mathematics), ...
...rs in arts—Misses
...ll graduated B.A.

SUSAN ABROAD

on Greece Travel

"God Must Have Been In High Spirits"

"When He created this lovely place," said my guide to Athens, "God must have been in high spirits. But a word of warning is necessary. Greece can never really please you if you don't have a warm heart and a simple soul." I believe I must have qualified, for truly, Greece pleased me well.

I suppose one of the highest emotional peaks of travel—for some a supreme experience—is to stand on the Acropolis of Athens, gaze around in humility, and realise that this was the cradle of our Western civilisation.

For every citizen of the free world, and all who long for freedom, there is near by a stony platform called the Pnyx, which is, or should be, an almost holy place. For here the great orators and philosophers of the golden age expounded their creeds; here free men voted for the first time; here Demosthenes made his famous proclamation of individual freedom, and democracy was born.

Then again, glance down at the foot of the Acropolis and you see two ancient, elegant amphitheatres. Here the great Greek tragedies, and later comedies, were played for the first time. Here our modern theatre was born.

And art? Look up this time, at the stately classical temple of the Parthenon, over 2000 years old. Here is doubtless the greatest single work of art the world has ever known, and like all true art, it actively does something to you. In this case the utter perfection of its physical proportions seems to take hold of one's small human confusions and put one's thoughts and emotions into mental and spiritual proportion once more.

But there is no need to be so solemn. You can climb up to the Acropolis just for the ageless beauty of the ruins, for the majesty of the Parthenon, for the miniature delight of the Ionic temple of Niki, for the grace and charm of the Caryatids, so effortlessly carrying their marble roof on their heads.

And when you have soaked up all this mellowed beauty and sunshine, you can drink a long glass of positively the best orange juice in the world, truly the revivifying nectar of the gods. The last gift I was given before leaving New Zealand was a Greek coin for a drink of orange juice on the Acropolis.

Below, on every side, the modern city of Athens spreads out, gleaming white in the strong Mediterranean light. It is a clean, kind, honest city—or so I found, and I write as I find.

Three Pillars

Look again and you will see the arches and temples where the Romans have left their mark, adding Roman law to Greek philosophy in the evolution of our modern civilisation.

Look again and you will see that outcrop of imperishable rock, the Areopagus, where St Paul stood and preached in the name of Christ to bring the new faith to the west.

Even when we abuse that pure and splendid concept of Greek philosophy, even when we break the Roman law, even when we falter in our Christian faith, these three things remain the three pillars of our modern way of life, and we are the poorer each time we degrade them.

It would certainly be hard to imagine a greater contrast than that between the musky silken luxury I had left behind in Istanbul and the sheer austere simplicity of my few days in Athens. For here I stayed in that temple of vestal virgins, the YWCA, which the Greeks call XEN and pronounce Hyen, paying 50 drachmas a day (about 12s 6d) for a large bare room with a bed, a table, a chair, a window sill of the same glistening white marble from which the Parthenon was hewn, and a view of soaring Lycabettus, with its white chapel perched on top like a bird that has just alighted.

How grateful I was for this oasis of calm, this appropriate simplicity, in a city where sophistication in the true Greek sense has always meant wisdom of the spirit rather than material luxury and indulgence. But now I am getting solemn again.

Sounion and Delphi

I made two wonderful excursions from Athens. One was along the blue-green Aegean shore to the temple of Poseidon, crowning Cape Sounion on the southern tip of Attica, with tiny cyclamen and grape hyacinths growing wild among the stones. The other was to Delphi, traditionally the navel of the world, since at one time no major decision, whether military, civil, religious or personal, was ever taken without consulting this most powerful of oracles.

Even now the supernatural atmosphere of this ruined temple of Apollo on the slopes of Parnassus is so intense that one holds one's breath in case the oracle should manifest itself anew.

In Athens itself there was much to see—the changing of the picturesque Evzone guard at the palace; the marvellous bronze Zeus and Boy Jockey in the museum; the marble stadium where the first modern Olympics were held in 1896; the funny little tavern, so typical of Greece, where I had dolmadakia (spiced meat and rice wrapped up in little vine-leaf parcels) and retsina (which tastes like pure resin but induces a beatific glow).

I got into trouble only once, at the war memorial, for when I tried to approach too close to the tomb of the unknown soldier, the sentry banged his rifle very sternly on the marble pavement. But I had approached with reverence, so he did not shoot me.

More personally dear is the British military cemetery along the shore, beautifully tended and cared for as we have always been told, with its special corner of a Grecian field that is forever New Zealand.

I learned to say a few words in Greek while I was in Athens. I learned to say parakalo for please and efharisto for thank you, poso kani for how much and ne ne (pronounced nay) for yes. But the saddest word was xalpete. For that meant goodbye.

WARD—KEEBLE. Mr and Mrs W. E. F. Keeble, of Camp Hill, Brisbane, Australia, announce the engagement of their youngest daughter, Marjorie Elanor, to Graeme George, eldest son of Mr and Mrs C. G. Ward, of 84 15th Ave, Tauranga, New Zealand.

WARREN—EDMONDS. The engagement is announced between Raymond Stacey John, second son of Mr and Mrs P. A. Warren, and Lorraine Nancye, eldest daughter of Mr and Mrs K. G. Edmonds, of Ahuroa.

WOOD—TORDOFF. Mr and Mrs A. Tordoff, of Ngarua, Morrinsville, announce the engagement of their second daughter, Carole Diane, to Lawrence Bernard, only son of Mr and Mrs G. L. Wood, of North St, Morrinsville. C

YOUNG—ARMSTRONG. The engagement is announced between Allan Bruce, second son of Mr and Mrs W. Crawford Young, of Remuera, and Minnie, youngest daughter of the late Mr and Mrs E. Armstrong, of London, England. C

YOUNG—DREADON. The engagement is announced between Ian Murray, second son of Mr and Mrs A. P. Young, of Tauranga, and Elizabeth Dawn, only daughter of Mr and the late Mrs R. M. Dreadon, of Ruawai.

N.Z.	32/3	35/6
N.S.W.	£34½	£35
" Aus.	£34¾	£35¾
BREWERIES		
Dominion	15/9	15/10
" new	15/6	—
N.Z.	12/3	12/6
Tooths	—	56/9
Tui	6/10	7/0
Swan	—	16/6
COAL, GAS		
P'miro	35/0	37/6
Ak. Gas	—	7/9
" con.	3/3	3/6
Chch	17/0	—
Wgtn	18/0	20/0
INSURANCE		
National	28/6	29/0
N.Z.	81/0	82/0
S. British	55/6	55/9
" B	55/0	55/6
FROZEN MEAT		
G. Meat	14/8	—
M. Packers	7/3	—
Refrig.	32/0	—
Sthland	15/9	16/3
LOAN AND AGENCY		
Dalgety	35/0	37/0
FAC. £1	—	25/6
N. Mtge, B	8/3	9/0
N. King, bonus	—	6/0
" notes	—	21/6
N.A.F.	5/3	5/4
U. Build.	21/6	—
W., Stph.	34/6	35/0
SHIPPING, TIMBER		
D. Ferry	26/0	32/0
" con.	3/0	—
N. Steam	10/0	10/6
B'l'mew	30/0	—
Kauri	8/0	8/9
M'kana	—	21/0
P. Lamb	—	10/0
P.T.Y.	19/9	20/0
T. Totara	9/6	9/9
" B	—	9/9
TEXTILES		
Alliance	14/0	—
Bonds	13/3	—
Felt., Aus.	6/6	6/9
Felt., NZ	77/0	80/0
Kaiapoi	—	7/0

Carr. Con.	38/6	39/6
C. Begg	17/6	17/9
Classic	—	20/0
C. Neon	50/0	—
Clyde Ind.	8/9	—
Clyde Eng.	—	27/3
C. Sugar	£47	—
" Aus.	£48¼	£49½
C. Brick	23/0	24/0
C.M.I.	9/9	10/0
Cox Br.	—	6/6
D. Jones	—	16/9
Donaghys	41/6	43/0
D'lop, NZ	42/6	—
L'stein	11/5	11/9
E.Z. Ind.	—	12/0
Factors	1/8	1/9
F.T.C.	83/6	86/0
Fletchers	37/6	39/0
" notes	22/0	—
Floor T.	23/6	—
G. Foods	12/11	13/0
Coles	11/4	11/6
G. Courts	22/6	23/0
Gold. Bay	9/10	9/11
Greers	—	15/0
H. Palmer	14/3	14/9
H'steins	34/6	36/0
H. Hard.	23/6	27/0
H. Jord.	28/6	—
H. Pollard	16/0	16/3
Hawkins	16/6	—
Hays	27/0	—
H. Berry	22/0	22/6
H. Sleigh	10/10	10/11
I.C.I.	35/0	35/9
" con.	—	17/6
Watkins	11/3	—
J. Niven	46/6	48/6
J. Chmbrs	—	24/0
J. Wattie	12/9	—
" new	12/6	—
J. Yock	51/3	55/0
KDV Ind.	17/0	18/0
KP Drug	—	44/0
" '61	—	44/0
Nathan	31/9	—
Leyland	6/9	—
L. Hooker	4/10	5/3
McKend.	9/0	10/0
" B	8/6	—
" Glass	20/0	—
McKenz.	14/3	—
" notes	21/0	—
McSkim.	30/6	—
Maple	9/9	11/0
Mason Br.	33/3	34/0
M. & C.	13/0	13/3

S.P.A.N.Z.	3/6	5/0
Streets	5/0	11/0
Skellerup	75/0	—
Taniwha	27/6	—
Tap. M.	20/0	—
" B	20/0	—
Tasman	28/0	28/9
T'bmans	5/9	—
Ult.-Ekco	18/6	20/0
Un. Box	12/9	13/0
Un. Sub.	3/8	3/9
Waltons	—	12/0
W., Stev., B	—	7/3
W. & H.	16/3	16/4
W. Cable	19/6	19/9
W. Cement	17/1	—
W'mans	12/6	17/0
W'hs, NZ	12/5	12/6
" rts	7/0	7/3
W'hs, Syd.	14/1	14/5
" notes	12/9	13/0
W., Tombs	29/0	30/3
" new	29/0	30/0
Weeks	38/6	39/6
MINING		
Australia and Fiji—		
Mt Isa	63/0	65/0
Mt Lyell	—	2/3
Petroleum	2/0	2/3
PREFERENCE		
F.T.C., C	18/3	19/0
F. Fert.	—	20/0
Fletchers, C	17/0	—
F. Prods	19/6	—
R. Rubber	16/9	—
Tingey	20/0	—
W., Stph.	17/3	18/0
UNLISTED		
B. Radio	12/6	14/9
C. Brick, '61	20/0	21/0
B., U'wood	19/0	20/3
Hellabys	69/0	70/0
" '59 iss.	—	70/0
Innes	37/0	—
" pf.	17/0	17/6
J. Burns	64/0	—
Lines Br.	—	26/6
NS Motors	20/0	—
R.M.C.	15/3	15/8
S. Oates	42/6	44/0
Winstone	37/0	38/0
" B	36/0	—

ture, most of it wild and probably much of it woolly.

