

# ROUNDABOUT

## Indian Alpinist

NO range of mountains in the world is so loved as the Alps, and the word "Alpinist" is derived from that love. It is, therefore, not inappropriate to use the term "Alpinist" to describe tall, thirty-three-year-old Ram Narayan Rahul, who will shortly leave for America on a Rockefeller Fellowship to study at the Fletcher School of Diplomacy at Medford, Mass.

The moment you meet Mr. Rahul you see in him the stamp of the explorer. Deep-voiced, with deep-set eyes used to looking over miles of snow-clad hills and valleys, straight of limb and lean-muscled, he seems out of place in an air-conditioned drawing room.

It is all very well to say that the Himalayas are a part of our mythology and that for centuries and centuries past they have been the abode of our Rishis and Yogis. No one disputes that. But mountaineering is a Western tradition and Mr. Rahul can well be regarded as the pioneer Indian mountaineer.

EGO asked him how his interest in the Himalayas was first aroused. He said that it was while he was

### By EGO

spending his college vacation at Gilgit that he began to feel the thrill of the call of the snow peaks. But even before that, as a student of Sanskrit, he had been attracted to the development of Indian culture in Central Asia.

He was born in Delhi State, and and studied at St. Stephen's College, from where he secured both his B.A. and M.A. degrees.

With routine studies completed, he went to Ladakh in 1944 and lived at various monasteries, studying the Tibetan language and Lamaism—the Tibetan form of Mahayana Buddhism. (He is one of the few Indians who know Tibetan. He also speaks Nepali and has a slight knowledge of Newari, the language of old Nepal).

Returning to India for a short stay he went back to Ladakh in 1946. In 1947 he became a Buddhist and added the name, Rahul, to "Ram Narayan". Today he is



RAM NARAIN RAHUL

known among geographers and Alpinists as Rahul.

Since then he has kept up his interest in Tibet, Sikkim, Nepal, Ladakh and Afghanistan, an interest not confined to studies, but enlarged by expeditions. His most adventurous expedition was that which he undertook in December, 1950. His intention was to cross into south Tibet over the 17,000-foot Kang La Pass. He had already crossed it in the summer of 1949. But this was his first attempt in the winter.

After much persuasion he accepted as companion on this expedition an Indian who claimed to have had experience of winter mountaineering. Actually this person had only made a pilgrimage to Kailas, in mountaineering, Mr. Rahul explained, one must be very fast on one's feet and cross stretches of snow as quickly as possible. But his companion was slow. So at a certain point Mr. Rahul left this companion and the Sherpa porters and went ahead alone in search of a pass. Having discovered it he waved and shouted to his companions, but as the sun had set (though there was a full moon, it being New Year's Eve, 1950,) his companion did not venture farther, though the Sherpas were willing. All the food and blankets, etc., were with the main party. So Mr. Rahul sat shivering through a blizzard at a temperature of 65 degrees below zero without food or drink till four in the morning, when he again started on his march. After passing on through glacier snow until two the following afternoon, he struck "black soil."

The main party joined him at six that evening. By that time his feet were frost-bitten and his Sherpa had to cut away the shoes. But he could not move. His Sherpa went to a valley, half-a-day's march away and brought back four porters who carried Mr. Rahul to another stage where eight new porters took over. Carried thus he was brought to Darjeeling ten days after his feet were frost-bitten. From there he was flown to Delhi, where the doctors advised amputation. But his family doctor was against it. After ten slow months he recovered.

Last year he climbed with Justice William Douglas of the U.S.A. to a height of 18,000 across Lahul-Ladakh. He wore sandals on that climb. A member of the Himalayan Club, the Alpine Research Foundation of Switzerland, and other societies he is today the leading Indian authority on Central Asia.

## AUSTRIAN EXPEDITION FOR HIMALAYAS

VIENNA, March 9.—A team of eight Austrian mountaineers is leaving here this month for the Himalayas, to climb three peaks which have never been climbed before. They are Saipel, Ampa, and Api.

The leader of the expedition, Dr. Jonas, told a Press conference here tonight that it would probably be the cheapest European expedition ever to climb in the Himalayas.

The expedition has already obtained a Nepalese visa. Its work will take them to the north-west corner of Nepal, a territory which till now has only been mapped in-accurately. The main scientific task of the expedition is to make an accurate map of the area.

