Master continued to be weak when I returned to him at around 5 p.m. But Karl assured me that barring a slight fall in his blood pressure there was nothing really wrong with Master. We took Master home to Hann's home at around 7 p.m. He had early dinner, and revived a little after that. He had not smoked his *hookah* the whole day. He had two small smokes during the evening and retired to bed at the comparatively early hour of 11 p.m. During the night Master was much disturbed. He seemed to wake up every half an hour or so out of a nightmare. It was from that day that Master's old troubles commenced again — nightmares, interrupted sleep, mild disorientation, all of which had been absent for nearly two weeks now.

On the 24th I had to speak again. It was a general talk on the Sahaj Marg system of practice — explaining in a detailed way the morning, the evening and the night practices,

emphasising that unless all these are done systematically, and exactly as prescribed, the results would be less than what the system offers. It was a long talk of about fortyfive minutes but being general in scope, though detailed in the treatment of the subject, is not included here. Under Master's instructions the difference between cleaning, and the meditation on grossness which is what many abhyasis are found to be doing, was carefully and clearly brought out. The importance of daily cleaning was also emphasised, pointing out that if this is not done every day, we will add the impressions of each day's thoughts and activities and so add to the burden of our grossness, and thus increase Master's burden of work.

Master's general health was good. His blood pressure is being carefully watched with Karl or Hanns taking the reading almost every morning. Master continues to be cheerful, and his general physical health is excellent. The problem is that his sleep is disturbed often by dreams and nightmares. Occasionally, too, he seems to lose consciousness of the fact that he is in Germany, and seems to feel that he is at home in

Shahjahanpur. Such spells are brief, though powerful.

If I remember right, it was on the 24th evening that Hanns and I went over to the residence of Brigitte Smith to meet a small group of friends some of whom, Brigitte seemed to think, would be interested in Sahaj Marg. Andre Poray was also there. The group of invitees was about thirty strong. It was an informal gathering. I spoke for about twenty minutes, and explained in a general way something about spirituality, how it is different from Religion, and what true human progress should mean etc. I then requested Hanns to explain, in detail, the mechanics of the system; the practice as such. He took about twenty minutes. Then Andre Poray spoke for about twenty minutes in French. When the talks were over, we were all led to Brigitte's dining room to contemplate and attack a delicious repast of several varieties of bread, cheeses of half-a-dozen varieties and tea and excellent German coffee. Sulochana and Krishna had also come over, and I think Sulochana's heart must have been gladdened when she saw the gusto with which Krishna

attacked the sumptuously laden table. Indeed all of us ate well even though it was rather late for a repast of that nature. Master was at home, looked after by the very willing couple Elisabeth and Utz. They really enjoy being alone with Master, and told me that Hanns and I should go out more often, leaving Master to them ! That evening Jean-Marie Bottequin presented me with a set of superb colour photographs of the Master, and a large number of black-and-white photographs. The pictures were superb and I just did not know how to thank him for such a wonderful gift.

We returned home around 11 p.m. Master was up, sitting in his chair, and talking animatedly to Elisabeth and Utz. As soon as I came back I prepared Master's *hookah* — and it was 1 a.m. before we went to bed !

ELEVEN

On this tour Master has been constantly referring to the importance of Sahaj Marg for the future. In fact what he has been saying has often implied that Sahaj Marg has perhaps a greater relevance for the future than what we imagine. This was tellingly brought home on the 25th morning. Master had rested well the previous night and he was fresh that morning. After satsangh he was surrounded by a group of abhyasis. One of them asked a question :

Q. Master, you wrote *Reality at Dawn* many years ago. This is also the case with your other books such as *Efficacy of Raj Yoga* and *Commentary on Ten Commandments*. Will you be revising these some time ? Perhaps some of the points raised by you in those books are not valid any more.

Master : I am telling you, those books were not written for to-day or for one year,

or even for a hundred years. What is written there is for all time. They are for the future. That is why even though they are simple, many people find it very difficult to understand them.

Q. How can that be Master ? If they are simple, should they not be easy to understand ?

Master : I will give you the example of the Vedas. It is my idea that when they were written by the rishis in ancient times, few people could understand them. To-day it is so easy to know their meaning. Similarly with Sahaj Marg teachings, they are for the future. The persons of the future will understand them easily.

Q. So will you not be revising your books ?

Master : I think I have already answered your question.

This short exchange stirred up my thoughts and emotions. We see that what is produced to-day for to-day's consumption becomes adulterated even while in transit from the producer to the consumer. How

difficult it must then be to keep something pure, in its pristine condition, for a thousand years, for ten thousand years ! I felt faint when I considered the responsibility that each generation of humanity bears to the succeeding generations. Who can bear such a burden of responsibility ? Surely one of the functions of a Master is to make humanity fit for this task ?

Master's idea of the future kept on revolving in my head. I could feel intuitively that there was the germ of understanding present in me, but it was eluding me. It was in the evening satsangh that there was a flash of revelation. Master had transmitted for about half an hour. This was perhaps the last formal satsangh for Group two, and there was the familiar and usual atmosphere of solemnity permeated with a vague sorrow. The idea of the impending parting from Master must have been in the minds of most of the abhyasis. The transmission put me into the deeper depths of being. I lost consciousness of my surroundings and of my body. Then the idea flashed into my mind that there is one basic and fundamental difference between

the Master and us. Master lives in the present but works in the future. We live in the future but work in the present ! Even though I was in a samadhi-like condition, this idea seemed to expand by itself and take upon itself logical extensions to that thought. By 'living in the present', I understood a total acceptance of the world as it is. If this is possible, one becomes a sage; that is, one lives in the eternal present as it is called ! Ideas of comfort, luxury etc., disappear. One becomes capable of existing under whatever conditions prevail. I recall someone once asking Master whether he was feeling cold. I think it must have been in Denmark soon after we arrived there. Master answered, " These things have no effect upon me. The circumstances of nature do not affect me ! " I also recalled his oft-repeated statement that one who is happy under all circumstances is the really happy person.

What is it that we do ? We live in the future. That is, we live in a phantasy world created by ourselves. We live in an imaginary world, under imaginary conditions created by an unbridled mind. If this tendency is allowed

free rein, the individual loses all ideas of reality — even mundane physical reality — and withdraws into a shell of total phantasy from which such a one can rarely emerge again. Psychologists are familiar with this phenomenon, though perhaps unable to deal with it effectively. To the extent that we give up reality for phantasy, to that extent we are sick.

What did the thought of *working in the future* mean ? This question flashed by itself into the mind and a single word appeared as its answer — *creation !* When we are working in the present, we are merely *doing* something. When one works in the future, he is *creating that which is not.* What is Master doing with us ? He is making us into what we ought to be. What is he doing in other fields, I mean other than his work upon humans ? He is creating conditions, bringing about change in circumstances etc. So in Master's existence we see the two things simultaneously — living in the present, accepting things, conditions, and people as they are, and working in the future, trying to change things, conditions and people into

what they ought to be. Such a one is a creator. And of God we say, 'He is the creator'. Therefore such a one *is God,* in every respect. I felt a sudden constriction in my heart. There was no physical pain, but a searing emotion seemed to plunge a flaming sword of understanding through it. Tears flowed freely from my closed eyes. I offered up a silent 'Thank you Master' for this flash of understanding opened up in my being. The veil had been parted briefly, and the *beloved* in the inner chamber revealed to my ardent gaze, as it were !

The sitting ended. There was silence for a few minutes. Then there was pandemonium let loose, every abhyasi trying to get near the Master to say a few words to him, or to hear something from him, or to just say good-bye. He sat patiently, with his smile at its sweetest, answering questions, soothing upset emotions, offering a word of advice, of promise, as necessary. When we were able to leave it was about 7 p.m.

When we arrived home, and sat talking together after dinner as usual, here too a

mood of melancholy was perceptible. Master was very cheerful, and joking away for all he was worth. The others smiled and laughed at his sallies, but I could sense the deeper atmosphere of melancholy behind all their smiles and laughter. Master was irrepressible that evening. The more the others subsided into gloom, the more his wit and humour flashed. We went to bed around midnight.

I think it was on Monday 26th May that Master's final medical examination took place. It was a short affair, the tests being designed to study the possibility of the existence of amoebiasis. Master went through this ordeal — every test, every visit to a doctor is, for him, an ordeal — with considerable misgivings and facial grimaces. But all was well. Even amoebiasis was ruled out. The final medical verdict was: no ulcers, no disease of any sort; only a small non-malignant tumour which has been growing smaller and smaller, and will surely disappear in time. The decision was taken to stop all medicines, including Tagamet. Only B.G. Phos would be given before meals to aid the digestive process. Karl and Hanns beamed with joy.

Everyone had naturally been apprehensive, praying that the medical results should be good. Here they were, excellent beyond anyone's imagination. Even the ulcer which Master always claimed to have had for the past forty years was found to be non-existent! So Hanns and Karl were overjoyed. They had taken upon themselves the love-burden of looking after Master's physical system, and had been attending to him for nearly two years. The scheme of radiological and other tests were formulated by them. There must have been a nagging worry behind all their optimism and facade of smiles. " What would happen if the tests were negative and surgery became essential ? " This question must have been gnawing away inside their minds. Thanks to Master, this fearful possibility did not arise. All was well. The decks, medically speaking, were cleared. Master was naturally pleased with the results. He told Hanns and Karl, " It is all your good work. You have looked after me well. It is the fruit of your efforts." That whole day was spent in a mood of great relaxation and happiness. Yet it was inevitable that it was tinged with some mood of sorrow — Master would be leaving

Germany in a couple of days. Hanns felt that Master perhaps might not come to Germany again. With the growth in the number of abhyasis, and with Master growing older day by day, Hanns felt that the next visit to Europe could well be restricted to just one centre — Copenhagen. The tours of 1972 and 1976, and now the current tour in 1980, have shown that each tour has less time, and covered less physical ground than the previous one. It was perhaps an inevitable conclusion that Master's next tour would be restricted to one centre where all the abhyasis of the Western world would have to congregate. That Hanns himself thought the choice would be Denmark perhaps indicates the inevitability of that conclusion. And this in spite of the fact that a couple of days earlier Master had approved Hanns' request for permission to construct an ashram for the Mission in Munich !