The names of several of the huge London-based groups of insurance companies were bandied about as possible bidders. And it is certainly true that all of them have shown themselves eminently merger-minded.

If six of the biggest of them are taken, for instance, it is found that they are composed of at least 75 companies, although some of the acquisitions go back a very long way.

Nor, with the huge premiums their shares command on the market, would some of them have too much trouble in finding the wherewithal for a bid—even if, as many people were suggesting this week, such a bid would have to have a market value of the order of £20 million.

There were almost as many whose flights of conjecture took them no further than Australia. They had their imaginations spurred by the news this week that the directors of Mutual Life and Citizens, with which New Zealand has close business ties, have been given the green light by shareholders to reconstruct the company.

In particular, they seized on the fact that the holding company formed to takeover MLC, which will be listed on Australian stock exchanges, will be able to issue shares in the course of purchases and takeovers.

A point that may be being overlooked, however, is that this power is limited to the issue of 1 million shares.

The market seemed generally disinclined to believe that the whole affair was no more than a projected share issue, although it is true that New Zealand Insurance still has pre-1957 profits undistributed.

In any case, it seemed that the secret has been particularly well kept—and is likely to be so until Tuesday.

Busy Week

The Auckland Stock Exchange closed the week on a busy note yesterday, with a disclosed turnover of 34,185 shares in 71 transactions. This figure brought the weekly total to 125,108 shares.

As mentioned previously, Farmers' Fertiliser, which last sold on March 22, rose 1s 6d to 34s 6d. Last month buying quotes went as high as 35s with sellers at 37s 6d, but the current dispute has no doubt had its effect.

Wilson and Horton firmed

THE MOTHER OF ALL GREEK CHILDREN

Friederike, the Queen of the Hellenes, with the bright happy smile has an established place in all Greek hearts. Some people say about her that "she is worth more to the country than a whole army.
She saved thousands of children from being deported to Soviet Russia and she does not abandon them. It has become Queen Friederike's special task to help the village children in poor post-war Greece to better education and a higher standard of life - and she has succeeded.

"The mother of all Greek children"- this is what the Greek call their queen and this is what they feel.

The name was given to Queen Friederike in the worst years Greece has experienced in her long stormy history - the years of the civil war 1945-49 when gangs of young Greeks, demoralised by war, foreign rule and hunger, accepted arms and support from the Communist neighbouring countries in the North.

These gangs crossed the frontier, burnt the villages, killed the inhabitants, put them to flight or took them with them. 700,000 persons lost their homes - almost one tenth of the population - and had to take refuge in camps all over the country, where they were protected by the army.

Some Communist groups had specialised in stealing children. 28,000 Greek children were carried away and taken to Communist countries to be educated as Communists - perhaps against their own country. A cry of anguish and terror rose from Hellas: How could they save the children and the young and preserve the coming generation?

Queen Friederike and King Paul went to the ravaged and menaced districts along the northern frontier. In the middle of destruction and immense poverty fathers and mothers clung to them:

They have taken our children! Give back our children to us .... Give back our children to us....

And there we stood with empty hands. We could not give them the only thing they asked for - their children. We felt so helpless when confronted with this immense pain - these are the words of Queen Friederike.

The Queen went back to Athens. It was in July 1947 By a fiery appeal over the radio she raised the whole of the Greek people for the protection of the children and young of the nation. She began:

I am speaking to you as a mother - a mother of three children.... and she finished with the words:

The children's smiles will be our reward, and the gratitude of their mothers will bless us.

The money poured in from everywhere, from the rich and from the poor. People volunteered for the work. They followed the Queen's example and left the safe towns and went out to help the distressed. With the money the people gave her the Queen started a "foundation for the northern provinces" It is still functioning as the "Queen's Foundation".

Twenty days after the Queen's appeal the first camp was finished at Saloniki. It sheltered 600 children. On the day when the children - homeless stray children found on the roads - were brought to the camp, the Queen was standing, joyous and happy, in the courtyard in the burning sun without thinking of hat and sun-glasses She said to the many people who had helped her and to the inhabitants of the town who had gathered:

... The children in this camp are orphans, but nevertheless they are not alone in the world. They are the children of everyone of us. Every Greek will accept them with tenderness and care .... I call this children's town by the name of the holy Irene, because we all want peace (Irene means peace in Greek), and also because this is the name of one of my own children. For I love all the children of Greece as tenderly as I love my own daughter.

Through the means of her Foundation Friederike moved 18,000 children from the menaced and starved districts to the safer provinces of the country. They were sheltered in 52 colonies - houses given to the Foundation, buildings erected or repaired for the purpose. It is said in Athens that it is a fact that the deportation of the children stopped from the moment the Queen personally went in for this cause.

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Frederika, the Queen of the Hellenes, with the bright Queen Anne Hotel has established place in all Greek hearts. Some people say about her that "she is worth more to the country than a whole army".

She saved thousands of children from being deported to Soviet Russia and she does not abandon them. It has become Queen Frederika's special task to help the village children in poor post-war Greece to better education and a higher standard of life - and she has succeeded.

"The mother of all Greek children" this is what the Greek call their Queen and this is what they feel.

The name was given to Queen Frederika in the worst years Greece has experienced in her long history - the years of the civil war 1945-49 when many of young Greeks, demoralized by war, foreign rule and hunger, accepted arms and support from the Communist neighbouring countries in the North.

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"You have taken our children" they took our children to us . . . give back our children to us....

And Queen Anne stood with tears beside. We could not give back the only things they asked for - their children. We could not believe when confronted with this [illegible]

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It is said on the first page of a small account of the Queen's Foundation and its work:

Here you may read about the reaction of the Greek people to a mean attack on the young of the nation.

And here you may be told how their Queen led them to victory by her wisdom, courage and indomitable will and acquired - forever - the name of the "mother of all Greek children."

There is a little authentic story about Friederike's visdom,courage,and will:

The frontier town Konitsa was besieged by the Communists and the houses were exposed to constant gun-fire. It was in the middle of January 1948. The Queen was in the menaced northern frontier districts. She said to the district commander:

There are 300 homeless children in a camp in Konitsa. I must fetch them,before it is too late.

The commander would not hear of this. She was not only the Queen of Konitsa, but of all Greeks,and he dared not take the responsibility of exposing her to this danger. Moreover,the Communist radio sender had announced that if she should venture into Konitsa,she would get a hot reception. The commander said,"All the roads are in the hands of the rebels,the bridges have been blown up,and it is impossible to reach the town,even in a jeep."

The Queen cut short all further arguments by saying:

"Then I can cross the mountains on a mule."

She quickly sketched her plan of operations which will certainly be included in the Greek files.

At 2 o'clock a.m.: Departure from Jannina - jeep.
At 6 o'clock a.m.: Arrival at the Aøos bridge - mule.
At 10 o'clock a.m.: Arrival at Konitsa.
At 2 o'clock p.m.: Departure from Konitsa - mule.
At 6 o'clock p.m.: Arrival at the bridge - jeep.
At 10 o'clock p.m.: Return to Jannina.

And the Queen was successful. It was too late before the Communists got wind of her enterprise. She reached Konitsa from the only free side,dusty and tired, 10 minutes after the appointed hour. She led the fire transport of the 300 children and had them carried into safety. She crossed the mountains again on the mule and returned to her quarters at Jannina on time.

Princess Friederike was 20 years old when she married the 16 years older crown prince Paul of Greece in 1938;he had been the hero of her childhood and she had loved him as a young girl. Paul was crown prince,because his eldest brother, King George the Second,had no heirs and his second brother,Alexander,who had also been king for a few years,had died.

From his boyhood Paul had seen this unstable Greece where action so often lacks logic,where the friend of yesterday often becomes the enemy of tomorrow and vice versa. He was 12 years old when his grandfather,King George the First - the Danish prince - was assassinated at Saloniki. His father,King Konstantin,had twice to leave his throne and died in exile. His brother,King George the Second, ascended the Greek throne three times,in the two last instances after a plebiscite. Paul had been accustomed to accompanying his father and brother in exile and had for years lived in the various capitals of Europe,and studied at their universities. He who had not one drop of Greek blood in his veins,but was of Danish-Russian-German origin,was full of realism.

Lord Louis Mountbatten once said that the throne of Athens was the most unsafe place in Europe where to sit down.

Here the young princess Friederike landed,fully determined to get something good out of life among the Greeks. She was quite different in mind and behaviour from the Greeks. She was of German-English-Danish origin,her grandmother being the Danish princess Thyra,the daughter of King Christian the Ninth,but nevertheless she exceedingly quickly got an understanding of Greek mentality. She could speak to everyone with an amazing assurance which the Greeks found quite mysterious,and she always said and did the right thing in the right place. She is intel-

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There is a little authentic story about Friderike's visiting courage and will:

The frontier town Konitsa was besieged by the Communists and the houses were exposed to constant gunfire. It was in the middle of January 1948. The Queen was in the mountainous northern frontier districts. She said to the district commander:

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At 2 o'clock p.m. Departure from Konitsa - mule
At 6 o'clock p.m. : Arrival at the bridge - jeep
At 10 o'clock p.m.: Return to Janina.

The Queen and her companions left Janina at 2 o'clock in the morning. The remained Konitsa from the city free rides daily and to free 10 minutes after the appointed hour. She led the first transport of the 300 children and had them carried into safety. She crossed the mountains again on the mule and returned to her quarters at Janina on time.