Dr. Jonas said his expedition would also take a lively interest in the Abominable Snowman if it came across his tracks.—Reuter.

# SEARCHING FOR THE SNOWMAN

## Tenzing's Nephew Saw One: The Tale of A Tibetan Woodsman

By H.R.H. Prince Peter of Greece and Denmark.

TO my mind, there can be no doubt that the so-called Abominable Snowman really exists. Sufficient proof in the form of footmarks, eye-witness accounts, etc., have now come our way to make it certain that some kind of unknown, anthropoid animal really inhabits the upper slopes of the giant Himalayas.

So sure do I feel that there is such a creature in existence that I have myself planned and attempted to seek it out. Unfortunately, prevailing conditions in the frontier areas have so far made the authorities concerned with the issuing of passes for the desolate habitat of the unknown beast always withhold permission from me—for reasons best known to themselves.

Last autumn I planned with Tenzing, the Sherpa hero of Everest, to visit the Zemu glacier, one of the best known places in Sikkim, to find the Snowman. Alas, I was informed that north Sikkim is now "a closed area," but presumably not in order to protect the Snowman.

Tenzing has a young nephew who claims to have seen the elusive animal. It was some ten years ago, he says, near Namche Bazar, his birthplace. He was out in the pasture one early morning, when he saw a large ape-like creature, standing upright like a man, on its hind legs at the end of a meadow. It was about 5 ft 10 in high, and had long hair of a brownish colour all over its body, with a large mop of it hanging from its forehead over its eyes. It tossed this back on seeing the young fellow, and made off quickly with an ambling awkward gait. Tenzing said that the female had large pendant breasts "like a woman."

### FROM 250 YARDS

I know of at least one European who has actually seen the Snowman, from a distance of some 250 yards. He is a compatriot of mine, Mr M. Tombazi, a well-known sportsman, who lived many years in India as a member of the staff of the Greek trading company, Ralli Bros. He was trekking in Sikkim when, one morning, on coming out of his tent in the early hours, he saw an anthropoid, ape-like creature standing in the snow and gazing at him from under a shaggy brow. He immediately dived back into the tent to take out his camera, and get a snapshot of the apparition (which he instantly recognized as the Abominable Snowman), but by the time he had got into position to photograph it, it had disappeared. I give here a sketch which was made afterwards to show what the beast he saw looked like (from the Greek newspaper Vradhini, of Dec 22, 1951).

When I told Tenzing that I should like to make an attempt at finding the Snowman in order to get a picture of it, he protested vehemently. "It is very unlucky to look upon a Snowman," he said. "I should not advise you to try."

"But your nephew here has seen one," I answered, "and he seems none the worse for it."

"Ah! yes, but he was unlucky for seven years after!" was the reply, to which I could naturally give no answer.

In spite of this, Tenzing agreed to let me have one of his Sherpas, Ngawan Wangpo, "who is not afraid of the mi-gö," he told me, to go with me. But the plan never came to anything, because of the obstruction of the authorities.

Mi-gö (Wild Man) is the usual Tibetan term by which the Snowman is known round here. Yet, I understand, is the Sherpa (Nepali) name for it. Charles Stonor in an article in The Statesman of Jan 30, 1954, says that this word is made up

of yeh (rocky area) and teh (general Tibetan term for animal). Yeh may be Sherpa-kä for "rocky area" (it is not Tibetan), but I have never heard of teh with the meaning given to it above. Animals are called Sem-chä (Sems-chhas) in Tibet as far as I know, and teh would appear to have quite another significance. It is, I believe, a rather vague colloquial term for "brown bear" (spelt dred and pronounced T(r)re). This would tally with Stonor's three types of teh: the mi-teh or "manbear," the du-te, or "cattle-bear" (which is dangerous to livestock) and the yeh-teh or yeti, the "rocky-area bear."

Of course, when Tibetans speak of a mi-gö they do not always mean the real, live Abominable Snowman, but also a wild, imaginary spirit. Hence a certain amount of confusion as to the actual existence of the fabulous Himalayan beast. High-ranking lamas, and even the ruler of an Himalayan State, have spoken to me about the mi-gö who come and pester them when in meditation. His Highness has told me how one of them got into his bedroom one night and broke his watch, and how he had to exercise it with appropriate prayers to keep it away. That, obviously, is quite another, mythical kind of mi-gö.