The whole of the 26th passed off thus in a mood of relaxed happiness tinged with some melancholy. We went to bed fairly early that night.

On the 27th morning some abhyasis had come for individual sittings with the Master. Master had completed two sittings. The third one was to be taken up next. Leaving Master alone with the abhyasi I went into our bedroom. A few minutes later Master suddenly walked in alone and unaided. He was very excited. In fact the excitement was so high that one could even call it agitation. He said, " Do you know that abhyasi ? " I said I did. Master said, " I have rarely come across such a case as this one. I don't think I have ever got a case like this before. It is a very good case. One does not come across such a case in generations. I want to raise this abhyasi to a high level and give approach to the *Brahmandd Mandal.* You also come and watch what I am doing. I am going to give the abhyasi another sitting. You watch and study the condition and tell me your reading. Also you may study what I am doing and see if you can follow it. This is the method of training. Come and sit with me and do as I have told you."

I went out to Hanns' drawing room and sat with eyes closed when Master gave the

abhyasi her second sitting of the morning. The first one had lasted barely five minutes. This second one was of about ten minutes duration. I watched and studied as I had been ordered to do. Immediately the sitting was over, Master turned to me and asked, " Have you studied her condition ? " I told him my reading. Master smiled and said, " You see how easy it is ? Only concentration is necessary. Concentrate, and the reading comes before you." I thought I had been let off, but I was not to be let off the hook so easily. He looked at the abhyasi with a keen and penetrating gaze for about thirty seconds. Then he turned to me again and asked, " What was I doing during the sitting. You have observed it, and now I want you to tell me your observation." In one halting sentence I told him what I had been able to observe. He smiled and said, " Yes. You are right. But I did something after that which you have not observed. I will tell you about it." He then went on to explain what he had done. As soon as he finished talking to me, he had a few puffs of the *hookah*. Suddenly he looked piercingly at the abhyasi, and asked her to sit in meditation again,

motioning me at the same time to remain seated, and to observe his work as before. This time I seemed to observe his work in greater detail than before. When I told him about it, he got up out of his easy chair, came over to me, patted me on my shoulders very affectionately with a joyous smile on his face and said, " Shabash ! You see how easy it is ? It is all Lalaji's Grace. You see how much training I am giving you. It is because you are with me. So you see, being with me also gives some benefits ! "

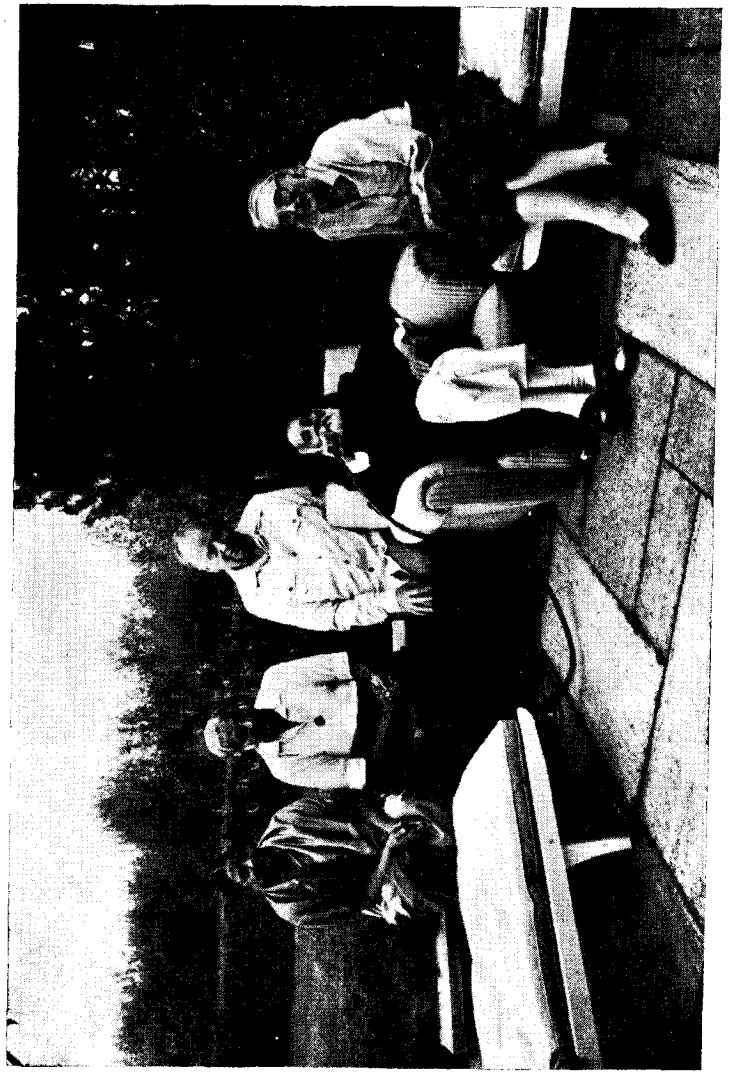
Master wanted the abhyasi to be with him the whole day. This raised a minor problem as all of us were to go to the house of Herr Wigbert Langguth approximately fifty kilometres from Munich, at a place called Starnberger See. Protocol was to be observed, and an uninvited person could not be taken along as we do so unfeelingly in India. However, Hanns was able to have her join the party. It *had* to be arranged as otherwise Master would have cancelled his visit — and that would have been just too bad.

Our host, Herr Wigbert Langguth came at 2 p.m. in a huge Mercedes car. Master and

I drove with him in that car, accompanied by Jean-Marie Bottequin. The rest of the party — Karin, Elisabeth, Hanns, Utz, Sulochana, Lucy and Krishna — came in two cars driven by Hanns and Utz. Our host kept up a lively monologue in German all the way, trying to give Master a short exposition of Bavarian history, culture, etc. He drove very fast even though he had been requested to go slow as Master is apt to get giddy spells when going fast. But he drove quite fast, touching 130 Km on some straight stretches, talking all the while in rapid, staccato German, turning back to address us every time. He drove beautifully, and we reached Starnberger See in about forty minutes. Herr Langguth's wife, a devoted abhyasi of Master, greeted Master rapturously on arrival. They have a lovely bungalow on a large area of ground, sloping down towards the lake, with a large, well-tended garden. Master rested in their drawing room, surrounded by all of us. After half an hour of rest Herr Langguth took out a sheet of paper on which he had prepared some six or seven questions. They were answered and discussed. Then at 3.30 p.m. we were entertained to a really lavish tea; I suppose it could be said

to be a high tea. The table was loaded with cakes, pastries, *petite fours* etc, but our party seemed to be unusually hungry — the table was cleared of everything in sight in quite a short while ! Master refused the delectable dishes, and I put him to bed in a bedroom prepared for him. We all sat around, talking rather desultorily about general subjects of no great importance. We had all had too much to eat and there was a general air of somnolence. We had to go out into the garden and walk around a bit before we could shake off our lethargy and sleepiness.

Master woke up around 5.30 p.m. and came out on to the terrace to enjoy a *hookah* I had made ready for him. Jean-Marie was busy, clicking away with gusto, trying to capture Master in as many and as varied moods and postures as was possible. Krishna kept him company with another camera. We sat outside for nearly one hour. Suddenly the sky clouded over and rain threatened. A few drops fell, and we all moved indoors again. Master gave us a sitting at 6.30 p.m. He was rather withdrawn after the sitting. Not being satisfied with



having given us an enormous tea, Frau Langguth proceeded to cook dinner for all of us. It was another heavy meal which we all proceeded to demolish with surprising gusto, considering the fact that not even four hours had elapsed since we had tea! The presence of Master at dinner — he too ate with relish — was probably responsible for our appetities ! He was cheerful again, with one of those sudden change of moods, and kept us all laughing right through. After dinner we all left for home at around 8.45 p.m. It had turned quite chilly. The drive back was accomplished in two cars. We were home by 9.15 or so. At 9.30 p.m. Master gave Lucy one more sitting and asked her to come again the next morning.

After she had left for home we sat chatting for some time. Master praised Hanns for Lucy's condition, saying, " It is your good work that her condition is like this. You have done your work well." Hanns was of course delighted to hear this, though perhaps puzzled as to why *he* was being praised !

On the 28th Master was busy giving individual sittings to Karin, Tilde Michels,

Antje, and of course Lucy who had arrived promptly as requested by Master. Hanns had two sittings. Master granted Full permission to Hanns and to Lucy Sigl during the morning. Later Hanns took Sulochana, Krishna and me out to do some shopping in the downtown area. We were out for about three hours. We came back for lunch. At about 4.30 p.m. Sulochana, Krishna and I were driven to the studio-cum-residence of Jean-Marie Bottequin on the Kaiserplatz. He has planned to produce a book of photographs of Master, and we went there primarily to discuss this project, review the material he has etc. We spent nearly three hours with him. Then we had to walk about one kilometre to a place where the abhyasis of Germany were to meet Master in a special group meeting. Master arrived there with Hanns at about 8 p.m.

