

While on the campus of the University of Chicago arranging a talk for the Master, Devashish had an unusual encounter. A few years previously, he had been a student at the University of North Dakota. To his surprise he came face to face with one of his former professors there who had evidently transferred to Chicago during the interval. The change in Devashish, however, was far greater than a mere geographical relocation. So marked was the difference between the rebellious undergraduate that the professor had known and the neat, clean-shaven young man, whose face reflected his radiant inner serenity that his former teacher did not recognize him at all. Devashish told us, with modest joy, that he had had to introduce himself! Needless to say, the professor was delighted at the young man's transformation, and deeply interested in the Master, whose influence had effected this remarkable change.

The Guru himself, when he later went to fulfil the speaking engagements arranged by Devashish and Rudra, was to discover at first hand some of the conditions which had formerly loomed large in the lives of many of his young disciples. **At Ohio State University in Columbus**, the Master had a personal and direct encounter with the student violence that has been increasingly erupting throughout the nation during the past several years. As the Guru was being driven to the hall where the talk was to take place, he suddenly began to cry. As there is an Indian belief that sudden, unexplained, tears indicate that someone very close to the person who is crying is in a very grave or perilous situation, Sri Chinmoy was immediately concerned to discover the cause. Just before leaving for the lecture, he had spoken to Alo Devi on the telephone and she had assured him that all was well at the Centre in New York. He immediately, therefore, concentrated on his family in India and assured himself that they, too, were in no danger. His tears, however, increased in intensity and became noticeably painful. The reader will have guessed what the Guru, in his innocence, had not at

first realised. The route to the lecture hall had passed directly through an area where tear gas had just been used to disperse rioting students. When the Master related this incident to us upon his return to New York, we were shocked and horrified to hear that our beloved Guru had been subjected to such an experience. His own concern, however, was entirely for the unfortunate students of the university. When the car had at last reached the auditorium, they had found it flooded with water used to quench fires set by the rebellious faction of the student body and the talk could not, after all, be given. It is hoped that, at a future date, the students who, in the midst of this dark night of utter chaos and despair, had tried to reach the Master's Light will have their aspiration fulfilled.

The students at Indiana University in Indianapolis, where the Master was able to deliver his talk as scheduled, found it most inspiring. However, a problem similar to that encountered at Cornell presented itself. Rather than facing one arrogant young countryman who was determined to demonstrate what he felt to be his superior knowledge, the Guru found a group of several young Indians who completely and quite rudely monopolized the question period. "Vivekananda taught that purity was absolutely essential to the spiritual life. How then, can there be any point in bringing spiritual teachings to this country where all are given over completely to gross sensuality?" asked one of them.

The Guru responded to his ill-mannered countryman by initially reminding the questioner of how the remarkable "purity" of his fellow Indians was attested to by their present degradation in their vital life. If all were to wait, he continued, for absolute purity before entering the spiritual life, the day would never dawn when this qualification was achieved. The growth of aspiration does, indeed, require some initial purity; however, aspiration and purification must go together. One complements the other. Chastity and purity come only from inner aspiration.