The real species, the flesh and blood Snowman, is, I think, all the Himalayan bear) and a monkey. Tracks of both have been seen, and the Swiss Everest Expedition's leader, Professor Wess-Dunant, found what he considered to be the footmarks of a whole family of plantigrades on the slopes of the world's highest mountain. The monkey, however, seems to be the more prevalent of the two, and it is usually an anthropoid, ape-like creature that witnesses have reported having seen.

The question how they live at such high altitude has often been put. The generally-assumed lack of vegetation and animal life in their

Tibet, in April 1952, I tried to find out what the local inhabitants knew about Snowmen. The place is famous for them, and it was here that one was quite thick forests around Kapup, although they are at an average height of about 14,000 feet, and it would have been exciting, I thought, to track them on the mi-gö down. But I could get no information from the people I asked. The bungalow's chowkidar, a Tibetan who had lived there many years, kept answering: "It is quite safe, don't be afraid!" each time I inquired from him about the unknown animal. He apparently imagined the woods because of the Snowmen and added: "They are all much higher up at this season," pointing to the crags above him with a knowing gesture.

Just below Kapup, there is a small lake called the Menmoi Tso, and it is associated with a local story about the mi-gö. A woodsman, it is said, has been out working all day, and when he came home at night, he found a Snowman sitting in his tent. His wife had disappeared, and so he assumed she had been eaten by the wild man. Horrified, he sat down near the fire, keeping the latter between himself and his unwelcome visitor. He stretched out his hands to warm them, while wondering what on earth he should do, when he noticed that the mi-gö did the same. He then stretched out and took up a bowl filled with butter to eat. The Snowman did likewise with the vanished wife's bowl, which still stood near the fire. Whereupon the woodsman smeared butter all over himself and the great beast silently followed suit. The story then goes on to tell how the Snowman, when it was completed, the Tibetan pushed the animal into the hearth, where, catching fire, he rushed shrieking from the tent. The fire shot aimlessly outside, seeking relief from the devouring flames, and finally dived headlong into the Menmoi tso where he was drowned, his body is reputedly still at the bottom of the lake.

### HORROR IN A CAVE

On arriving at Gangtok at the end of that 1952 trek, I mentioned this tale in a conversation with some of my acquaintances in the Sikkim capital. They said they had heard about it, and also of another one, which had just happened. Two State policemen were patrolling the frontier area near Kapup, they said, and as the weather had turned bad they took refuge in a cave. As the sun appeared again, they came out of it and saw a huge Snowman coming up in the distance. They immediately retreated into their shelter, but to their horror the apparition followed them in. Crouching in a corner in a twentieth-century version of Ulysses and the Cyclops, they kept as quiet as possible in the hope that they would not be noticed. But the Snowman sniffed the air and soon made their presence out. He did not, however, attack them, merely amusing himself by throwing sticks at them from a distance, which the two policemen did not at all enjoy. Finally, the beast walked out again, and the men escaped, thanking their lucky star that their unpleasant experience had ended so well.

There are many other tales circulating in these parts about the Abominable Snowman, some of them fantastic and unbelievable and others quite plausible. The great lama of the Chumbi Valley, the late Tromo Rimpoche, predecessor of the present, ten-aged incarnation, is said to have often heard the mi-gö's strange wailing cry when away in the mountains in a meditation shack. And the owner of the Himalayan Hotel in Kalimpong, Mrs Annie Barry, has herself, as a child, run away in terror from the woods where she was picking berries in the neighbourhood of Yatung when she heard the same eerie cry coming out of the mist on a foggy day.

I have no doubt that we are rapidly approaching the day when the Abominable Snowman will be no mystery any longer. The Tibetan Giant Panda was one for a very long time. This is something similar, and if the attempts at tracking it down are conducted seriously and resolutely, I am sure it too will be discovered. I like to consider myself in the race to solve the mystery, and feel that I have a good chance to do so—provided the authorities will relent and let me search! Even if the actual animal is not seen at once, everything pertaining to it should be carefully collected already now. Its hair has been found, we are told, in a monastery of Nepal, and its excreta should be gathered and submitted to scientific analysis. The British Daily Mail expedition to Nepal has my best wishes in its quest. May it return at least with a few tracks, at least more concrete evidence of its actual existence. And should it fail, we shall try in turn to take up the challenge.