The meeting commenced at 8.30 p.m. About forty to fifty abhyasis were present for the meeting. As soon as all were seated comfortably, Hanns welcomed Master and thanked him for attending the meeting. After that he spoke at length in German. This meeting was called to give an opportunity to

the abhyasis of Germany to meet Master alone, and to discuss matters pertaining to organisation, growth of the Mission and so on. After Hanns finished his welcome speech, I spoke for about thirty minutes, the speech being translated sentence by sentence into German by Hanns, then for a little by Tilde Michels, then by Brigitte Smith for a little while and then back to Hanns all over again. My speech is given below :

MEETING WITH ABHYASIS OF GERMANY

Hanns Gangloff :

We thank our beloved Master for coming to us, and meeting us this evening. (The rest of Hanns' speech was in German. A translation is not available, unfortunately)

P. Rajagopalachari :

If I give you a broad outline of what we do in India, I think that will suffice. You will find that in all the other organisations the spiritual or the religious part and the secular part of the work are administered by two different branches of the organisation. But in

Sahaj Marg, Master gives importance to the spiritual side, and he prefers to have spiritually elevated persons to handle both the spiritual work and the organisational work. Master's definite thought is that organisational abilities can be built up practically in anybody, but spiritual ability is not so easily built up. Wherever the two branches are split up, I mean the secular or organisational side and the spiritual side, there is always confusion. So it is Master's wisdom and unique spiritual approach that the two are brought under one person in almost all cases. Therefore in India we have the Working Committee which consists, generally, entirely of preceptors. If you go back about twenty years in the life of the Mission, you will find that originally there were some problems. This was because the persons who were then preceptors did not have the organisational ability or the training to handle such problems. But Master's unwavering faith in the spiritual force, the spiritual powers and the spiritual backing of Lalaji proved that they could develop into good managers while remaining excellent, highly elevated, preceptors. Whereas those

who were good business managers have not necessarily risen spiritually.

It is for this reason that Master always makes Preceptors take charge of the organisation of the Mission in every country. They have simultaneously spiritual responsibility for the welfare of the abhyasis in their community as well as for the proper regulation of the normal activities of the organisation. If we have highly educated, highly cultivated, highly experienced people in some of these posts, I would say it is by accident that it is so, because no preceptor is chosen merely for his business or organisational ability, or for his education and social standing. Of course when we find such a correlation between the spiritual and the normal human abilities it is a great gift to the Mission. In the West it is more usual, in India it is not so usual. We have therefore to face a situation where one person is responsible for both the spiritual work and the organisational work. For the same reason such a person is assisted by other preceptors who have similar responsibilities in both fields. Now there is one rule in India that we normally do not discuss our organisational problems in such group meetings.

As all of you know, one-man committees work better than large committees. There is nothing secret. There is nothing deliberately with-held from abhyasis. But Master feels that organisational matters should be discussed in small groups which take the responsibility for the work.

There was a time when the working committee in India consisted of all the preceptors of the Mission. But that was at a time when we had probably twenty preceptors all over India. When the number of preceptors grew — today it is about two hundred — we had to limit the membership of the committee to twelve or thirteen, no more. Now the Secretary of the Mission has the responsibility of guiding these organisational activities, and he is guided by the President, our Master, and works under his instructions. In our overseas organisations the preceptor-in-charge is responsible, and he is assisted by, and guides, the Secretary of the organisation. So we follow this pattern everywhere. So, while Hanns Gangloff has the responsibility for the working of this Mission in Germany, much of the leg-work, as we say, will naturally fall upon the German .Secretary,

Hans Hoche. Now normally, from India, we have connections with only two persons in each country, that is the preceptor-in-charge and the Secretary of the Mission in that country. This works very effectively. If we are to correspond with two hundred different persons, it would be just impossible. So I would request the abhyasis of Germany to place all organisational problems before Hans Hoche for his attention and it will be his problem to get the matters settled or solved by consulting the preceptor-in-charge, and any contact or correspondence on organisational matters with the Master in Shahjahanpur is thus minimised.

I have a specific request to make. We should not trouble the Master with such problems because he is too busy with his spiritual work. He has repeatedly told me that if problems of this nature are put up to him, it is only we who suffer as a consequence because the time he would give us is diverted to solving ordinary worldly problems which we should solve ourselves. The second point that I have to make is the necessity for very close co-operation between the preceptors.

You have all seen these lights burning. When they come closer, the illumination on the floor overlaps, one over the other, and so they give much more illumination. Now we have a circle of light here, another circle of light there, and darkness in between. There are many social and human reasons why we should co-operate and work together as a team. But they all fade in importance when we look at the spiritual reasons for co-operation. When we work closely as preceptors, we fortify each other, we help each other and, much more importantly, we help the abhyasis much more when we work together in mutual co-operation than when we work singly.

Now, questions are often asked as to why a particular abhyasi should go to one preceptor or the other; whether a preceptor is higher or lower than the other, and so on. Well ! There is a difference between a highly elevated preceptor and one who has not reached such spiritual heights. If you raise a lamp higher and higher, the circle of light that it casts upon the floor becomes larger and larger. And when such elevated precep-

tors get together, the spiritual value of their training is something beyond our imagination, beyond even belief. I am making this comment because of the question Hanns asked about the nature of the transmission that a preceptor-in-charge can give, and the nature of the transmission that local preceptors should do. There is this difference, depending upon the level from which we work. The power of course is the same, but the effect can be different. That is why Master leaves higher work to preceptors who are more spiritually elevated, and gives sittings himself also. From the highest level one can work at both the highest and the lowest levels, whereas from the lowest level one can work only at the lowest. It is for Master to decide as to what work should be done, and by which preceptor. His decision is based on two factors. The first is invariably the spiritual calibre of the preceptor, and the second is his willingness and capacity to work. The first Master gives, the second we have to bring to our work. Willingness and capacity to work includes co-operation, lack of friction between members, and understanding amongst ourselves. All these are included.

We are all connected with the Master. As his abhyasis, we are all connected with him. Day before yesterday I quoted for your benefit the advice which Master gave. *He said the abhyasi should connect his heart with the Master, and his mind with the preceptor.* This also applies to the preceptors, naturally. If a preceptor would only connect his own heart with the Master, and his mind with the abhyasis, then there would be no problem. Sometimes, of course, we have the need to be fulfilled by the abhyasis — when we are thanked by them, made much of by them, flattered by them — as preceptors, that is. But the moment a preceptor thinks that he is serving the abhyasis, he is beginning to fall already. It is very important to realise that preceptors are serving the Master. We are working with the power of the Master; we are working under the permission granted by the Master; and we are working in the field created by the Master. Therefore when he gives us these three things — the field to work in, permission to work, and the power to perform the work — we are working for the Master, not for the abhyasis.

If we remember this clearly, and carry it in our hearts, our face is turned towards the Master, and then there is no problem of getting attached to abhyasis, looking for their love, seeking their flattery etc. But instead we start looking to the Master for approval, to the Master for love, and indeed to the Master alone for everything that we need in this life. As Master says, "If you turn your back to the sun, you will only see shadows in front of you." If a preceptor turns his back to the Master, and looks at the abhyasis, he only sees shadows, not reality. So a preceptor must consider abhyasis as persons put under his trust. He is very much in the position of a school teacher with his students, or a manager managing the business of his employer. The manager does not own the business. He works for his employer. The welfare of the employees of the firm is the employer's business, not his personal business as a manager. He takes orders from the employer and puts them into effect in the field of his work. In between, he is only a transmitter of instructions and activities.

This is all the advice that Master has to give to the preceptors, as much as to the

abhyasis. Connect your heart with the Master. Turn your face towards the Master. Look to him for spiritual guidance; look to him for love; look to him for everything; do not be attached to the abhyasis. The abhyasis constitute our field for work. They are like the plants in a garden and we are like the gardners. If the land-lord says, " Water the plants," we water them. If he says, " Cut the flowers ", we cannot say, " They are so lovely, why cut them ! " If, later, the land-lord says, " Remove these plants and throw them away." The gardner cannot say, " Boss, you only told me to plant them. How can I now remove them. I am so attached to these plants." If he says this, he will lose his job as a gardner. Similar is the role of a preceptor. He is a gardner, and as a gardner he has to have absolute obedience for the Master, the owner of the garden.

I think I have told you about the organisation, about the spiritual side of the work, and also about the responsibility of the preceptors. As far as the abhyasis are concerned, they should interest themselves only in their personal spiritual welfare and growth.

There is generally a tendency, in the West, to misunderstand this advice as selfishness. But any sensible person would understand that unless he has developed himself he cannot help others. If abhyasis would concern themselves wholely, and solely, with their own spiritual development and growth, there would be no problems whatsoever. The abhyasis, too, make the same mistake of turning their backs upon the Master and fixing their gaze and attention upon the preceptors, or upon other abhyasis, with whom they form attachments and affiliations, and thus we create groups. This creates misunderstandings, jealousies and quarrels, and so creates disharmony. So ultimately it comes down to the same thing for both preceptors and abhyasis — turn your face towards the Master, connect your heart with him, and be done with the rest. That is all there is to spirituality.