Princess Friderike was 20 years old when she married the 15 years older crown prince Paul of Greece in 1938. He had been the hero of her childhood and she had loved him as a young girl. Paul was crown prince because his elder brother, King George the Second, had no heirs and his second brother Alexander who had also been king for a few years, had died.

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Here the young princess Friderike landed. Fully determined to get something good out of life among the Greeks. She was quite different in mind and behaviour from the Greeks. She was of German-Danish-British origin her grandmother being the Danish princess Thyra the daughter of King Christian the Tenth, but everything less she exceedingly quickly got an understanding of Greek mentality. She could speak to everyone with an amazing assurance which the Greeks found quite natural, and she always said and did the right thing in the right place. She is intuitive

ligent and has a kind heart. Everybody agree about this. Crown Princess Friederike soon became popular in her new country.

The war reached Greece in October 1940 when Mussolini's troops attacked the country across the Albanian frontier. Paul put on his uniform and went to the front.

Friederike went to the railway station when the first transport of wounded soldiers arrived. This was her first meeting with the war. The soldiers were lying on straw in cattle-trucks,insufficiently clothed and their wounds insufficiently dressed. She was shocked and demanded in a radio speech that everyone who did not participate in the fighting should give bedclothes,underwear and varm clothes to the soldiers. She started an enormous subscription campaign and in the course of a few months 127,000 parcels were sent to the front.

With all her strength she went in for the establishment of emergency hospitals behind the front lines,and she served as a nurse at the hospitals together with the other ladies of the Royal House. Every mother knew that she fought for the sons of all Greek mothers. She spent 20 hours out of 24 at the hospital and she had not much time left for her own two little children.

Friederike was then 23 years old. Germany was her first mother country and Greece the second. The war taught her that she could have only one mother country. She became a complete Greek,and after that time she said: We Greeks. ...

Mussolini could not conquer the Greeks,but when Hitler came to his assistance everything was soon lost. She had to take refuge in Crete with her children and was soon followed by the King and the Crown Prince. Pursued in Crete by German stukas they went to Egypt. When Rommel approached Cairo South Africa became the home of her and her children for a time.

Even in exile Friederike thought only of helping her country. In the Greek colony in Africa she started a great subscription,and she extended her activity to Australia,India and America. She got more than 400,000 Pounds. With this money she bought large quantities of blankets,overcoats,shoes,tinned food,dressing materials and medicine. All this was to be stored until the day when Greece became free again,when it would immediately be sent to Athens to supplement the UNRRA help. Friederike saved many lives by the consignments she sent during the hunger period just after the end of the war Some Greeks say that she saved tens of thousands and others say hundreds of thousands. As for herself she said:"I rejoice at every single one who is saved."

The Germans left Greece in October 1944,but it lasted almost two years,before the King,Paul and Friederike could return. First it must be ascertained through a plebiscite whether the Greeks still wanted the monarchy. Without hiding her tears she stood at the quay at Alexandria watching the ships being filled with all the gifts she had collected for the Greeks,the soldiers and the refugees. She was not allowed to go onboard.

At last,on the 28th September 1946,they were able to return to their beloved Greece. Friederike,sitting beside the pale,careworn King George,was smiling happily through the window of the car. The people was feting her.

Six months later Paul and Friederike became king and queen. King George died quietly and thoughtfully as he had lived. He left a heavy heritage. 400,000 human lives had been lost. Towns and villages were in ruins,schools,churches and tunnels were nothing but heaps of stones and bricks,thousands of homeless and hungry children were roaming,and the poverty was enormous. In the course of two years 48,000 persons starved to death. And the gangs were continuing the war....

While statesmen and politicians were losing their faith in a regenerated Greece Friederike was standing there,young and slender and matter-of-fact,saying: But I believe. She saw the task,she understood it,she tackled it,and she solved the problems,not at her desk,but in practical life,always smiling her bright, joyous smile.

In Greece where so much tumbled and changed from day to day monarchy seemed

liant and has a kind heart. Everybody agrees about this. Queen Frederikke is soon become popular in her new country.

The war reached Greece in October 1940 when Mussolini's troops attacked the country across the Albanian frontier. Paul put on his uniform and went to the front.

Frederike went to the railway station when the first transport of wounded soldiers arrived. This was her first meeting with the war. The soldiers were lying on straw in cattle-trucks insufficiently clothed and their wounds inadequately dressed. She was shocked and demanded in a radio speech that everyone who did not participate in the fighting should give bedclothes, underwear and warm clothes to the soldiers. She started an enormous subscription campaign and in the course of a few months 127 000 parcels were sent to the front.

With all her strength she went in for the establishment of emergency hospitals behind the front lines, and she served as a nurse at the hospitals together with the other ladies of the Royal House. Every mother knew that she fought for the sons of all Greek mothers. She spent 20 hours out of 24 at the hospital and she had not much time left for her own two little children.

Frederike was then 23 years old. Germany was her first mother country and Greece the second. The war taught her that she could have only one mother country. She became a complete Greek and after that time she said: "a Greek..."

Hunger could not conquer the Greeks, but when Hitler came to his assistance everything was soon lost. She had to take refuge in Crete with her children and was soon followed by the King and the Crown Prince. Escaped in Crete by German aircraft they went to Egypt. Then Germany occupied Crete. South Africa became the home of her and her children for a time.

Even in exile Frederikke thought of the Greeks. In the German camps in Anatolia she started a great subscription and she succeeded her activity to Australia, India and America. She not more than 400.000 Drachmas. With this money she bought large quantities of blankets, overcoats, shoes, tinned food, dressing materials and medicine. All this was to be stored until the day when Greece became free again, when it would immediately be sent to Athens to supplement the UNRRA help. Frederike saved many lives by the consignments she sent during the hunger period just after the end of the war. Some Greeks say that she saved tens of thousands and others say hundreds of thousands. As for herself she said "I relate at every single one who is saved."

The Germans left Greece in October 1944 but it lasted almost two years before the King and Frederike could return. First it must be consolidated through a plebiscite whether the Greeks still wanted the monarchy. Without bidding her farewell she stood at the quay at Alexandria watching the ships being filled with all the gifts she had collected for the Greeks the soldiers and the refugees. She was not allowed to go onboard.

At last, on the 28th September 1946 they were able to return to their beloved Greece. Frederike sitting beside the pale, sarcastic King George, was smiling happily through the window of the car. The people was feeling her.

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While statesmen and politicians were losing their faith in a regenerated Greece Frederike was standing there, young and slender and matter-of-fact, saying: "But I believe. She saw the task, she understood it she tackled it and she solved the problem, not at her desk, but in practical life always smiling her bright loyous smile.

In Greece where so much troubled and changed from day to day monarchy seemed

to have become one of the more stable foundations. Even Lord Mountbatten admitted that the Greek throne had become a place where it was not too risky to sit down, and he said it with a compliment to Friederike,for she had given security to the throne. It was easy for her to contact men. The King was respected,because he was to be relied upon,but she was popular and took the hearts by storm. She loved and admired the King,as she had done,since she was a school girl,and she did not conceal it. Happy and womanly she shared her popularity with him.

But why all this courage,all this activity,all this perseverance? What was her secret? She was not yet 40 years old and was becoming a legend,especially with regard to the children and the young.....

The Greeks tell many things about their Queen. They also tell that the peasants in the small houses on the deserted slopes are calling her "The Fairy from Athens",that people say that she has become the social conscience of Greece,and that she is worth more to the country than a whole army.

One day I asked Queen Friederike to grant me an interview. I wanted to ask her to tell me about her work for the Greek children.

I left Athens and drove 25 km. northwards into Attica to the residence Tatoion It is not a big and imposing palace,but a cosy family house,surrounded by young growth on the hillsides as far as the eye can reach. In front of the house are the guards in their picturesque white uniforms with ample skirts and red shoes with tassels.(Tatoion is a country seat,a lonely spot in the mountains.--BL)

I said that in my country we did not know such problems as 28,000 deported children and 56,000 parents in tears looking towards the frontier where they disappeared. I asked the Queen to tell me about her work for the children of Greece.

The fire is burning in the grate and the sofa and the chairs are standing round the fireplace in the English fashion. She is smiling her beautiful white smile.....

Well,she says,others are doing this work and giving me the credit for it. It is very kind of them,but it is not right....

I say,the Queen says,I have been told that you have visited Albert Schweitzer at his hospital in Africa. I would rather hear something about that. I have read his books and I am very much interested in his ideas. Why do you think he chose the jungle? Do you think he became a happy man by doing this work?

Queen Friederike asks me many questions and she wants to know everything. Her great interests are pedagogy,psychology and philosophy;she reads much and is also interested in books on spiritual science. She is following the ideas of the time,the development of our own age. She says:

We,my husband and I (she never says the King,but always My husband and I) we are convinced that the atom age will not - as most people think - bring discord. On the contrary we think it will bring union. How thankful we should be to our scientists for all that they are giving us! Thanks to them we can now,through logical conclusions,penetrate far into domains where formerly we had to be content with faith.....

She is speaking slowly,but with assurance,emphazising the words. She has been thinking these thoughts many times,she has discussed them with her husband,her guide and teacher,and they are the subjects of conversation in her home She tells merrily and with motherly pride of her 15 year old son's contribution to the debate at the breakfast table.

The conversation turns on Paul Brunton.

His books belong to my favourite reading;I have them all. Especially his book on the Overself helped me in a difficult period during the civil war. I wonder if you have met him somewhere in the world?

I tell her that he was recently in Copenhagen and that I wrote an interview with him at that time.

Oh,Queen Friederike says enthousiastically,if you see him again or write to him,then tell him that he should go to Greece some time. He can have a splendid holiday here;ask him to come and see me. I am so anxious to speak to him. Tell him how fond I am of his books.....

The conversation lasted for almost three hours I thought it became so private

to have become one of the more stable foundations. Even Lord Mountbatten admitted that the Greek throne had become a place where it was not too risky to sit down, and he said it with a compliment to Frederika for she had always managed to the throne. It was easy for her to contact men. The King was temperamental because he was to be relied upon but she was popular and took the hearts by storm. She loved and admired the King as she had done since she was a school girl and she did not conceal it. Happy and womanly she shared her popularity with him.

But why all this courage all this activity all this perseverance that was her merit? She was not yet 40 years old and was bearing a legend especially with regard to the children and the young.