"I know of at least one European who has actually seen the Snowman," says the author of this article. Here is a sketch of the creature as it appeared to the observer.

habitat seems to encourage the idea that they must be supernatural beings living on air.

### QUEST FOR FOOD

From what I myself know of the Himalayas, there is, however, vegetation and animal life up to a very great height. Pine trees and rhododendrons are to be found up to nearly 15,000 feet (at least in Sikkim) and the forests I have been in at that altitude are inhabited by rats and other small rodents. It is quite possible, it seems to me, for large ape-like creatures to live in these forests off a vegetable and animal diet, and occasionally to wander up higher in search of food, on their way to other such hunting grounds. If they live, as has been supposed, in caves situated even higher, it seems equally reasonable to think that the tracks they have left in the snow were made when they were on their way either in or out of their lairs. As it is, the excreta of the Snowman, or what is presumed to be his, has been found by Sherpas. And they will tell you that it contains little bits of undigested bone which tends to point to a meat diet. Chemical analysis of such excreta and the bone it contains—if they could be obtained—would no doubt go quite a way to solving the mystery.

When I was in Kapup, at the foot of the Jelap-la which leads into

TOWERING TIBETAN PEAK SCALED BY AMERICANS.



Photo Copyright by National Geographic Society.

Minya Konka, 25,000-Foot Mountain on the Border of China and Tibet.

SHIP SAVED FROM HURRICANE

Freighter Arrives After Penetrating Storm Inside 100 Miles

FEW BOATS ESCAPED

Craft Is Tossed About by Seas by Edge of Storm

The exciting voyage through the center of a 110-mile wide hurricane by Captain R. J. the Ellerman from Bagdad, which and other East India Captain Teague at sea all his life before had to go to the center of a hurricane experiences which always avoid with few ships survive damage, and more all.

The wind started at fifteen miles per hour Pico, in the Gulf of Mexico a 7,500 gross ton ship between the island, and Captain Teague turn away to the south.

He said the ship was driven from the south force of 9, or 10, turned the freighter at 10 o'clock. The ship heaved to which buffeted the ship like matchwood. The storm abated and the ship fell at the rate of one inch an hour.

Suddenly, however, and the atmosphere "dead" as Captain Teague kept

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# Beautiful Himachal Pradesh: A Visit To Chini And Rampur

THE area in which Chini and Rampur Tehsils are situated and which is known as the Upper Bushahr Forest Division, is about 2,000 sq. miles, of which about 100 sq. miles are demarcated as forests. The forests on the whole form long belts between 7,000 and 12,000 feet elevations on both sides of the Sutlej river and is bounded by Spiti in the north, by Tibet on the east, by Tehri Garhwal on the south and by Kulu in the west. Chini Tehsil abounds in beautiful natural scenery, which cannot be equalled by any in other parts of

## By Surinder Hasti

India. The snowy peaks of Chini Kailash are unique in their beauty. There is a circular path going round the main peak, leading through Cedar forests over the Alpine pastures and along the banks of the Sutlej and the Baspa. This whole area round Chini Kailash is worth preserving in its pristine beauty and grandeur by keeping it as a National Park and Game Sanctuary.

The Kailash Range begins from the confluence of the Baspa and Sutlej rivers. About two miles from Chini village we could see the village area and the river open out before us at the lower level between 5000 and 6000 ft. The scenery here is enchanting. The high hills have beautiful, thick pine forests, and the land between the forests and the river is thick with groves of apricot, peaches, walnuts, apples, almonds and pears. At a yet lower level near the river are the vineyards. Across the river, Chini Kailash with its lingam of quartz which is supposed to be 50 ft. in height stands out clear against the blue sky. This quartz lingam changes its colour according to the course of the sun, looking purple in the morning, white at noon and purple again in the evening. Kailash and the Lingam are considered sacred by the local people, and they go round the peak in summer, taking seven days to do the journey. Although shepherds go within a few hundred feet of the lingam, no one seems to have gone up to it. It is said that of the three sadhus who set out to reach the lingam, two did not return and the third returned without having reached the pedestal.