If you have seen troops marching, they obey a single order from one person. Though they are marching one behind the other, no soldier looks to the soldier in front of him for guidance. If he turns his attention upon him,

he would fall out of step. They march to the order of the Captain. They follow the steps he is calling out — left, right, left, right — and then even if there are many thousands of soldiers, they march together perfectly in step. The only thing to which we, Sahaj Marg abhyasis and preceptors, march is to the call of the Master. We hear only the voice of the Master. We see only the form of the Master, with our eyes, physical and spiritual. If we follow these things properly, Sahaj Marg practice becomes simple — as simple as Master designed it to be. It becomes effective — as effective as Master created it to be. And our march to the goal becomes speedy — again as Master desires it to be. If we don't listen to this vital advice of the Master, we have the problems not only of our mutual interactions as human beings in society, we are also greatly jeopardising our spiritual progress. If we have the right attitude to the Master, I don't have to speak to you about the importance of having individual sittings, attending group satsangh etc., because these are prescribed by the Master. It is the voice of the Master which speaks out the instructions of the Master, and they are

for our spiritual progress. We automatically become obedient; we find the time to attend to these things; we find the ability necessary to do these things effectively, perfectly, and thus reach our goal in a short time. Therefore I will not talk about these things to-day. Thank you very much.

The meeting ended at a quarter past ten at night. Master and I were taken back home. We had dinner and then, this being Master's last night in Munich, we sat up till 1.30 a.m. of the 29th, Master smoking two *hookahs* during that interval. There was not much talk. A few questions were asked mainly by Karin and Elisabeth. The mood was one of a contemplative silence and loving communion. A serene atmosphere pervaded the house. There was an unusual tranquillity, the usually ebullient Utz too being quite silent! And in that mood we finally retired to sleep at about half past one in the morning.

On waking up, Master declared himself to be quite fit. "When are we to go to Copenhagen?" He asked. I told him we were to leave that same day. Master does not

like to stay on in a place after his work is over. He tends to become restless, and the restlessness increases as time passes. Here, too, in Munich, the formal programme had come to an end on the 26th of May. Master asked me why I had given so many days to this centre. I told him that when the tour was planned, we had no definite scheme of his medical tests. I did not then know what tests were to be conducted, and how many days would be required. Master could not be subjected to a time schedule which would suit one of us. Further, there was the need, the unspoken need, to provide for some extra days in case some clinical treatment became necessary. That is why a fairly large number of rest days, so called, had been provided in Munich. The stay in Munich was of sixteen days' duration. Only ten days had been earmarked for the two abhyasi groups. The remaining days were set apart for tests and for possible treatment. I explained all this to Master. I further added that had surgery become necessary, we might have had to stay very much longer. Master smiled and said, "Now I understand it, why we have stayed here so many days. And the work has also

been done. I think the people are happy. It is all Lalaji's Grace. Otherwise in my old age can I even dream of travelling like this ? Now I am getting too old. Such journeys are beyond my capacity ! "

Master's blood pressure was taken soon after he had completed his morning ablutions. The pressure was found to be 140/90 in a supine position, and 120/80 sitting up in bed. Hanns was overjoyed. He and Karl Gutsche had been responsible for Master's welfare. They had taken upon themselves the onerous responsibility of having all the tests carried out, and made themselves responsible for such further treatment as might have become necessary. I had no doubt that Hanns, in particular, was tremendously relieved to be sending back a really healthy Master, with an all-round fitness and physical exuberance which he has not had since his illness of 1974 !

Dr. Gertrud Putter, a new preceptor in Munich, was driving to Copenhagen so that she could spend some more days with Master. She very kindly offered Krishna a lift to Copenhagen, which he of course gladly

accepted. The two of them left around 11 a.m. for Hannover, where they would spend the night with Gertie's brother, and then motor on to Copenhagen the next day. Antje Graune decided to accompany Master to Copenhagen on the same flight. Hans-Gunther Hoche also made a last-minute decision to go with Master, subject to availability of a seat on the SAS flight we were to take. Our flight was scheduled to take off at 6.15 p.m. After a quiet morning and a quiet lunch Master rested for an hour or so. We left for the airport at around 4.30 p.m. Sulochana joined us there. Master spent about twenty minutes with the thirty odd abhyasis who had gathered to give him a farewell. When we had entered the departure lounge Hans Hoche informed us that the flight would be delayed by half an hour as there was a thunderstorm over Frankfurt. Snacks in plastic containers were handed out to the passengers — a couple of sandwiches, one apple, orange juice in a pyramidal paperpack called a tetra pack, and some chocolates! Jim Metz of Boston and his girl friend had somehow contrived to come along with Master to the departure lounge. Antje was of course

our travelling companion. Hans Hoche kept coming and going, trying to secure his seat, which he did soon afterwards, but only up to Frankfurt.

Soon it became dark as heavy black thunderclouds came over the Munich airport, and a further delay was announced. Master became tired and restless. Our SAS flight 635 operated by a DC9 aircraft finally took off only at 7.20 p.m., over an hour behind schedule. The fifty minute flight to Frankfurt was all through a heavy cloud layer blanketing that region of Germany. We never saw the ground below during the flight. The flight was somewhat bumpy, and we had to keep our seat belts fastened all the way. It was by no means an uncomfortable flight, as flights go; but for Master even the smallest of bumps is enough to give him nausea and giddiness. He acquired both these discomforts on the flight, and was quite upset and restless when we landed at Frankfurt for a twenty minute immigration control stopover. Fortunately Hans Hoche was able to so arrange matters that Master was permitted to remain in the plane. We all went out and found that there was no pass-port control for

departing passengers. We boarded the plane again, with a joyful Hans beaming with pleasure since he had also got a seat on to Copenhagen, and the flight took off at 8.40 p.m. Master was very giddy and sick. His uneasiness was much in evidence. He was quite sick when we landed at Copenhagen over an hour later at 10 p.m. The landing at Frankfurt had upset him. It had been necessary for the pilot to circle around a bit before approaching for landing. Such manouevres always upset Master immediately. I always try to see that Master takes a direct flight from one point to his next one. The reason for choosing SAS was precisely this. They fly from Delhi to Copenhagen direct, without any stops on the way. But this was not possible when travelling between Copenhagen and Munich.

When we got out of the plane, Master had to be helped to walk. Hans Hoche organised a wheel-chair in which I pushed Master up to the immigration and Customs areas. Baggage was delayed. Master began to show signs of disorientation. He thought he was in Shahjahanpur and became quite

querulous. When we got out of customs we found a large group of perhaps thirty abhyasis waiting to receive Master. Master saw none of them. He was in a world of his own. We drove in Palle's car and got home to Hellerup a little after 11 p.m. I prepared Master's *hookah* which he smoked while Sulochana and I had our dinner. Master had a second, and then a third *hookah* before he finally agreed to go to bed at 2 a.m. !

TWELVE

The 30th of May, a Friday, Master's first day in Copenhagen on his second visit there, was a day of rest. It was very necessary that he rest after each plane journey, however brief that journey may be. Plane journeys exhaust him more than anything else. He is not troubled much by the take-off. This involves no circling. A slight banking turn to get on to course does not bother him. But if the pilot tries to fly in a tight circle, involving steep banking, then Master gets an immediate attack of giddiness. A few turns of this nature, and Master develops nausea. Then things start getting difficult. The worst things for him are landings as they invariably seem to make it necessary for the pilot to circle several times before coming on to his final approach for landing. This is particularly true in Europe where, because of the congestion in air traffic, a plane has sometimes to circle for as much as half an hour, descending from cruising level to progressively lower and

lower levels, until Air Traffic Control gives permission for the final landing approach.

There was a time when Master used to recover from a plane journey and be himself in a few hours. I remember when he first went abroad in 1972, his first stop was at Cairo, in Egypt. He flew from Delhi to Bombay and had a stop over there for about three hours, during which he actually rested for perhaps only fifteen minutes. The next flight from Bombay to Cairo was more than six hours in duration. The total flying time between Delhi and Cairo was almost nine hours. Yet he was not disturbed. He rested for perhaps two hours on arrival in Cairo, and was ready for whatever had to be done.

Then on his 1976 tour of Europe, every plane journey had to be followed by a day of rest. It became essential that a free day be provided for this. Sometimes a whole day was too much, and he would be up and about after perhaps four or five hours in bed. But in the travel plans one day was set apart for rest following every plane journey. His difficulties then were largely physical. There was really nothing, generally speaking, that two successive *hookahs* could

not put right. But as days passed and became weeks, he tended to get weaker, and the impact of travel seemed to be more and more, so that towards the end of a tour his plane journeys became more troublesome, and recovery more slow.

Since 1976 this has become more aggravated. Now there is an element of unpredictability. Sometimes he is extraordinarily resilient and seems to bounce back into condition in just a few hours; sometimes he just goes to bed, lies down listlessly with a doleful look on his face and declares that he will not get up for two days. He needs much "mothering" at such times, and then it is necessary to sit with him for hours on end, talking to him, sympathising with his condition etc., exactly as one would do when nursing a sick child back to health.

On his first day in Copenhagen there was an atmosphere of peace in Palle's home. No visitors had come, nor would any come later, as it was a formal rest day. By noon Master was up and about, and the distressing signs of disorientation had disappeared. He ate lunch with relish. He must have been

quite hungry as his last meal was in Hanns Gangloff's house the previous afternoon. Antje Graune, the abhyasi from Munich who has travelled with him to Copenhagen, was with us most of the day. So also was Hans Hoche. The Danes close to Master were there too — Vibe, Mikala, Palle, Jens Clausen, Jytte and some others. Master has developed a considerable affection for our Secretary in Denmark, Jens Clausen, who is universally addressed as Jens, but whom Master, in moments of great affection, tenderly calls "Mr. Clausen."

Gertrud Putter and Krishna arrived by car around 4 p.m. in the evening. Master had been feeling the absence of Karl Gutsche. Now Gertie, also a doctor, arrived to look after Master. The evening was a jolly affair. Master sat up in bed and kept his devotees laughing for a couple of hours before he ordered me to take the satsangh at 8 p.m. After that Master had a good dinner, sat up with the abhyasis till 11 p.m. and then went to bed. Master was happy to have Krishna around him. I think he had been a little worried that Krishna, "a little boy" as

Master continues to think of him, should come all the way from Munich by car.