The Greeks tell many things about their Queen. They also tell that when the peasants in the small boats on the deserted islands are calling her "the fairy from Athens" that people say that she has become the social conscience of Greece and that she is worth more to the country than a whole army.

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I left Athens and drove 25 km. northwards into Attica to the residence Tatoi. It is not a big and imposing palace, but a cosy family house surrounded by young groves to the hillsides as far as the eye can reach. In front of the house are the guards in their picturesque white uniforms with snapping skirts and red shoes with tassels. Tatoi is a country that is lovely, just in the mountains.

I said that in my country we did not have such problems as 20 000 deprived children and 50 000 parents in tents looking towards the frontier where they disappeared. I asked the Queen to tell me what had been work for the children of Greece.

The fire is burning in the grate and the sofa and the chairs are grouped round the fireplace in the English fashion. She is sitting her composition with ease.

Well, we have always done this work and giving me the credit for it. It is very kind of them, but it is not true.

I was, of course, very interested in her work. I have read about her hospital in Athens. I could return back recalling about that. I have read his books and I am very much interested in his ideas. Do do you think about the journey? Do you think he became a happy man for doing this work?

Queen Frederika asks me many questions and she wants to know everything. Her great interests are pedagogy, psychology and philosophy. She reads much and is very interested in books on spiritual matters. She is following the ideas of the time the development of her own age. She says:

My husband and I have never says the King but always My husband and I. We are convinced that the elder age will not - as most people think - bring disaster. On the contrary we think it will bring union. The thankful we should be to our ancestors for all that they are giving us. Thanks to them we can now towards local conditions penetrate far into domains where formerly we had to be content with faith.

She is speaking slowly but with assurance emphasizing the words. She has been thinking these thoughts many times and has discussed them with her husband her guide and teacher and they are the authors of conversations in her home. The talk merrily and with motherly pride of her 15 year old son a contribution to the dessert at the breakfast table.

The conversation turns on Paul Brunton.

His books belong to my favourite reading. I have read all. Especially his book on the Overself helped me in a difficult period during the civil war. I wonder if you have met his successors in the world?

I tell her that he was recently in Copenhagen and that I wrote an interview with him at that time.

Queen Frederika says enthusiastically if you see his again or write to him, then tell him that he should go to Greece some time. He can have a spiritual holiday here. Let him to come and see me. I am so anxious to speak to him. Tell him how fond I am of his books.

The conversation lasted for almost three hours. I thought it became so private

and personal that I am allowed to render only very little of it. Now and then she also told me something about the children to whom the civil war had been so cruel and about the work she - the mother of all Greek children - is doing to heal the wounds.

This little slender Queen is extremely natural,as she is sitting there in the sofa with the light from the fire in the grate on her face,quite absorbed by her subject. She is not beautiful like a queen in the classical meaning of the word, for she has a boldly turned-up nose,but she has something which is worth more than classical features: intelligence,gentleness and the ability to get in touch with people;her cordiality towards her guest removes all reserve and gives a friendly turn to the conversation. Moreover her face is bright with good humour and joy, and she is full of womanliness and charm. She is simply irresistible when she says:

Even if we know gravity and join in it,we must also be allowed to be glad. I am happy and I have good reasons for being glad. I am gathering joy,for I often have to give it.....

Our conversation turns on having confidence in men.

It is worth while,she says enthousiastically. My husband and I have a camp in the island of Leros;it was established for the re-education of young Communists below 20 years - instead of sending them to prison. We were seriously warned against this experiment.Was it possible to reform young delinquents without barbed wire and prohibitions? There were 700 of them. In his opening speech my husband said to them: We are not interested in your past and we have destroyed all evidence against you. We are interested in your future. We will train you to take up sensible tasks and to become good citizens in your country.....

They soon got used to the work in the good workshops and to the trades they had chosen themselves. Nobody disappeared through the unlocked doors. Now 1200 re-educated Communists are leaving Leros every year. The young people say with pride: I have been in Leros - it has become a recommendation,and only very few relapse into crime after having left the camp.

On my way back to Athens I am thinking: What is Friederike's secret?

I think it is quite simple: she is so human. She likes her fellow-men and wants to do something for them. She finds it quite natural that she had to do something to win the love of the Greeks,and she is still ready to do her utmost to preserve it. She believes in the power of love and she once said that of all arguments in the world love was the strongest. And she will not admit that the dignity of a queen should prevent her from showing her feelings. She wants to be allowed to embrace the old woman in the village,when she feels like it or when it will make the old woman happy. Friederike has a dignity of her own which is part of her personality. She gives out of the warmth of her heart and she receives warmth in return.

The 28,000 children whom the Communists stole in Greece never returned;only 500 were returned from Jugoslavia,when a treaty of friendship was concluded between the two countries in 1953. Gradually it has been found out to what districts behind the Iron Curtain the Greeks and the Greek children had been sent,but nothing is known about the individual children. The other day one of our Hungarian refugees told that there is in Hungary a children's village with Greek children.

In September 1949 the gang wars ceased in Greece and the rebels were defeated. The 700,000 persons who had had to leave their villages began to return and rebuild their homes. In June 1950 the "Queen's Foundation" sent 15,000 out of the 18,000 children who had been living in the 52 camps back to their parents in the villages,and 15,000 healthy,well-trained and well-clothed children were re-united with their fathers and mothers. It was done in the course of one month with the assistance of the army,the navy and the railway companies. And all the children had blankets and clothes with them.

But there were still 3000 children who had nowhere to go,because their parents had been killed in the gang wars or deported to countries behind the Iron Curtain. The Queen's Foundation installed them in 12 children's colonies and technical schools,as far as possible furnished like private homes,where they are now fi-

nishing their training and are learning a trade which will enable them to get on in life. The Queen is paying much attention to these specially adopted children of hers, and she often visits them. The Queen has turned them into frank and cheerful human beings - this is easily seen when you visit them.

But Queen Friederike had a greater plan for all these children who had been under her protection for several years. They had received a better education and training than ordinary village children. When they returned to the villages they were to form the nucleus of a cultural centre and teach others what they had been taught themselves. And if they were given further guidance and training, they might become the backbone in the efforts to raise the standard of living of the rural population.

The Queen began undauntedly to establish her centres in the villages. She went to all parts of the country, first to the isolated, ravaged districts in the north; she went by train, by car, by jeep; she crossed the mountains, riding on a donkey for many hours at a time, and at last she walked. She always reached her goal, found a suitable house or had one built, started the work, got teachers to train the children and the grown-ups as well, if they wanted to. They were taught carpentry, roadbuilding, water-finding, correct feeding of livestock, weaving, knitting, sewing, and cooking. A piece of land is entrusted to the centre and here is taught better cultivation of the ground. Friederike herself walked behind the old-fashioned ox-plough, sowing the first seed-corn.

And the women were set to needlework. When it was finished they could deliver it to the centre and get money for it with which they could buy new materials. In this way they got work and income all the days when they were not employed in farming. In Athens the Queen opened a shop where all this needlework is sold.

The King and Queen are always co-operating. They discuss the problems and help each other to solve them. He has also a foundation, the King's Foundation, which builds and rebuilds schools and churches and maintains institutions, such as the camp in Leros and the like.

How does the Queen get the large amounts of money needed for all this?

The basis was laid in 1947 when all Greek workers gave one day's earnings. Moreover, gifts are sent by individuals and institutions; a duty of 1% is levied on all imported goods and 5% on all tickets for entertainments, on visits to restaurants and on luxuries, and two cigarettes out of every packet.

And the Greeks have got used to all this. They find it all right, for it is for the benefit of the whole society.

It is true that the Ladies' Commitee in Athens, consisting of 46 ladies, is doing a great voluntary work. Each of the members has a district to supervise, and they see that the work is proceeding and that the plans are carried out. But they say that the Queen is not right when she says that she is only getting the credit for the work done by others. The idea and the initiative were hers, she worked out the plans and followed them, and she is constantly finding new fields and new tasks. Every year she visits all the centres, also the most isolated ones, and every year she establishes new centres, She inspires the whole work. 188 cultural centres for the youth are now working in northern Greece, and 500 schools have been established by the King's Foundation. Every year they are getting farther south. In December last the King and the Queen went out together on one of those journeys which last for many days and are made partly in jeep and partly on mule. On that occasion it was the intention to examine the possibilities of establishing schools and centres in the mountainous parts of the Peloponnese.

One day I went outside Athens to see one of the homes under the Queen's Foundation where orphan young girls receive a three years' training in sewing, weaving, nursing, hygiene, cooking and other domestic subjects. While I was speaking to the superintendent, a sweet 15 year old girl entered and asked about something. When she had left, the superintendent told me the following:

Dina was one of the children whom the Queen saved from being deported by the Communists by carrying them into safety in the south. Her mother had died; her father had disappeared and was supposed to have been deported to some place behind the Iron Curtain. Being alone in the world she belonged to the 3000 orphans to whom the Queen's Foundation intended to give a good training, and she had just

making lively friends and are learning a trade which will enable them to get on in life. The Queen is paying much attention to these specially deserted children of ours, and she often visits them. The Queen has turned them into French and cheerful human beings - this is easily seen when you visit them.

But Queen Friederike had a greater plan for all these children who had been under her protection for several years. They had received a better education and training than ordinary village children. When they returned to the villages they were to form the nucleus of a cultural centre and teach others what they had been taught themselves. And if they were given further guidance and training, they might become the backbone in the efforts to raise the standard of living of the rural population.

The Queen began undeterred to establish her centres in the villages. She went to all parts of the country first to the isolated, ravaged districts in the north; she went by train by car by jeep and crossed the mountains riding on a donkey for many hours at a time and at last she smiled. The sisters reached her goal. Found a suitable house or had one built, secured the work not teachers to train the children and the grown-ups as well, if they wanted to. They were taught carpentry, woodcutting, water-digging, correct feeding of livestock, weaving, knitting, sewing and cooking. A piece of land is entrusted to the centre and here is learnt better cultivation of the ground. Friederike herself walked behind the old fashioned ploughs, showing the first steps.

And the women were not to be neglected. When it was finished, they could deliver it to the centre and get money for it, with which they could buy new materials. In this way they got work and income all the days when they were not employed in farming. In Albano the Queen opened a shop where all this handiwork is sold.

The King and Queen are always cooperating. They discuss the problems and help each other to solve them. He has also a foundation, the King's foundation which builds and rebuilds schools and churches and maintains institutions such as day care, or farms and the like.