### The Road To Chini

The road which leads to Chini is motorable up to Narkanda and is jeeps-able up to Rampur during fair weather. The section of the road beyond Narkanda upto Rampur is narrow and steep, with gradients on 1 in 7 in some places. This has necessitated



A view of Lavi Fair at Rampur.

new alignment of the road from Narkanda and Luri. When sufficiently broadened, this would be open to buses also. The section between Luri and Nirath is at present considerably risky owing to the narrowness of the road and lack of wheeling space near the bridges but the sharp hairpin bends will disappear when the new road is completed. The new Hindustan-Tibet Road intended to be made motorable would be passing at a much lower elevation near the Sutlej river. The new alignment passing a little above the Sutlej will provide an all-weather road open to vehicular traffic. It will also reduce the distance between Rampur and Chini by at least 12 miles. The present so-called Hindustan-Tibet Road is a misnomer, it being merely a bridle path, going thousands of feet up and coming thousands of feet down; there never has been a road in the stretch of territory between Narkanda and Chini border. This new road is expected to be ready for traffic by the year, 1955. In Rampur, Himachal Pradesh's biggest fair entitled "lavi fair" takes place.

### Most Neglected Area

This area has so far been neglected both during the times of the Ruling Princes and the administration has not even been visited by any high officials except by Lord Dalhousie during his Viceroyalty in 1852 and 1853 for reasons of health, and the Field Marshal Birdwood, C-in-C, in India for strategic reasons. His visit to this outlying part of the State has had a salutary effect on the people and has made them feel they are not being forgotten by the Government. This area though undeveloped and backward in many respects, with its industrious and intelligent people is endowed by nature and has great potentialities for development in various ways. With the development of hydro-electric power, various long-term projects can be started to develop industries and find employment for the people. The woollen goods now produced in Kanawar are genuinely all wool. With financial aid and technical help from the Government, wool spinning and weaving can be developed as cottage industries.

In this area water resources have not been exploited; water could be lifted from the rivers by machinery for irrigation purposes. Some of the mountain streams could also be harnessed to produce electricity. For example, about half a furlong beyond the Wangtu Khad, a big stream called "Babhu Bhrad" flows down through

cataracts with tremendous force and joins the Sutlej. A Swiss Engineer some time ago, opined that he could, if directed by the Government, harness the khad to produce enough electricity to meet the demands of the whole of Northern India. I am of the opinion that in the interests of the country as a whole, we should explore and assess the possibilities of harnessing this stream. This stream starts from high peaks over 17,000 feet high, perpetually covered with snow and glaciers, and falls into the Sutlej from a height of 5,000 ft., even a layman can see that hydro-electric power can be produced here without incurring disproportionate expenditure. There will be no need to bring water through tunnels as at Jogindernagar.

### Climate & Production

The climate of this area varies considerably as we go towards the Tibetan border. Monsoon rainfall decreases gradually from the out ranges of the Himalayas towards the interior. Thus while the annual rainfall at Simla is about 63", that at Poo, about 18 miles from the Tibetan border and 200 miles from Simla, is only 14", most of which falls in the form of snow. The amount of rainfall upto Wangtu does not vary very much from that in the other ranges of Western Himalayas, but beyond this there is a marked decrease. This area of Upper Bushahr can therefore be

villagers who carried some of our belongings at 2 annas a mile would not cross the boundaries of the next village on any kind of inducement but handed over the loads to the labourers of the next village. Thus labourers do not encroach on each other's territory whatever inducement one may hold out. If we go to the border of Tibet, the Buddhist influence is first felt in Rampur town. The Buddhist temples and some of the palace buildings have marked Tibetan and Chinese designs both in structure and paintings on the walls.