On Saturday the 31st May, K. V. Reddy, preceptor-in-charge of Malaysia and Singapore arrived to be with Master. He had actually arrived the previous night in Copenhagen and had been staying with Bairbre's brother and his family. Bairbre herself had come to Denmark when Master was first here and had been with Master for about four days. Master was pleased to see "Kevy" as he is affectionately known to his intimates. I think Kevy came mainly to finalise arrangements to celebrate Master's next birthday in 1981 at Kuala Lumpur, and to secure Master's approval and promise of personal presence there. Master agreed that the celebration could be held in Malaysia but was unable to commit himself to being there personally. Kevy had to be satisfied with that. He was with Master the whole day and left late at night to go back to his brother-in-law's house.

Master was refreshed that morning after a good night's sleep, and himself conducted the morning group satsangh. Master's sittings are no longer the hour-long affairs that they used

to be. Here again one sees a change with every one of his overseas tours. In 1972, his sittings were fairly long, never less than thirty minutes, and sometimes exceeding an hour in duration. He used to give two sittings a day virtually every day. In 1976 the sittings became noticeably shorter. Further, he reduced the number of sittings that he himself personally gave, putting others on the job. In 1977, on his Malaysian tour, the same pattern prevailed as in 1976. He took fewer sittings personally, and they were shorter sittings too. Now in 1980 the sittings are getting shorter, the longest sittings barely reaching thirty minutes in duration, the shorter ones being as short as seven minutes. I could see that this change of pattern had nothing to do with the state of his health. My personal feeling was that it reflected an increasing refinement in the techniques he uses. He gave me a hint of this when one day, after a really brief sitting, he asked me how I had felt. I explained at length. He laughed and said, " Such a short sitting and such a long explanation of your experience and condition ! You see Lalaji's kindness — he is refining the instrument so that time can be saved." He laughed again

and with a sparkle in his eyes, added, "You see, I try to save myself from work. And of course your time, too, is saved!"

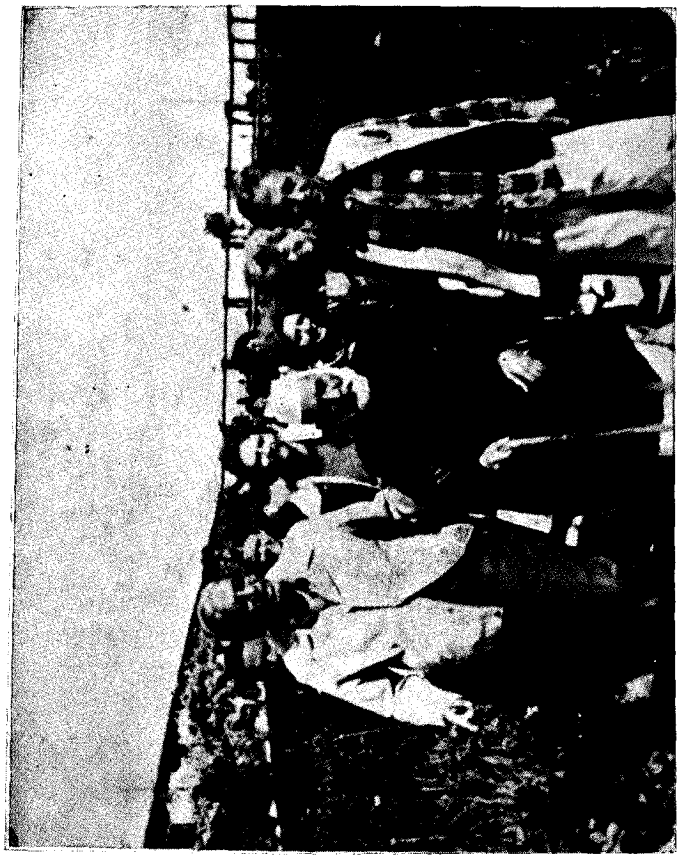
Krishna had been worrying with problems of his own. Since he had gone to the States for further studies at considerable expense, I naturally wanted him to do as much as he possibly could before returning home. He was averse to this. I told him to consult Master. He had a long discussion alone with Master. Then I was called in, and Sulochana also joined us shortly thereafter. Sulochana explained to Master that Krishna's future in India would be brighter if he came back with two degrees rather than just one. Krishna asked Master for advice. Master had a hearty laugh and said, "Look here! It is of course necessary to study, but the future is in His hands. Education does not guarantee future prosperity. That is in God's hands. Put your faith in Him and come home when you have completed your studies."

K. V. Reddy was requested to take the evening group satsangh. The evening was a quiet one.

Master had a rather restless night and woke up on the 1st June morning somewhat confused and disoriented. His spells of disorientation are getting more frequent and longer. To enable him to rest, I took the morning group satsangh. Gertie examined Master, and also recorded his blood pressure. It was quite good being 100/70 lying down and 90/60 sitting up. Gertie was of the opinion that there was nothing to worry about. I consulted her, and requested her opinion on whether we should return to India a week sooner than planned. SAS has a direct flight from Copenhagen to Delhi only once a week. Our original plan was to leave for Delhi on the 12th June. I requested Dr. Putter to advise me whether I should advance departure, but she did not think this was necessary. She felt that in view of Master's advanced age, the separation from his own natural environment and family atmosphere was having this effect. She told me that in the geriatric wards of hospitals she had seen aged patients who would be very quiet for a week or so; then suddenly they would start to do some unforeseen things — try to put on their clothes and shoes at odd

hours, or call to persons as if they were their own family members, and so on. She said that with advancing age, separation from family had this effect. She emphasised that this was not an illness or a disease. It happened to all old people. It was a sort of confusion which developed in the minds of such persons, whereby they would begin to think that they were at home even while they were in the hospital; try to dress as they would at home; call people around them by the names of their own family members, and so on. She assured me that Master was well; his blood pressure was good, and that there was nothing to justify or necessitate a hurried departure for home.

Later that evening Karl Gutsche telephoned from Germany to enquire about Master and his welfare. I took the opportunity of telling him about Master's confused state. He felt that there could be one or two reasons for this. Firstly, he felt that not sufficient blood was reaching the brain. This, he felt, was a prime cause for Master's nightmarish dreams etc. Secondly, he felt that aged persons were adversely affected by plane travel. The modern



Hellerup Garden

commercial jets fly high, and the pressurisation in the cabin may be good enough for the younger age groups. Karl however felt that it was not a good thing for persons above seventy. There was oxygen-starvation on such flights and the air-conditioning dried out the tissues. These two effects of air travel were bound to have deleterious effects on the very old people, Karl added. He too said there was no need to worry unduly about this, and that this, by itself, was not sufficient reason to rush back home.

Under Gertie's advice we took Master to the Hellerup harbour and walked in a small well-kept garden there. Gertie said Master must have frequent short walks, as walking would improve blood circulation. He would also have fresh air. It would also serve to take his mind away from work. Master was happy to go out. It was sunny but a fresh breeze was blowing making it a bit chilly. We must have spent about forty minutes in the garden. However brief the excursion, it did Master a world of good. Dr. Gertrud Putter was requested to take the evening satsangh. Master had his dinner while the satsangh was in progress and looked as if he

was ready to go to bed, but around 9 p.m. he suddenly became cheerful and talkative, and the abhyasis were with him in his room till about 10-30 p.m.

That night was a bad one. Master's condition was distressing. Krishna came and slept with us to be on hand should any assistance be needed. As soon as I woke up and had completed Master's bath and our respective breakfasts, I had a long discussion with Jens about the advisability of cutting our stay short and returning to India a week earlier than planned. He did not feel this to be necessary. Gertie, whom I consulted again that morning, examined Master and said his physical condition was excellent — as indeed it was and has been since coming to Europe. She added that the signs of confusion and disorientation should not be taken too seriously as they would disappear with rest. Finally I consulted Master himself. He said, "Of course I would like to go to Shahjahanpur. Much work is there for me. But let the programme stand. Why do you want to change it now? You have made all the arrangements and everything will be upset if you change the plans now. I am alright. Don't

worry about me." This was the decision on Monday the 2nd June morning. During the day Master's disorientation increased. His periods of lucidity were few and short. Much of the time he was in Shahjahanpur, calling for the people who are normally around him there, and trying to direct such work as he thought was going on. It was distressing. As the day progressed, I became more and more depressed and worried. The worry was infectious. Soon all were worried. The whole day was spent in such misery and confusion. At 6 p.m. Master called me and said that he had decided to return on the 5th, one week earlier than planned. He said, "My heart longs to be back at home. The work here has been completed. You may arrange for my departure on the 5th." I was greatly relieved to have Master's own decision. I immediately telephoned Delhi, and spoke to brother S.C. Kishore and told him of our revised plans, and requested him to recall brothers Gunde Rao and N. S. Rao who had gone home on leave during Master's absence from Shahjahanpur. Jens was busy for almost an hour, first getting our reservations changed with SAS, and then talking to

abhyasis in Germany, France, Holland and Sweden who had all planned to come next week to be with Master. There was all-round disappointment. Some groups decided to come in any case, since costs of cancellation of the trip would be prohibitive. The more emotional ones could be heard weeping at the other end of the phone. Sulochana was deeply disappointed as this meant she had one week less with Krishna. Krishna also was upset though he tried manfully to hide it. I was relieved. I had seen Master's condition deteriorating, and when I thought of what it could be like after a week, I was really frightened. To me it was essential to take Master home as soon as possible. I was perhaps the only one happy with this decision. The Danes were desolate. The rest of Europe was desolate and deeply disappointed. Sulochana and Krishna were deeply hurt. But what was to be done? There was no way out except to cut short the stay and go home. Master's longing to be back home was too deep. His mind was already there, in Shahjahanpur. It was only his body that was in Copenhagen. It would be a senseless prolonging of his misery to have stayed on longer. And who wanted the

Master's body if his mind was not in it? No one! So, by dinner time all were reconciled to this state of affairs. I told Master about this reaction. He said, "They have loving hearts. They do not think of themselves but only think of the well-being of the Master. They have much love for the Master."