The basis was laid in 1947 when all these workers came and did a complete Government, with one by individuals and institutions, a duty of 1% is levied on all imported goods and 5% on all tickets for entertainments or visits to near Italy and on luxuries, and the objection not of every product.

And the Greeks have got used to all this. They find it all right, for it is for the benefit of the whole society.

It is true that the ladies' Committee, an Annex consisting of 45 ladies is doing a great voluntary work. Each of the members has a district to supervise and they see that the work is proceeding and that the plans are carried out. But they see that the Queen is not right when she says that she is only visiting the results for the work done by others. The idea and the initiative were the Queen and the plans and followed them and she is constantly finding her friends and her helps. Every year she visits all the centres also the ones isolated once and every year she establishes new centres. She inspires the whole work. 150 cultural centres for the youth are now working in northern Greece and 500 schools have been established by the King's Foundation. Every year they are getting further north. In December last the King and the Queen went out together on one of those journeys which last for many days and are made partly in jeep and partly on mule. On that occasion it was the intention to examine the possibilities of establishing schools and centres in the mountainous parts of the Peloponnese.

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This was one of the children whom the Queen saved from being deported by the Germans by carrying them safely in the south. Her mother had disappeared; her father had disappeared and was supposed to have been deported to some place behind the Iron Curtain. Being alone in the world she belonged to the 2000 orphans to whom the Queen's Foundation intended to give a good training, and she had just

commenced her education.

Then one day a ship arrived at the Piraeus from Russia. It landed 108 Greeks on the quay; they had been deported to Soviet Russia. The superintendent read their names in the newspaper.

What is your father's Christian name? she asked Dina.

George, answered the girl.

Then it is him who has returned from Russia.

She phoned the police and had the matter confirmed. The superintendent took Dina to the Piraeus where she embraced her father. For eight years she had known nothing about him, and she had never thought she would see him again. Dina's father had married a Greek girl in Russia, a girl who had been carried away by the same ship as himself They now had a little son about three years old. The woman said that she should be glad to have Dina for a daughter and promised to be kind to her.

Dina was beside herself with delight. If you know the importance of family to the Greeks.. . Yesterday she was alone in the world and today she had a father and a mother and a little brother. ..

Now Dina had come to ask, if she might go to the Piraeus again to see her father. The permission was given and I accompanied her.

Her father had been examined by the police, for many things have to be cleared up, when people suddenly turn up again after having been away for 8 years. But the new mother was sitting on the edge of the bed and Dina flung her arms round her neck. She and her little brother were together for the rest of the time.

I tried to make this woman speak. She said that in 1948 she had together with many others been carried away from the Greek village and taken to a harbour in Albania and hidden in a ship They sailed through the Dardanelles, crossed the Black Sea and were taken to Taskend in Soviet Russia. In that district, she said, there were fourteen villages with 22,000 Greeks.

She was eighteen years old when she was deported and now she is twenty-six - she looks af if she was fifty. She teels me that one hundred girls were sleeping in a big hall; when they were married they got a room of their own. They had to work exceedingly hard and she is almost worn out. But they earned money so that they could buy food. They were not allowed to bring anything with them when they left Russia. She does not know why they, of all others, were allowed to return to Greece.....

And Dina is sitting there, radiant. She has become so rich. .. a father, a mother, and a little brother.

EDITH RYSSEL

(Berlingske Tidende, 1st January 1957)

June 1974

TO ADVAITA THROUGH NUCLEAR PHYSICS

Queen Frederica of the Hellenes

Every day that passes I am more convinced that the philosophy of Advaita Vedanta is the only philosophy that is in perfect agreement with modern science. It is hardly known in the West and should be propagated, the sooner the better. Advaita is a tremendous challenge to the intellect as it asks the student to enquire so long until the truth of non-duality reveals itself as the only possible answer to all questions. Advaita declares that truth is the non-dual Self, 'one only without a second' The Self of Brahman or Consciousness as it is also called is immutable without birth or death and the world we see around us when properly enquired into (see Nuclear Physics) is an appearance thereof. Birth and death take place in the appearance while absolute Consciousness remains immutable. It is rather like the birth and death of an illusory snake which one has wrongly superimposed upon a rope. Advaita declares that perfect intellectual enquiring cannot be done unless human experience is taken as a whole. It therefore makes use of all three states of experience - the waking state, the dream state and the deep sleep state. The Western philosophers make use of only the waking state and ignore the two other states of experience completely. As a matter of fact they leave these to the quacks and psycho-analysts whose limited knowledge leads them into greater and greater error. There is a very good description of the three states of experience in Dr. T.M.P. Mahadevan's book on Gaudapāda. Gaudapāda was the first known Indian philosopher. All others before him are part of mythology.

....2/-.....

Gauḍapāda was the inspirer of Ādi Śaṅkara who is believed to have lived between the second century before and the eighth century after Christ. Dates were never very important to the Indians. For them history is not a question of when and how long an important person lived, nor how many wars have been successfully fought or lost. Their ancient texts do not mention dates. For the Indians the importance of history lies in the evolution of the human soul towards the goal, which is Self-realisation.

One of India's greatest spiritual heroes is Ādi Śaṅkara. His writings exist and are the actual teachings of Advaita. Ādi Śaṅkara has established several centres of philosophic and religious studies. These centres continue their work until to-day. The head of each centre has the title of Śaṅkara. He has a position of a Pope and the rank of a King The head of one of the most important centres is the present Śaṅkara of Kāñcīpuram, the Sage of Kāñcī. How is he different from the other holy men? The difference is his sagehood. We may ask, what is sagehood? Sagehood is when the identification with the Self or Absolute Consciousness is permanent. It is also called liberation. It is liberation from the false identification with the apparent world and our own bodies. Only a spiritual hero can become proof to us of such a possibility. Hence he is venerated by all those who have recognized sagehood in him.

....3/-.

The sage is what Jesus meant, when he said that in Him the Father and the Son are One. It is when there is the correct identification that the outer appearance and inner reality are known as Absolute Consciousness. For such a one the body plays no role any more. While we see the sage s body, he could not care less if it is alive or dead. Birth and death are words without meaning to him as they apply to an illusory process He is firmly established in the Absolute Consciousness which is immutable and common to as all. The difference is, that he knows it, and we do not.

The Absolute Consciousness is the substratum of the seen universe and our own true Self.

Advaita declares the truth of the non-dual Self and teaches the method of how to uncover it. It is not a post mortem state but can be discovered here and now. A sage is a rare being who has done it, and the Sage of Kāñcī is one of the only ones left in this world.

Advaita Vedānta is a unique philosophy which when wedded to theoretical nuclear physics will give us at long last a holistic view of life. The nuclear scientist is moving closer and closer to an Advaitic understanding of the universe. Where many centuries ago Ādi Śaṅkara has boldly testified to the truth of the non-dual reality, there the scientist of to-day moves hesitatingly but irrevocably towards admitting that the concept of duality cannot be maintained any more. In nuclear physics it is the Heisenberg

....4/-....

uncertainty principle which in the field of energy points to non-duality through the empirically experienced world. In the sub-atomic sphere of energy, the object and subject cannot be separated any more The intermingling wave functions of the object to be explored, the electron for instance, and the subject exploring it, makes it impossible at the same time to describe the electron's position and its velocity. The observer and the object to be observed are for ever linked with each other. With the disappearance of duality quite naturally there also must disappear the concept of causation and perception.

Theoretical nuclear physics has also reached the point where language cannot describe any more the scientist's own discovery of non-duality. Language is dualistic in nature. It fails to convey the non-dual truth. The scientist cannot accurately describe the external world, a world which has been discovered to be no more separate from him. To the dismay of some, the surprise of others and the hopeful excitement of a few, the scientist has to now mentally step into the infinite. He finds himself fused within a limitless whole the meaning of which as yet still escapes him. Whereas he can disprove duality he does not yet proclaim reality. It is here that the philosophy of Advaita can come to the help of nuclear physics, and now that Ādi Śaṅkara can be proclaimed as the philosopher of salvation.

.....5/-.....

The Advaitin does not deny duality as it is experienced in our everyday world. He denies its validity. For him it is part of the illusion that the empirical world is made of and can never be proved by any means of knowledge. To make this discovery the Advaitin did not have at his disposal the modern facilities of technology such as accelerator, atom smashers, bubble chambers, computors, etc. All he has to go by were his intellect and the revealed texts of the seers and sages of the Upaniṣads. There are minor texts and major texts to lead the student of Advaita to the non-dual reality. The minor texts take the student through the empirically experienced world of duality to a mediate knowledge of non-duality. An elaborate form of dialectics is used by the teacher to disprove the existence of duality. When after intense intellectual enquiry, dialectic reasoning, reflection, and meditation the student has become convinced that the empirical world is an illusion and that duality is born of ignorance, he is ready to listen to the major texts. These when pronounced by a competent teacher will give him immediate experience of Reality <u>as</u> Truth, rather than knowledge <u>of</u> Truth.

There are two standards of knowing that are used by the physicists and the Advaitins in their enquiry to explore the universe. The student of classical physics may acquire knowledge that is of empirical usage for our dualistically experienced universe, but he does not get knowledge of Reality as such. He also finds out that when he continues

....6/-....

his enquiry still further into the nature of matter, that some of the old laws do not apply and have to be revised. Nuclear physics has its own laws that cancel duality and lead to non-duality.

The Advaitin also has to first study and then penetrate the dualistically experienced world in order to arrive at the knowledge of the Non-dual Real. His dialectics are dualistic in nature but commit suicide on reaching Reality. What classical physics is to the nuclear physicist, empirical knowledge is to the Advaitin. The first two spheres of understanding are of relative value only in as far as they lead to knowledge of non-difference. It is within the second spheres of knowledge that nuclear physics and Advaita can meet in one, namely in the total rejection of duality.

The Advaitin although a non-dualist accepts duality but as a stepping stone only, into the all-embracing Consciousness of Brahman the Non-dual Self, the 'one without the second'.

The Advaitin has no quarrel with any dualist For him all who quarrel do so within the empirically experienced world alone. It is a world accepted by him and although dualistic in nature, it is to him of relative value only. It is relative in as far as it leads even him who considers himself to be an opponent of Advaita to "that by knowing which all other things are known", namely Brahman.

.....7/-....