The territory generally known as Kanawar begins after the 95th milestone on this road. The customs and manners of the people of Kanawar are distinctly different from those of the people of the adjoining region known as Kochi. Kanawar has a dialect of its own, known as Kanawari, being an admixture of Sanskrit and Tibetan. The dialect of Kochi appears to be a corrupt form of Hindustani. The Lamas have greater hold in Kanawar whereas the Kochi region is under the influence of the Brahmans. We can also find some Lamas and Buddhists from Tibet and Tibetan border going to Rewalsar in Mandi District on pilgrimage. Rewalsar has been an important place of pilgrimage to Buddhists of these areas for over 200 years. A Buddhist monk from Tibet is said to have settled down at Rewalsar on his way back from a pilgrimage to Saranath. This venerable Lama, so the story goes, by his saintly life gained so much influence over the people and even the Ruling Family that the local Brahmans in their jealousy intrigued against him and cast aspersions on his character and that of the Princes who ministered to him. It is said that the Raja of Mandi, deceived by the Brahmans, ordered them both to be burned. Shortly after their martyrdom, two small islands appeared in the lake nearby, and the Buddhists believe that these two islands enshrine the souls of the Lama and the Princes.

Fruit and potato growing will become popular when the produce becomes easily transported to Simla area and marketed there. Fruit-growing in these areas has so far been neglected because of lack of transport and marketing facilities. The people in these areas are so poor that there is a perpetual famine here. Six months in the year the area becomes snowbound, and the people have to migrate to the lower hills and plains looking for work, living without shelter and feeding on roots and leaves on the way. A large portion of the population is engaged in sheep rearing and trading in wool and other goods with Tibet and the plains. Sheep and goats are also used as pack animals.

### Development Lines

Chini is an excellent area for development of horticulture. It is expected that fruit-growing will become popular with the local residents once the motor road to Chini is completed and transport and marketing facilities become available for fruits which now for lack of these are going waste. I also feel that this area should be surveyed by an expert Geologist with a view to exploiting the mineral wealth of the territory. Along the banks of the Sutlej, after the monsoon in September and October, people extract gold out of the river sand, and the average out-turn of such extraction comes to about Rs. 5/- per person per day.

The economy of the people of the border areas depends to a large extent on the trade with Western Tibet. They carry to Western Tibet utensils, tea, paper, cloth, oil, sugar, tobacco, etc. and bring back with them wool, salt, goats, sheep, ponies, mules, etc. This trade is of mutual benefit and the traders have nothing to complain of about the treatment they receive on Tibetan territory. The advent of the Chinese has not in any way adversely affected our trade relations. On the other hand, the presence of Chinese troops at Gartok has stopped bandits from harassing traders and herdsmen travelling with their cattle between Tibet and India.

Himachal Government have recently introduced trade licence system for Indians and Tibetans coming into India, and the Tibetan authorities have also introduced this system on our lines for Indian traders going into Tibet. That licence for trade as well as for arms is obtained by Indians without payment and without any trouble.

Over and above constructing roads, it is necessary to develop telephone and telegraph communication in this area. Across the length of the Mahasu District extending from Solan to the Tibetan border — 250 miles — there are only three Telegraph Offices — at Solan, Theog and Rampur. There is no telegraph office at all in the remaining 130-mile stretch of territory between Rampur and the Tibetan border.

### Demands Of The People

The demands generally are for roads, schools, hospitals and dispensaries, kuhls (irrigation channels) and for facilities for grazing sheep and cattle. There are numerous places in this area which with the completion of motor roads can be developed into tourist centres. The bracing climate and the wonderful scenery together with the presence of hot sulphur springs will be very attractive to visitors both from India and outside. In this area we find water tanks of varying temperature and that the water does not contain sulphur but has lime, soda and alum, and that it has curative properties and is good for digestion.

### Civilization

The people in Chini and its surroundings are simple and straightforward. Conditions of living are extremely difficult and the people are very poor. In spite of these adverse factors, their attitude to life is not cynical but cheery. They love flowers, music and dancing and on being accosted, they talk pleasantly with never failing courtesy and good cheer. Snowfall being heavy during winter, the people can neither do nor have any out-door work. They keep themselves therefore occupied in making home-spun woollen cloth or migrate to the lower hills and plains before the onset of winter. Culturable land being limited owing to the precipitous nature of the hill sides, people live on dried apricots and even horse-chestnuts, which they treat in a special way to remove the poisonous elements. Though incredibly poor, they have strict unwritten labour codes in the villages. For example

# Geheimnisvoller Befehl aus Indien

# Deutsche Hausfrau reist ins Ungewisse?

Ins Ungewisse fuhr am 30. November 1953 ab Nürnberg Hauptbahnhof die 50jährige, große und blonde Charlotte Walinski-Heller. Sie fuhr ins Herz Indiens, an den Fuß des Himalaja.