The night of the 2nd was a very bad night. I don't think Master slept for five minutes the whole night. He was in Shahjahanpur, talking to persons there, sympathising with the trouble of one, directing the work of another, supervising some work at the ashram, bewailing the monetary loss of an associate, worried about the health and its steady decline of yet another, and so on. Krishna and I went without sleep, trying to calm Master and to get him to sleep. It was of no avail. Whenever I sat by him and told him we were in Copenhagen, he would smile sweetly and say, "Of course I am in Denmark. I know it. Why are you telling me that? You go and sleep. You have worked all day and need sleep." He would smile lovingly and send me back to bed. In a few minutes he would be back — in

Shahjahanpur ! The whole night passed like this. This condition prevailed for most of the day on Tuesday the 3rd, and also on the 4th. By the evening of the 4th I was convinced of the soundness of the decision to go home sooner than originally planned.

Satsangh went on as usual, but most of the sittings were now taken by me. On the 4th evening I gave a talk to the abhyasis, which appears below :

MORALITY

Master's tour of Europe is coming to an end. As you all know, he is leaving tomorrow afternoon at 3 O'clock for India. On this trip he has not been able to visit all the countries of Europe. Those of you who remember him from the last eight or nine years know that in 1972 he visited Egypt and then he travelled all over Europe. After that he went to England and then covered a small bit of the United States, after which he came back to Denmark for a second visit. He then travelled to some parts of Europe again and then fell sick in Germany. He was much sicker in Italy and was almost on the point of

collapse before finally returning to India. That was in 1972, and his tour then was of three months duration.

In 1976 he came only to Europe. There were no visits in America. He did not visit England; nor was Cairo included. That trip lasted only six weeks. On that occasion Master came straight to Denmark. Then he went all over Europe and finally came back to Denmark. In between he fell ill in Switzerland, and this almost necessitated cancellation of all his travel plans. Then he staged a miraculous recovery, completed his trip and then returned to India.

His third tour abroad was to Malaysia and Singapore for a period of four weeks. That was in 1977. After about eighteen days in Petaling Jaya, a suburb of Kuala Lumpur, he had a minor accident and dislocated his left shoulder. He had to be in bed for three days. Once again we were on the verge of cancelling the tour and going home. However he had a quick recovery and went on to fulfil his engagements before returning to India.

This is his fourth tour outside India, and this time it is only for one month. He has been able to visit only two centres in Europe this time — Copenhagen and Munich. As we all know his condition has been such as to cause us all a certain amount of anxiety. But this morning he has staged a miraculous recovery, as usual, and is going back home tomorrow evening.

On all these four travels of his, he has been emphasising that Sahaj Marg is a community where people come together, all over the world, with the sole purpose of spiritual growth and spiritual evolution. This emphasis was not felt so much in 1972 because it was an introductory tour and perhaps he did not want to emphasise too much those things which might be considered as major sacrifices by the people of the West. He just sort of skimmed over the surface, and let it go at that. In 1976 the advices he gave to the abhyasis were more pointed, the conditions for sadhana were a little more stringent. He introduced principles governing our normal daily life such as the need to obey at least some of the Ten Commandments; the essential need for good behaviour; the essential

need for good-brotherliness and sisterliness among the abhyasis; not to harm or hurt others by our talk or by our deeds — things like that, which come under the norms of behaviour and ethical principles.

Now for the last three years he has been emphasising very much on the need for morality — including the prohibition of alcoholic drinks too. Some of our American brothers asked me the other day when we had a meeting, "Chari, how is it that he didn't tell us these things in 1972 ? Why is he talking all of a sudden in 1980 about these things ?" The only answer to this question is that when we bring up children, we give them a great deal of love and a great deal of freedom when they are young. But as they grow up they are expected to conform to more and more discipline and slowly come up to the norms of adult behaviour. They have to behave like adults. They have been given facilities to acquire knowledge and training and are therefore expected to behave in conformity with the principles laid down for adults. They are expected to know better than children. So we in Sahaj Marg have

been treated by the Master in 1972, and the years before that, very much as children in the school of yoga, and he has given us all his love without much of these rules and regulations, obedience to which could not be expected from us at that time. You don't make such demands of children !

When a child becomes a youth of say sixteen years, there is still a great deal of freedom, but not as much of it as one had when one was six years old. But when one touches forty one is expected to be fully mature, to know what he is doing — what is good for him, what is bad for him — and what his responsibilities are. He has now to participate in the building up of a society, of which he is a part. Ours is such a society. Now we have wisdom; we have knowledge; and we have ability. It is now that there is the greatest possibility of doing good — or bad. At that stage if we go bad, well, as the English proverb says, " There is no fool like an old fool." When we are young it is expected that we will do some foolish things. But when we grow up we are no longer expected to be foolish in our ways. We in

Sahaj Marg, at least here in Europe, are quite young. No one here has been in Sahaj Marg for more than ten years. We can be considered to be entering the stage of youth in yogic life. This is the stage when we have to enter that stage of life when we have to be educated, disciplined, trained in following the ethical rules, the commandments of morality and, last but not least, we have to be trained to know what is good for us and what is bad for us.

It is for this reason that I think Master is slowly introducing us to these concepts of ethics, moral behaviour etc. which, after all, are nothing new. They have been shouted from the mountain tops all over the world, literally and figuratively, for thousands of years. When we rebel against them, it is only because we have been flouting them for so long. Now when we are re-exposed to them, it is as if one is suddenly plunged into a pool of cold water. There is a shock ! But everyone of us knows inside that these principles are very important and very necessary.

Most of you would have read some philosophy. You will remember the Kantian

ethic concerning the dilemma whether a particular thing should be done or not. Kant says when in doubt, one should universalise the proposed activity. If everybody in the world did it would it be good for humanity? If it is, then do it, if not, don't! Now why I am giving this preamble, showing Master's step-by-step development in his approach to us, is to show you that his teachings have not changed over the years. If you study his teachings clearly, all these points are already there in his books, his articles, his speeches, his messages etc. The only thing that he is now doing is that he is shifting the emphasis from the lower level to the higher levels. I am very glad about this. I am also very proud about it because it shows that we here, in Europe, are growing to a level where he can give us the higher teachings that he has so far withheld *from us. It is a sign of growth — our growth — when more demands are made upon us; when more discipline is imposed upon us; when more is expected from us as individuals, as individual Sahaj Margis, if I may use that term! It only shows that he sees in us that growth which now enables him to ask from us these things. A father doesn't*

ask his little child for money! After all, it is the father who is paying for the child's food, clothing and education. But when the son starts earning himself, and the father asks him for some money, the son may not like it. He may say, "Well! The old man never asked me for any money before this. All of a sudden he is asking me for some now." The son may resent such demands from the father. Most sons do! But the father asks precisely because he is now sure that his son has now come to a stage where he can give what is asked of him. Our father here is asking from his sons for more things. Now such an asking is not an imposition upon us. Please understand this very clearly. They are not impositions; they are not regulations; they are not restrictions upon our freedom. But they are things which a spiritual father is entitled to ask from those whom he considers his youthful, grown-up children. And I am sure that this tendency to expect more and more of and from us will grow in future years. In his latest message at Delhi he has emphasised that he has been working alone single-handed ever since he started this spiritual work of his. There is a cry of pain in his

heart that there is nobody who has developed to a level where he can help him in his work.

Now, it is not unwise on his part, or unusual on his part, to expect that every one of us would rise to his level. After all that is his work. Many of you are teachers. You don't expect only one child in your class to pass the examinations! One would be ashamed of such a teacher. More than that, we should be ashamed of such a school, and the school authorities should be ashamed of such a teacher. Isn't it? So the teacher is entitled to seek of every student in the class that he should rise to that level of expectation which the boards of education demand; for which the teacher is teaching them; and for which, after all, the student has enrolled himself in the school.

We have joined Sahaj Marg not to be childish, not to be flippant, not to have that freedom which is licence — mistaken freedom — but we have come here for spiritual growth which presupposes external changes in behaviour, in ethical and moral living etc. The excuse is all too often advanced that our society is made that way; so how can we change? But if you look back sixty years

your society was not as it is to-day. If you go back a few hundred years you will find that a Victorian code of ethics and morality prevailed — it was much more stringent. How does society change? Society does change, as we have seen. It changes because one individual enforces that change, and makes the change possible. Those were changes in a small, restricted society applying possibly to a few hundred thousand people or to a few million people. But what our Master is seeking to do to-day with our co-operation is to change the world itself. It is not only for the Victorians, or the Danes and the French. It is a total change for the whole of humanity. It is a total change of humanity that he is seeking. If the change is piecemeal, we get a society which is like bad toast, raw bread on one side and burnt on the other. Nobody will eat it. Our human society has been all along good in parts, bad in most of it — for one reason or another. Every society had in it something that was good and much that was bad. This is true of all countries, of all societies, all over the world through the history of humanity.