To the Advaitin duality is born of ignorance, and it is ignorance of Māyā that makes the empirical world appear as real. Māyā is that which is not. In the same way as the illusory snake is superimposed upon the rope, so the universe is superimposed upon the Non-dual Real. Both are that which is not. Duality appears within illusion and is also therefore that which is not. Illusion cannot appear without a substratum, and the substratum is Brahman or the rope in the rope-snake example. As Māyā from the empirical point of view appears to be real but has no existence within Brahman, it is neither real nor not-real but indeterminable. For the nuclear physicists owing to the Heisenberg uncertainty principle matter, in the last resort, is indeterminable. For the Advaitin matter is only another word for Māyā and Māyā is indeterminable. What was discovered by the Advaitins many centuries ago has been re-discovered so to say by our modern nuclear physicists, namely that the world as it appears is indeterminable.

In the same way as a student of physics before he starts his own enquiry accepts the discoveries of his great teachers, such as Neils Bohr, Heisenberg, Einstein and others, so also the student of Advaita accepts the discoveries of his teachers and sages before he starts his enquiry. He is not asked to accept blindly what is unacceptable, such as white is black or black is white. He is encouraged to use his mind to the utmost but always with a view towards the Absolute.

....8/-....

Ādi Śaṇkara who has interpreted the meaning of the sages and seers of the Upaniṣads sets out a pattern of knowledge to be arrived at by the student through his reason on the one hand and through intuitive experience on the other. Reason will prove the negation of duality and the non-existence of the empirical world. Intuitive experience will confirm existence as such which is the only non-dual reality also referred to by the Advaitin as the Absolute Self To use words from the Chāndogya-upaniṣad: "The Self that is free from sin, free from old age, free from death and sorrow, hunger and thirst, that should be sought, that should be known." Experiencing the immutable Self is not to know Brahman, but to be Brahman which is the same as all-Consciousness.

Advaita teaches that Māyā is ignorance and that it reflects the all-Consciousness as the empirical world. Mind which is the first mode of ignorance reflects the all-Consciousness in itself as the individual soul. Since the empirical world and the individual soul are only reflections of intelligence or Brahman they have no reality of their own but are real in appearance only. To wrongly identify ourselves with the appearance is bondage. To free ourselves from this appearance is knowledge or liberation. Since the individual soul has no reality of its own, it follows quite naturally that Brahman and soul are identical. Any difference between them is apparent and is the result of

- 9 -

[illegible] mourning [illegible]. The [illegible] difference between [illegible] individual souls in their [illegible], which is the [illegible] of their not [illegible] [illegible]. [illegible] psychology has become [illegible] all individuality or difference [illegible] scopes and [illegible] in all [illegible].

The individual soul or ego is impossible itself. [illegible] it believes itself to be [illegible] from [illegible] [illegible] is a mistaken identification [illegible] with the [illegible] rather than with the [illegible] self. [illegible] discovery [illegible] identity [illegible] the individual soul and [illegible], [illegible] [illegible] conscious [illegible] with [illegible] consciousness, the student [illegible] laboriously work [illegible] way through the [illegible] cause into reality, through the [illegible] known world into the ideal [illegible].

[illegible] [illegible] [illegible] problems or [illegible] of [illegible] [illegible]. These are [illegible], [illegible], [illegible], [illegible], [illegible], [illegible] and [illegible] [illegible]. [illegible] [illegible] [illegible]

not knowing Brahman. The apparent difference between individual souls is their egoity. This is the same as the measure of their not knowing Brahman. When Brahman-knowledge has become absolute, all individuality or difference dissolves and with it all egoities.

The individual soul or ego is ignorance itself, as long as it believes itself to be separate from Brahman. Ignorance is a mistaken identification with the reflected rather than with the immutable Self. To rediscover the identity between the individual soul and Brahman, or the reflected consciousness with Absolute Consciousness, the student has to laboriously work his way through the appearance into Reality, through the empirically known world into the Absolute.

He has at his disposal six pramāṇas or means of valid knowledge. These are perception, inference, analogy, presumption, non-cognition and verbal testimony. Until nuclear physics upset several laws of classical physics perception was considered to be one of the most valuable means of knowledge. But can any physicist truthfully say that this holds good also in our modern days? It is not possible. In the past he would look out of the window and proclaim, "I see a tree". Superfically this may still be true to-day But on close observation when he analyses the atoms and particles of the tree he finds 'No-Thingness'. Matter has been sublated by a power, he neither sees nor knows and

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upon which when it is in movement he has superimposed the name of energy. The tree has no more real existence than the ring of a rotating fire-brand. Owing to the Heisenberg uncertainty principle perception cannot give us a correct description of the object perceived, as perceiver and perceived are for ever linked with each other. There is a no-thing to be known any more that is apart from ourselves The observer is included in the object observed and vice versa. Owing to the same reason, duality or difference between subject and object or object and other objects except in appearance cannot be truthfully maintained. There is only one substance, an unseen power, which when at work pours itself into innumerable energy quantas that make up the seen world. It is to these energy quantas that names and forms are given and it is they that are superimposed upon their own substratum of which they themselves are made.

The Advaita of Ādi Śaṅkara teaches since centuries that Consciousness is the immutable substratum of all things known and unknown, and which appears as the names and forms of the pluralistically experienced world, which we then erroneously superimpose upon it.

It seems as if physics has reached its own limits of presenting us with true knowledge of the universe. The next move is into metaphysics where knowing has necessarily got to give way to being. The reluctant physicist who

sees his own possibility to explain the nature of the material universe dissolve from under his probing eyes and hands can now turn to Ādi Śaṅkara's wisdom and compare his conclusions with those of the great Advaitin Philosopher-Sage.

Ādi Śaṅkara teaches that this world of plurality is apparent, that it is projected by ignorance and that when ignorance is destroyed by true knowledge, we shall understand that the Real is Brahman, the Non-dual Consciousness.

It is here that the help of the theoretical nuclear physicists is needed; by destroying the notion of duality he helps to destroy inogrance. Duality cannot be proved to be true. The physicist has proved it to be untrue. The false notion of duality gives rise to one delusion after another and captures us in a web of falsely identifying ourselves with what we see. So we get lost in an illusory empirical world of duality and plurality. We take this illusory world for real and get more and more lost in our own self-made ignorance. By having discovered duality to be untrue, the scientist helps us to free ourselves from this bondage of ignorance that our faith in duality has imposed upon us. The scientists help us to understand more easily the truth of Advaita as taught by Ādi Śaṅkara.

When with the help of science coupled with the wisdom of the past and present sages of Advaita we break through

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the delusion imposed upon us by the false notion of duality, then we may go further and learn to understand "that from knowing which all other things are known." It is significant that in the field of nuclear physics Professor Heisenberg has formulated a unified field theory. When this theory has been understood and generally accepted it will give to the physicists that formula by knowing which all other formulas will also be known, to use the language of the Upaniṣads.

While the student of nuclear physics has only lately discovered that perception of duality is impossible within the sub-atomic field of energy, the Advaitin has claimed that perception of duality, although relevant to empirical usage, has never been established at all. For the Advaitin duality can never be an object of perception, as it is not perceived either as an attribute of an object in a single act of perception or as an integral part of the object, as otherwise there would be destruction of the integrity of the object.

Although the other means of knowledge such as inference, analogy, presumption and non-cognition can present the student with mediate knowledge, perception will give him immediate knowledge but of the appearance only, never of reality. To the Advaitin it is verbal testimony alone that pierces the illusion and occasions in the student the

experience of the non-dual Self, called Brahman knowledge in Brahman knowledge language also ceases to be. He who has Brahman-knowledge sees no duality anywhere. Having conquered all illusions he has destroyed egoity and does not recognise it as real in his fellowmen. Being the Self, for him there is no other but the Self.

Before finishing these pages, the writer's homage and gratitude flow towards the great preceptor of Advaita Professor Dr. T.M.P. Mahadevan. He has made it his mission to reveal the knowledge of Ādi Śaṅkara regarding the Non-dual Reality to all those who seek it, either at the University of Madras as keen and fortunate students or as simple seekers for Truth. Having had the privilege to follow his lectures for many months and to sit by his side according to the tradition of the Upaniṣads, the writer testifies that his words and his silence open spiritual and intellectual doors through which the student may learn to walk in order one day to share the experience of the Sages.

Man has looked into the secret of the atom, the apple of temptation is once again before us. Will we use it to satisfy our own egoies and follow the road of error and self-destruction? Or will we understand its true meaning which is that we are the Non-dual Self, no different from our holy source?

....14/-....

evidence of the non-dual Self, called Brahman knowledge in Brahman Knowledge. Language also ceases to be. He who has Brahman-knowledge sees no duality anywhere. Having overcome all illusions he has realized unity and does not recognize it as real in his fellowmen. Being the Self, for him there is no other but the Self.

Before finishing these pages, the writer's humble and reliant plea towards the great benefactor of Advaita Professor Dr. V.H. Nagarajan. He has made it his mission to reveal the knowledge of Jñāni Śankara regarding the Ultimate Reality to all those who seek it, either as the University of Madras as keen and fortunate students or as simply seekers for Truth. Having had the privilege to view his lectures for many months and to gain by his wide approaching to the tradition of the Upanishads, the writer verifies that his words and his actions show a distinct and intelligent design through which the seekers may learn to walk in order one day to share the experiences of the Seers.

For the Indian Sages who are not of the Path, the goals of Liberation is some sought before us. Still we may if we strictly use our minds and follow the Path of Karma and Upasanas, or Will, we shall be enabled the time preceding death to reach an experienced Self. Reincarnations there are fully accepted.

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India is indeed fortunate that at the moment of moral crisis she has the example of her present-day Sage, His Holiness Śrī Chandraśekharendra Sarasvatī of Kāñcī. He is proof that Advaita is not merely an intellectual construction nor an emotional bath for feeble-minded dreamers but that it is the heroic way of life, which after searching, finding and applying has ended into Being.

The writer wishes to pay tribute in heart and soul to him who is Brahman-knowledge, whose 80th Birthday is celebrated this year. To look into his eyes is to know that here is realization of the Non-dual Truth. His form means nothing to him but is inhabited only for us who are still erroneously wedded to the appearance of the world. May his example draw more and more men and women from all over the world to his side, so that they may share for a few hours at least the Blessings that He Himself is.

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S.B.—16

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SMUTS: SJNicholson in "Theosophist" Mag

"JC Smuts workedon the idea of the parallel between the way plants and animals unfold thru growth and the growth in the human personality.He observed that more complex wholex organisms emerge from simpler ones. But the most important things about man lie in his potential for thinking,feeling,esthetics,morality,etc,rather than in the body which has been taken over from the animal kingdom.Thus the new wholes are genuinely new.He believed that growth and integration of personality consists in unfoldment of a single principle from within.He felt that a study of highly developed and creative people might give clues as to how this growth takes place.He did a study of Whitman towards this end."

(Greene)

GREECE: The Throne was restored becau
-se in the prevailing circumstances i
it was an essential antidote to Comm-
unism. The King receives a salary of
$400,000 annually (1962) The CrownPrin-
ce $30,000 but the Queen and Princess
receives nothing as salary

ARTHUR S. GOULD LEE (SYDNEY LIB)

"The Royal House of Greece"

923.1495 (1) "I was still rather a girl (when I came to South Africa)" said Frederica, "and thought that nearly everybody in the world was swayed by good motives, whatever their political ideas." (2) Frederica went from town to town, by car and rail, organising local committees and persuading women to serve on them, for her "Fund for Greek Relief in S.A." (3) King Paul's long record in Greek politics as a model of impeccable detachment and neutrality (4) Long years of vicissitudes had imposed on King Paul an appreciation of the virtues of a philosophical outlook, and of the teachings of the world's philosophers (5) In his work King Paul shows a quick grasp of essentials, rejecting the unimportant

(6) The life of the King & Queen is regulated by the minimum amount of formality, almost completely free from the punctilio by which some royalties seek to keep up their prestige. Both are descended from dynasties which have ruled for many centuries. They are unselfish in outlook, with no personal ambition, desiring only to serve.

(7) ~~When Irene~~ Frederica radiates charm, has engaging directness of manner, attracts immediately because vivacious and friendly, has perception & cleverness.

(8) Frederica has embraced the Greek Orthodox faith since her marriage (p. 7). Is so apprehensive of flying that each flight imposes nervous and physical strain on her. Even flight is a fresh ordeal.

(10) She told a British Socialist feelingly everyone had a right to a reasonable standard of life, that her views were not politics, just humanitarian. (11)

"Irene" means "peace."

(Frederica)

E Fignette: When conversing with Royalty
Speak only when directly addressed

(Frederika
Greece) notes

¶ The way in which Frederica came to the throne of HELLAS was dramatic.

"How big is it?" - PB

KING GEORGE I of Greece m. G.D. Olga of Russia (founder of the Greek dynasty)

2nd son
King George II m. Pr Marie of Bonfante

4th son
NICHOLAS m. G.D. Helen of Russia

5th son
Andrew m. Pr. Alice of Battenberg

Constantine (eldest)

metal tatoi died same year

Peter. m Mme Irene Ordinikov (He was liaison officer to the British in Middle East)

Marina m Duke of Kent

Philip m, 1947. Elizabeth. Queen of Great Britain

Paul 1938 m. Pr. Frederica of Hanover. before King 1947

eldest son of Constantine King George III (died 1947) m. Pr Elizabeth of Romania. (no issue) (Paul, his brother was 3rd son)

Constantine, Sophie Irene

Key posted with note of apology
to Manager Hotel Waterloo

We have a P.B. pen
a P.B. sacred chair
a P.B. sacred table

Please ~~convey~~ give Princess Sophie Feliciz your warmest thoughts for her wedding

~~all~~ Your Majesty's letter received safely.

warmest

& Frederica

text of cable sent, 13th May 62.

The Duchess of Kent, Princess Marina, was born Nov. 30, 1906, the youngest daughter of Prince Nicholas of Greece. She and her two sisters were brought up under the supervision of an English governess and Princess Marina visited England on several occasions during her childhood and as a young lady. The royal family was twice exiled from Greece, during the First World War when they sought refuge in Switzerland, and later, when they took up their residence in Paris. Princess Marina's mother, prior to her marriage to Prince Nicholas, was the Grand Duchess Helena of Russia and in the postwar years she devoted a great deal of time and effort to welfare work among the Russian refugees in Paris. The marriage of Prince George, third son of King George V of Great Britain, and Princess Marina took place on Nov. 29, 1934. On the eve of their wedding the King conferred the title of Duke of Kent on the Prince. Of this union there are three children, the present Duke of Kent, born Oct. 9, 1935; Princess Alexandra, born Dec. 25, 1936; and Prince Michael George, born July 4, 1942. Following the tragic death of her husband in an aviation accident in Scotland on August 25, 1942, the Duchess assumed many of his public duties and throughout the war years was a tireless worker in many fields of national effort. Widely traveled and a prominent figure in London and European society, the Duchess has long since won the love, affection and highest respect of the people of her adopted country.

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PRINCESS NICHOLAS OF GREECE

After lunching in the royal palace at Tatoi in Greece with the King, the Queen, and Princess (Helene) Nicholas, PB told the Queen that the Princess was on the verge of death. A few days later, the Princess caught cold;and died on the tenth day after his prediction. (a)Princess Nicholas of Greece died March 14, 1957. (She is the lady I saw, and liked, at the Palace) She was the mother of the Duchess of Kent; the aunt by marriage to Duke of Edinburgh; and the only daughter of Grand Duke Vladimir of Russia. (b)Prince Philip of Greece was elevated to the British nobility after marriage. Thus he became Duke of Edinburgh. (c)Princess Alice of Battenberg, born 1885, was married to Prince Andrew of Greece (1882-1944). Her only son, Prince Philip, duke of Edinburgh (1921-), married Elizabeth II of England, who succeeded to the throne in 1952. (d)Elizabeth II, Queen of United Kingdom, was born 1926 in Bruton Street, London. Married Nov. 20, 1947, to Prince Philip of Greece.

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Duke Born On Greek Island

Q: (a) When was the Duke of Edinburgh bo
(b) When did he adopt the name of Mountbatt
(c) What was his name when serving in Royal Navy?

A: (a) He was born on June 10, 1924, on the Greek Ionian island of Corfu.

(b) The Duke, born Prince Philip of Greece, the son of Prince Andrew of Greece and Denmark, renounced his right of succession to both thrones and was naturalised a British subject on February 28, 1947, adopting the name of Mountbatten.

The family name of Battenberg had been changed to Mountbatten in 1917, so that Prince Philip of Greece, with his family associations, was fully and naturally entitled to choose Mountbatten as his English name, particularly as Lord Louis Mountbatten was his uncle.

(c) During the war he was known by his service rank as Lieut. Mountbatten, etc.

Uneven Slab

Q: Is a local auth liable for injury c by uneven slabs of crete in a footpath it has laid down?

A: The autho only liable if th have been laid in ligent manner. F if over the yea have become w authority woul liable.

Solutio Bri

(Set On

Defeat Sou contract. J diamonds.

East ove and retur the idea ace of s a diam then le ruff.

This South heart and, with

10 Donors Save Mother

YDNEY, Sunday.—Ten blood donors kept a nan alive for six hours today while the life-ng blood-clotting substance fibrinogen was ed 80 miles from Sydney to Lithgow Hospital.

Royal Aero Club aft which set out Mascot with the gen was forced y low cloud.

a Red Cross car high-speed dash ajong with an-pply. A Lithgow e met the car at g and took the to the hos-

nan, Mrs. Lil- of Lithgow, hemorrhaging birth to a y this morn-

ALLS

could not the hos- ephoning nors at

d was usband t his two blood com- vife's

2 Die In Race-Car Smashes

NEW YORK, Sun: A Cooper-Monaco racing car, formerly owned by world champion Jack Brabham of Australia, spun out of control and overturned at Salinas, California, yesterday, killing its driver, Sammy Weiss (36).

Weiss had bought the car only recently from Brabham and was trying it out in a practice run for today's Laguna Seca road race, which he won last year.

A second racing death occurred yesterday in Buffalo, New York, where stock car driver Robert Cameron was killed in a fiery crash before a crowd of 4,000.—A.A.P.

As Gould Lee "Royal House of Greece" (8) Crown Princess Frederika went all over South Africa for the Relief Fund. Many of her journeys were made in one of Smuts' official planes. She raised £100,000 and also another £100,000 in Egypt. She lived 2½ years in S.A. Smuts was godfather to Irene. She has an ineradicable dread of flying and has always flown in the company of her husband or somebody close to her. (9) In Capetown she took to rock Climbing, acquiring dexterity and fitness very quickly, as she shared by the hazardous rope-climbing of Table Mt. (10) Princess Marina, who married Duke of Kent (killed in plane accident), was daughter of Princess Nicholas (the Royal) of Greece, whom [illegible] met at Tatoi. (11) King George of Hanover was driven from his throne by the Prussians in 1866. Princess Frederica Louise, born 1917, (30 years later Queen of the Hellenes) was descended from him. Her father, Prince Ernst, had renounced his claim to the throne of Hanover and was given the title Duke of Brunswick. Her mother was the Kaiser's daughter (Wilhelm's)

AS should be "Royal Highness" (3) Queen Princess Frederika went all over Greece for the Red Cross. Many of the poorer were made in great "Sunday" of Royal Family. The Queen died in exile and her daughter Princess Sophia became Queen of Greece in 1964. Must be confused here. She been immediately dead after giving birth in the confusing of the husband or something else

Tatiana (3) Dr. Gallian Sir Nicholas Charles, daughter distinguished and Princess Greek quickly, so obtained of the Georgiadis rose-colored (3) Table Mt. (10) Princess Olympia, the married Prince of Wales (Wallis Simpson), the daughter Princess Nicholas the Royal of Greece, Mrs. Prince of Tatiana (17) Mrs. Young Hohenzollern Hitler Hermann Goering Butterfaccino in 1961. Princess Frederica Louise, Torrini (3) Queen Sofia of the Hellenes) was descended from him. Her father, Prince Ernst had married his claim the Ernest-Hanover and was given the title Duke of Brunswick. Her mother was the Kaiser's daughter.