Now here is a person who has undertaken the fantastic task — I would say almost impossible task — it is fantastic when looking at the task; it seems impossible when looking at us — but a great and glorious task looking at his achievements. We have seen what he **can**, *and what he* **has**, *achieved. So his is a Great and glorious task, a fantastic task and an almost impossible task, all in one. It can be a success only if we offer our hearts to him in humble co-operation.*

Now, it has been a disappointing feature of Sahaj Marg that in most places in the West the Sahaj Marg society, whether it is a small one of ten abhyasis or a large one of two hundred abhyasis, is becoming converted into some sort of a social club where people meet to gossip. They meet not for the higher purposes of spiritual growth but for the lower ones of gossiping, of exchanging friendships, of exchanging so many other things of which I would not like to talk about. It has become a market place. The commandment which says that we should not steal what belongs to another is broken in human relationships themselves.

Any institution can be created for the highest purpose, but in it the students can go for drugs and things like that and thus debase themselves, corrupt themselves, and possibly destroy themselves as well! It is not the fault of the school. It is the fault of the students. You can have a government where the highest ideals are laid down, but people lower them or totally trample them under their feet. A society can be free and noble, cherishing the highest values of human existence, or it can be corrupted and destroyed by the members of the society themselves. The Sahaj Marg society is no different. The teachings of the Master are there before us. The values he wishes us to bring into our lives are there. The ideals are before us. And if we want to see what **can** *be achieved, we have very fortunately still before us the Master himself to show us in his person, in his way of life, in his spiritual attainment of the Highest, what can be achieved. If we debase ourselves and convert this society into a house of gossip where human beings are traded one for the other, and where the very roots of culture are being destroyed, and families are being broken up — it is a very unfortunate thing indeed.*

We are playing with people. We are playing with other people's hearts as if they were billiard balls. Billiard balls are made of hard ivory or plastic. They can stand all the knocking about and the shocks that they are subjected to. The human heart is not like that. And in this process we forget that we are playing with the biggest and softest heart in all creation, the heart of the Master. We do not realise or understand how every single action of ours contributes to his health, or destroys it. I am not speculating when I say this. You can see this for yourself. There are places where even if you throw him down, he will bounce back like a rubber ball. There are other places where he is sick from the moment he enters it. And what is it that contributes to his health or his sickness? It is nothing but the atmosphere we create around ourselves. I do not think any one of us is deliberately doing this. We all love the Master too much not to want him to be peaceful and healthy, and what we wish for most of all is to have him with us for as long as we possibly can. But what are we to do if we fail in the smallest things he requires of us? The moulding of our behaviour, of our

activities, the proper way of living a family life — these are the least things, things at the lowest level of our existence. These are the least things he can ask of us. These are things that we ourselves teach to our children. Everyone of you is a father or a mother. You all know this. But what are we to do when adults themselves break down and seek to destroy that which they expect their own children to build? When adults themselves break down because in their utter selfishness they forget that the family life is what is important — not their own selfish desires and hungers of the body which we are seeing all around us — what are we to do? Such adults not only destroy themselves but also destroy the future about which Master has been emphasising in his Delhi message, and again in Munich. Master has repeated, again and again, the statement, "My teachings are difficult to understand to-day, not because I have made them difficult but because they have been designed and recorded for posterity." Yesterday he gave us an example to explain this. He pointed out that at the time the Vedas were written only a few must have understood them. To-day, after thous-

ands of years have passed since they were written, there are scholars who know and understand them thoroughly, and many ordinary persons also understand them. So Master's teachings are for the future. Our presence in the present, and our good fortune in receiving the teaching direct from him, in having his guidance at every step of our sadhana, in being able to talk and discuss his teachings and practice with him, this is an immense good fortune which we seem not to appreciate.

Those who possess valuable things rarely cherish them. We are forgetting the wonderful things we have, even discarding them thoughtlessly, and casting our covetous and lustful eyes on what is not ours. This is true whether it be objects or persons. We never value what we have, and foolishly seek what others have. This is most disappointing, not merely for us but for the Master. It is very important to realise this. If the Master becomes really disappointed, and he becomes really distressed, it will be a big tragedy for us. Forget yourselves. Think of your children! I think we all love our children too much to

see their future destroyed. Who would like to see his children parentless, miserable, becoming a drug addict himself and thus adding to his already unbearable miseries — forgetting family, forgetting society, indeed forgetting humanity itself — all because the parents gave him nothing but a broken home full of misery, full of insecurity and without a foundation of love and security on which alone a child builds up its own existence. I don't think any of us really wish for such things to happen. Many of you have perhaps suffered all these things too vividly in your own younger years to want this miserable fate to descend upon your children.

If we want to see ourselves in a safe and sane society living in a moral society full of spiritual values, contributing to human growth and development in peace and harmony with all around us, without one seeking to steal from the other; without one seeking to rob from the other or kill the other; then we have to create such a society for ourselves in our own lifetime. If we are unable to create such a society, then what will be the society that our children will inherit from us?

We all have our failings. Our children are watching us all the time. Our children are much wiser than us. They seem to know intuitively what is going on. If this is the tradition, if these are the sets of values we are going to pass on to our children, what is going to happen to the future? Even in such a short span as thirty years or fifty years, what is the future going to be like? So this is not a plaything. Our lives are not playthings, and Sahaj Marg is not a joke, a plaything for us to play with. If we are to follow Master's teachings, the minimum we have to do is to ensure that at least our own Sahaj Marg society is not corrupted. In a good brotherhood, we should not rob each other. But unfortunately this is what seems to be happening. The very growth of Sahaj Marg seems to be a menace for its own existence. The growth in numbers seems to offer us more choice. When there are just two or three of us, there is very little that we can do. But when there are five hundred of us, well, the scope for internal dissension and mutual misbehaviour on all levels, including the moral level, is increased. And this seems to be

unfortunately the case in some places. It is a shame that we, in our own society, where each one of us is supposed to be trying to achieve the highest ideal of spiritual growth and development, we ourselves contribute to the debasement of our own society. It is not something that we should weep over? We should weep for shame.

We all say we love the Master. We try to help him, we try to serve him in as many ways as we can. But what is the one thing he wants of us? It is our own growth. He does not want anything else from us. He does not want money. He does not want food. He wants none of these things. He says all that he wants is that we should grow into what he wants us to become. That is his satisfaction, and the fulfilment of his work. If in this we cannot support the Master and contribute to his happiness, then we are failures — total failures. I don't think any teacher or Guru should ask less of us. We see them all around us. They seem to ask only for their own welfare, their own comfort and prosperity. They ask for our money, for our physical services and so on, all for their

own benefit, not for ours. Here our Master is only saying, "Please accept my services so that you can become what I have become." I don't think there can be a cheaper transaction than this, in which the very universe is offered to us in exchange for the pittance of a human heart. I deliberately say "pittance" because by our behaviour we have shown what little there is of the heart *in our hearts. People who can trade hearts at the drop of a handkerchief — I don't believe they have hearts. They have only something else pretending to be a heart. Such persons have yet to develop that which we call a heart.*

These are the few thoughts that I wished to place before you in clear and unambiguous terms before Master leaves for India. I am only telling you what the Master wishes to say but is unwilling to speak about. So on his behalf I have tried to explain to you the contents of his two messages given at Delhi and Munich. Our abhyasis have found it so difficult to understand them. Master speaks in veiled and allegorical terms. I once asked him why he doesn't tell people in direct terms

what they should and should not do. He answered, "If I give them such direct instructions and they don't obey them, then they are adding one more sin — the sin of disobedience of the Master. Then they really commit two sins — the first one about which I have to instruct them, and the second one the disobedience of the Master's instructions. I do not like to impose this upon them. So I don't give direct instructions to abhyasis."

So this is the great charity of the Master, that he does not give us orders and instructions because he does not want to burden us with the sin of disobedience of the Master. So please don't expect direct advice. Master never advises directly. Don't expect personalised advice. He never says, "Mr. X, you don't do this" He only says things in a general way, and we should be alert and take up what applies to us. This is his way. He does not want to hurt our feelings by referring to our weaknesses and failings in a direct manner. Also advice given in a general way benefits every one of us. So we must understand the Master's ways and his methods.

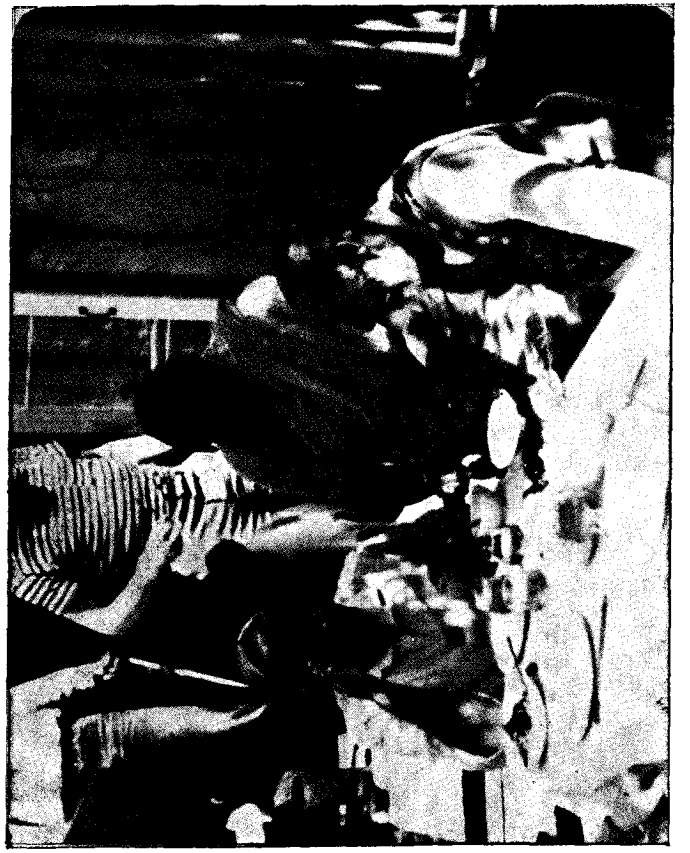
We must understand how he behaves with us. Perhaps he is not a gentleman in the sense in which the English language understands it. But if ever there was a true gentleman he is it, precisely because he demands nothing while offering everything. He conveys his message and his thoughts and ideas on bits of paper upon which he scrawls these things for us. He is a gentleman precisely because he does not want anything of us — he asks for no money, he asks for no physical services; he does not ask for our obedience as we have just seen, and he does not want from us even our good wishes! He makes no demands of individuals, of society, not even of God Himself! This is my observation. Why? Precisely because he has risen to that level where such demands are unnecessary for his existence. He does not need anything. But a man who needs nothing whatever, and who is willing to give us everything — if we have the good fortune to have such a person in our midst, and having him in our midst we waste our time in flippant activities, attending merely to the base and petty needs of the body, indulging in cheap romances and things