Mitchell's

A.S. Gould Lee "The Royal Houses of Greece" (1) Crown Prince Paul, and his wife Pr. Frederika joined unexpectedly in our (British) getaway from Crete (wartime) (2) TATOI, at the foot of Mount PARNES, was a wooded estate which the King bought privately in 1871. Here he built a mansion with a magnificent view across the Athens plain to the SARONIC Gulf. The gardens were laid out to provide the typical charms of both the Greek and English countryside (3) Queen Frederica's parents were the Duke and Duchess of Brunswick (4) Queen Frederika & family were evacuated to Alexandria. But after a short stay in Egypt, a few months, the Royal Family ~~sailed~~ for South Africa, Capetown. Throughout the period 1941-46 Crown Prince Paul was on the move between London, Cairo and Capetown, where the Crown Princess Frederika remained and gave birth to Irene (5) The Greek Kings were of Danish origin, the first one being the son of a King of Denmark. (6) ~~H.M. the Queen Mother Helen, was the divorced wife of King Carol of Roumania. She is~~ the lady Princess Tatoi was originally Grand Duchess Helen of Russia. She married Prince Nicholas, 4th son of King George I of Greece (exploring security and hospitality) (7) Frederika's vivacity and wit, spirit and charm, made her very popular. Her twin wife was organizer of her Fund for Greek Relief

QUEEN FREDERIKA FILE

"In school the best pupil is always given the hardest problems to solve. God gave you the hardest problems of all, so you must be His favorite pupil."

Prince Constantine (son of Queen F.) said to a polio-afflicted boy:

"Therefore you must be the favorite pupil of Jesus", and Queen Frederika agreed with him.

TIME
Jan 7, 1957

1) Prince Don Juan Carlos, of Madrid

2) Queen Mother of Rumania, from Florence

3) Prince Karl of Hesse " Hamburg

4) grandson of princess Helen and stepson of Prince WILHELM, Hanover who was teacher at Hahnschool, realson of Lattes Erfe, who was "positive thinker"

(Karl of Gustav)

(4 years younger than Frederica)

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	-1845 Bangkok-2045 Calcutta				
AI512	1100 Moscow - 2200 Delhi	2345	-	(Departure following day)	B7,FY
AI115					

SUNDAY

AI115	(Arrival previous day)	-	0100	Cairo 0355-Frankfurt 0815-	B7,FY
				-Paris 1020-London 1115-	
				-New York 1525	
OK516	§0900 Prague-§1440 Cairo-	0105	0225	Rangoon 0650-P.Penh 1005-	TU,FY
	-§2015 Dhahran			-Djakarta 1940	
AZ774	§1610 Rome	0405	0500	Bangkok 1010-H.Kong 1435 -	C8,FY
				-Tokyo 1940	
IC126	§2135 Calcutta-(§2255 Delhi)-	0500	-	Bombay (termination)	C4, T
	-(§2235 Madras)-0225 Nagpur				
AI110	§§2130 N.York-§1045 London-	0515	0615	(AI110A) Madras 0750-Singa-	B7,FY
	-§1400 Paris-§1540 Geneva-			pore 1425-Djakarta 1625	
	-§2055 Cairo				
IC123	Bombay (origin)	-	0620	Ahmedabad 0745-Udaipur 0900-	F7, T
				-Jaipur 1025-Delhi 1140	
IC129	Bombay (origin)	-	0630	Calcutta 1030	VI, T
IC181	Bombay (origin)	-	0640	Delhi 0830	CA, T
AI201	Bombay (origin)	-	0745	Aden 0920-Nairobi 1225	B7,FY
PK201	0800 Karachi	[illegible]	[illegible]	(PK200) Karachi 1330	VI,FY

BIRTH DAYS

Tino – 2 June = ☉ in 10° ♊

Sophia – 2 Novem = ☉ in 10° ♏

K. Paul 14 Dec = ☉ in 21° ♐

Irene 11 May = ☉ in 20° ♉

Greek Royal Family

Juillet
Juli
Luglio

Karl & Dorothea (Puppa) were sisters & Alexandra the Mother

Dimanche Sonntag Domenica

5

being born 1st husband killed in war, But

Lundi Montag Lunedì

6

Georg (who came to Bavaria for int) and welfare

Mardi Dienstag Martedì

7

Sister Alexandra born 2nd - husband, who is

Mercredi Mittwoch Mercoledì

8

Georg Wilhelm of Hesse.

alla provenzale

asto a due, Panina fa scottare
nuti 300 g di scampi freschi o
in un litro d'acqua leggermente
a quale ha aggiunto una cipolla
ta e una foglia di alloro. Mentre
pi si raffreddano, riscalda in una
l cucchiaio di olio nel quale fa
re 2 pomodori sbucciati e affet-
ucchiaio di prezzemolo e uno
d'aglio sbucciato e tritato. Vi
e gli scampi freschi sgusciati o
rgelati ben sgocciolati, condisce
narino, basilico e un po' di salvia
ruppa il tutto su di un lato della
Nella parte libera della padella
liere 50 g di burro, aggiunge 50 g
rattato chiaro, lascia ridurre un
mescola il tutto e serve accom-
do con riso bianco o patate al

(DOP) Moscow Later

Sawan Ashram
Gurmandi, Delhi 6,
India.

11 October, 1962

Dear Satsangis:

The day of July 27th dawned bright and early at about 5:30 a.m. Even at that hour the Ashram was a-humming with busy activity. For two days previous, preparations for the great occasion had been going on, and already many hundreds of devoted followers had arrived. It is usual when celebrating the Birth Anniversary of either His Holiness Sant Kirpal Singh Ji Maharaj or Hazur Baba Sawan Singh Ji, that the Ashram receives an extra polish and huge gaily coloured canopies are erected throughout the grounds; the largest one being where the Sangat gathers in thousands to enjoy the Presence of the Beloved Master and listen to His Holy Words.

All through the night the lights in the Ashram kitchen had been blazing away whilst loving hands kept busy in the preparation of langar that would give nourishing sustenance to the hungry crowds at each mealtime. Many hundreds of pounds of whole wheat flour go into the making of the Indian bread or roti, the basic staple food . . . not to mention vegetables, dal, etc.

Whilst enjoying our early morning tea and toast we could hear some of the men testing the loudspeaker and microphone equipment; anticipation and excitement were everywhere in the atmosphere.

Grabbing our two cameras we made our way to the Sangat, and what an amazing sight to see! So many people gathered together with the same motive . . . an interest in spirituality. However small, and though perhaps in some cases not fully conscious, nevertheless that drive from the soul had found response through the Loving Grace of the Great Living Master at whose Feet they were sitting.

By the time the Satsang was well under way the crowd had swelled to more than twenty thousand, which apparently is fewer than the normal attendance at one of these celebrations.

After a beautiful Bhajan had been sung, Master began the Satsang by an introductory talk. This was followed by two other speakers, one of whom was Jain leader, Muni Sushil Kumar Ji, sponsor for the World Fellowship of Religions. Muni Ji works closely with the Maharaji, who is the Working President of the Fellowship.

For more than four hours, Satsang continued, and was constantly permeated with the powerful presence of His Holiness.

When Satsang ended it took Master some considerable time to make His way back to His quarters, so great was the crowd which flocked around Him.

Then began the stupendous task of feeding the great multitude, and this is one of the most interesting happenings to observe. Carefully, the people seated themselves on the ground in orderly double lines and were given plates made of large green leaves. Then what a wonderful display of patience as they sat and waited for the food to be served to them. Gradually everyone was fed with as much food as each wanted. After the evening Satsang, the same thing happened and everyone enjoyed a good dinner. Most of the afternoon, Master sat on His porch and received group after group of devotees and seekers, anxious to spend more time in His Holy Presence. Even up to late at night His time and untiring attention were freely given.

The following day started early with the Commencement of Holy Initiation for more than a hundred men and women. This process takes about six hours to complete for such a huge number. To be present whilst this gift of God is given to hungry souls is always a great blessing, and Master is there for about 90% of the time, which means one is within the radius of the outpouring of His Love for this long period of time.

After Holy Initiation the crowd thinned down a little, but Satsangs were held nevertheless and it continued a very eventful day. On the 29th the canopies were taken down, and in late afternoon Master went off in the car to visit Meerut Satsang, about 60-70 miles away, returning late that night. With the knowledge of His absence, the few remaining devotees also left and returned to their places of residence. Even though the atmosphere of the Ashram is permeated with His Love, it is as if the Light goes out when Maharaj Ji leaves at any time. When He returns one can notice the change immediately.

Since the knowledge of His coming World Tour (which is now very iminent) became available, more and more devotees here from all parts of India are bewailing the sad fact that they will be without His Holiness for many months, and what to do when one's Beloved Guru, Who has always been in travelling distance, is now going to be thousands of miles away? It is true that the West has not seen Him for seven years now, and many new initiates not at all, and without actually witnessing Master at work in India, it is possibly very difficult to form a picture in one's mind. For those sincere followers who live either in the Ashram or somewhere in and around Delhi, Maharaj Ji is a very prominent part of everyday life, and regular visits to the Ashram to receive His Darshan and talk over spiritual and other issues enable them to receive an unfailing and constant supply of the most nourishing food possible. Those living farther away also make regular if not daily or weekly visits. Of course, this supply of food will never be cut off and wherever Master is in the World, He is always feeding His flock, but the Gracious charm of His Holy Physical Presence is something very special -- something unique, and one of the greatest of the countless blessings we all receive on this Path. When the dear souls here become bereft of this blessing at the commencement of the tour, we can but console them with the thought that ... absence makes the heart grow fonder.

Greece

Baron von Blomberg has already paid one visit to the Ashram recently and much was achieved during his stay here. As you already know, on behalf of the Sovereign Order of St. John of Jerusalem, Knights of Malta, he presented His Holiness with the honour of Grand Officer of that Order, and Maharaj Ji with all grace kindly accepted this, at a huge gathering in Sawan Ashram. Many thousands attended this function and it was extremely well covered by the press, accounts being published in all important newspapers. Also, during the Baron's stay, both Master and the Baron had several interviews with Prime Minister Nehru and the President of India, Dr. S. Radhakrishna, who were both deeply interested in Master's work and the coming world tour.

After leaving India the Baron and his private secretary flew to Kabul in Afghanistan, and then on to Athens in Greece, to have interviews with the royal families of these two countries, along with other dignitaries.

When His Holiness commences His tour, preparation will have been made for meetings with many royal and political figures throughout the world, thereby making contact with greater numbers of the world's population, and spreading the Blessed potency of His Presence for the greater spiritual upliftment of mankind.