like that — I again repeat that it is the greatest tragedy of the individual and, by contribution, the greatest tragedy of our society and our people. I entreat you all to think over these things deeply. We make no demands. These are things which had to be said, which have to be understood, and most important, which have to be acted upon. The Master is there to give us the strength for all this. He gives us the teaching; he gives us the wisdom to understand them; and he also gives us the will power to act upon his teachings, He gives us all this so that we may develop to what he holds up before us as the highest ideal of human development. Thank you!

The evening of the fourth June ended on this somewhat sombre and serious note. Master ate well and had a reasonably good night's sleep. The 5th June morning dawned fair and clear. I was up early to get the packing finished before Master woke up at 7 a.m. We were ready for departure and left for Kastrup airport at 12.45 p.m. Master sat with the abhyasis and distributed choco-

lates to all the children who had come to the airport. On this trip, the children have been exceedingly happy to have Master with them. They would troop into his room every morning soon after he had bathed and wish him a good morning, some verbally, some with a shy smile, some by merely stretching out their hands, palm upwards, all to be rewarded by the gift of a chocolate. This had become an established routine. The culmination of this routine was at the airport where the children had their final gift of chocolate from the Master.

I had been watching the television screen for information regarding the number of our departure gate. It did not appear till 2 p.m. We bade good bye to the assembled abhyasis, including my son Krishna, and went through to the departure area. Till 2.45 p.m. there was no information about our flight SK 971 operated by SAS. I got anxious as time passed. Fortunately we had a few abhyasis from France with us. They too were waiting with Master, some to go to Nice and some to Paris. Their flights were delayed and the delay had been announced. Our flight



Outdoor Lunch

remained unannounced. I made two calls on the enquiries counter, but got no information. There were just ten minutes to 3 p.m., our scheduled time for take-off, when a loud-speaker announcement made me rush to the enquiries counter, leaving Master and Sulochana in the care of Francois Deroulede and Marie. I was informed that due to a crash landing at Bangkok airport the runway there was closed, and our flight was therefore postponed to 8 a.m. of the 6th June — a delay of seventeen hours! We were offered transportation back to the Sheraton Hotel and free accommodation for the night there. The abhyasis of France, whose flight had been delayed by a couple of hours, helped us to come out of the airport and travelled with Master to the Sheraton Hotel where the three of us were assigned a large and comfortable room. We telephoned to the local abhyasis and by 5 p.m. most of them had arrived and were with the Master. Mikala, Palle and Vibe brought a huge carton of food for us. Master gave a sitting to the abhyasis at 7 p.m. The abhyasis from France had left earlier to catch their respective flights. After

the satsangh we had dinner. Krishna was pleased as Punch to have an extra evening with the Master. By 9 p.m. all had gone home. Krishna slept in our room.

Master had been well till 3 p.m. After that he became distressed and signs of disorientation appeared. They increased with the progress of the clock. By night time he was completely disoriented. There was no change in his condition in the morning. Mikala and Palle arrived first at 6 a.m. with an enormous carton full of breakfast foods with flasks full of steaming tea and coffee, cartons of fruit juice, and milk for the Master. Soon thereafter more abhyasis arrived. We finished breakfast, helped Master to dress, and left for the airport in Palle's car at 7 a.m. About twenty abhyasis were at the airport to speed Master on his journey. We took leave of them and walked right through into the departure area, where I secured a wheel chair for Master and wheeled him right up to the aircraft. We boarded a half empty plane.

The flight had been full the previous day. When it was postponed, many had

switched to alternate flights via Frankfurt, Paris, etc. so that our plane was just half full. We had comfortable seats, and there was enough accommodation to enable Master to stretch out comfortably and sleep on a four-seat row. But Master sat up all through the flight — almost totally disoriented and causing me the most heart-rending distress and worry that I have ever experienced. The flight was a nightmare for us. After a flight of nine hours we landed at Palam airport, Delhi at 7.50 p.m. local time. A large number of abhyasis had congregated to greet Master and welcome him back home. Master was aware of nothing of this. He had moments of lucidity, but for much of the time he was in Shahjahanpur. We were driven to brother Shri R. S. Chopra's new home in Azad apartments, just opposite the Indian Institute of Technology on Sri Aurobindo Marg. As we approached the house all the lights in the area went out, plunging the place into darkness. Master entered Mr. Chopra's house by candle light in some confusion. Mr. Chopra's hall was packed with abhyasis who had gathered there to welcome Master home. The

gathering was so large that abhyasis had to be accommodated in the other rooms of the house too. Shri Gunde Rao had arrived, and I handed over charge to him. I thought my duties had ended with this. But later Master asked me to accompany him to shahjahanpur, and I planned my departure for Madras accordingly.

Master rested the whole of Saturday the 7th June. We were booked to go to Shahjahanpur by the Kashi Viswanath Express on the 8th afternoon. Even though Master had been in Delhi for nearly two days, his confusion and disorientation were markedly present. On the 8th afternoon we reached New Delhi railway station. The heat was something terrible. There was a huge crush of passengers on all the platforms. We learnt that some of the trains had been delayed. Master had to climb up the overbridge and down again to go to the platform from where our train would depart. It was a tremendous strain upon him. We managed to locate a vacant seat on a cement bench under the overbridge — the only shady spot there. Half-a-dozen abhyasis fanned him by turns. The

train was to leave at about 2 p.m. At 2 p.m. we were told that due to a lightning strike by the Railway staff, the train had been cancelled. In that sweltering heat we had to somehow take an exhausted Master back to the car. We returned home to brother Sri Chopra's house. Master was in considerable distress, wanting to go home. There was however no help for it. In the evening we checked his blood pressure again. It was a healthy 114/90 lying down and 84/67 sitting up in bed. Physically he was still in excellent condition. In the evening Master was very much better.

The next morning, the 9th June, Master was a great deal better. His blood pressure was up to 120/80 sitting up! His distress was also much reduced. We were told the trains were indefinitely delayed, and so we decided to leave for Shahjahanpur by car in the afternoon. This was a most unwilling decision on my part, but it was forced on us by circumstances, and by Master's anxiety to leave at once. Master, Shri Gunde Rao and I, driven by Shri Chopra, left in his Fiat car at 1 p.m. after lunch. Sulochana had to

remain behind with the tearful daughters of Shri Chopra as no more than four could sit out such a long journey in a Fiat car. The heat was just terrible. It must have been around 50°C in the open that afternoon. After several halts on the way to enable Master to rest and refresh himself, we were just able to reach Rampur at 6.30 p.m. We had covered only about 120 miles in those five and a half hours. We decided not to continue as Master was again in some discomfort, and the disorientation was developing again. We stayed the night at brother Shri Suresh Chandra's house and left at 7 a.m. on the 10th morning for Shahjahanpur. The second stage of the journey covering about 85 miles was accomplished in just about four hours. As we entered Master's house I witnessed the miracle of Master almost instantly and completely becoming himself. His lack of orientation and confusion disappeared. It was as if his mind, which had been mostly in Shahjahanpur for the past eight days or so, became united with his body which had just arrived, and the two, coming together, made him whole! It was

a blessed relief to all of us. No one who saw Master at Shahjahanpur could have suspected the problems he has been having since the beginning of the month. His physical wholeness and health were visible for all to see. His behaviour was normal. He was the same smiling, cheerful, benevolent Master we are all accustomed to. We were delighted to see him back on his feet.

The most important lesson emerging from this overseas tour was that Master could no longer be put to the suffering that I have witnessed on this tour. Long plane travel has to be avoided at all costs. If he should at all decide to go to Europe again, it will have to be only to one centre as Hans Gangloff has already sagaciously concluded. It will almost inevitably be Denmark.

If he is to go again, abhyasis of the Western world will have to literally *pull* him by their devotion and love, and by a positive approach to his teachings. He has clearly, and in unambiguous language, emphasised that there cannot be, and must not be, an artificial divorce of morality and ethics from

the other dimensions of life. Morality is the corner-stone of the edifice of human existence. Where it is lacking, that existence is one of fraud, of deceit, and of a selfish preying on society. Such a life has to be changed. Morality must not only be accepted as being essential, it has to be made the foundation for one's existence. To the extent that abhyasis anywhere are able to achieve this, to that extent will they be able to draw Master to themselves. So whether Master travels to us or not depends on our condition. May He permit us, in his mercy and loving Grace, to become worthy children of His, with whom he would like to live for ever.

His Divine heart is the garden in which our hearts have to bloom. May the Garden of hearts be ever in full bloom!