Vor der Kulisse des Himalaja: Frau Walinski-Heller und der „Große Meister“. (Photo oben)

Zurück blieben in der Nürnberger Waldluststraße in der Vierzimmerwohnung, ihr pensionierter Mann Alfred Heller, ehemaliger Offizier, und die beiden Söhne Wolfgang (22 Jahre) und Ehard (12 Jahre).

Die drei führen jetzt einen Junggesellenhaushalt mit Spiegeleierbacken.

Ihre Mami, wie sie von ihren „drei Männern“ genannt wird, sah Weihnachten 1953 keinen Tannenbaum. Sie war bei dem



In Deutschland zurückgeblieben: Alfred Walinski-Heller mit seinen Söhnen am verwaisten Herd. (Photo links)

rin, die bis September 1953 eine Hausfrau wie jede andere war und vor drei Jahren zum erstenmal geistig Befehle vom Meister erhielt.

Alfred Walinski bekommt wöchentlich zwei Briefe von seiner Frau. Die drei Junggesellen sprechen freudig von der Reise ihrer Mami. Und Alfred Walinski-Heller gibt Bild bereitwillig Auskunft. Nur eines verrät er nicht: woher innerhalb fünf Wochen seine Frau Charlotte die 5000 DM für die Reise, für Briefe, Karten und Spesen bekommen hat.

**In der Nacht**  
Der große Meister teilte nämlich Frau Walinski nur mit, daß sie die Siebentausend-Kilometer-Reise nach Bombay unternehmen soll. Aber er sagte nicht, wie sie die Reise finanzieren sollte.

Sein Leitspruch bei den „geistigen Verbindungen“, die nach den Worten von Frau Walinski jede Nacht zwischen 2 und 4 Uhr entstanden und bei denen sie erregt im Wohnzimmer auf und ab lief, war: „Meine liebe Freundin, du wirst alles schaffen, was ich dir sage.“

Sie schaffte es. Sie schrieb sogar drei Bücher.

Während Alfred Walinski sich Kartoffeln auf dem einfachen Kochherd backt und seine Buben beim Spülen helfen, lebt Frau Walinski in der für sie märchenhaften neuen Welt, mit eigenem Bungalow, mit eigenen Duft-

bädern, eigener Leibgarde und im original-indischen Sari wie eine Maharadscha-Frau.

## Phantastischer Empfang

Der Empfang für Frau Walinski in Bombay war phantastisch. Tausende erwarteten am Kai die „Asia“, mit der sie fuhr. Ein indischer Oberst und ein Major übernahmen sofort den persönlichen Schutz der deutschen Frau. Blumen wurden ihr um den Hals gebunden, nach altem indischen Brauch.

Nach zweitägigem Aufenthalt fuhr sie am 22. Dezember mit der Bahn nach Rishikesh.

Da kam der große Augenblick: Der ihr völlig unbekannte Meister im einfachen Gewand, mit Obstschalen umgeben, begrüßt sie gütig lächelnd. Beide sind beeindruckt von der Ähnlichkeit ihrer Gesichter, die sich nur in der Hautfarbe unterscheiden.

## Höchster Titel

„Mutter“, den höchsten Titel, den eine Frau in Indien vom Volke erhalten kann, nennen die Eingeborenen die blonde Deutsche.

Alfred Walinski-Heller und seine beiden Söhne hoffen, Mami wenigstens im Sommer 1954 in Deutschland wiederzusehen. Bis dahin will der Meister mit seiner Schülerin halb Europa bereist und Deutschland besucht haben. Anschließend wird der Fürst von Rishikesh mit Mami eine Weltreise starten. Die Weltreise soll der Verbrüderung der ganzen christlichen Welt dienen.

größten augenblicklich lebenden Yogi der Welt, bei dem von Millionen Indern verehrt und von Tausenden von Ausländern besuchten Weisen und Arzt, Meister Swami Sivananda Saraswati in Rishikesh. Einblick in die okkulte Schulung wird sie bekommen. Als erste weiße Frau.

Bild zeigt nebenstehend den Yogi mit seiner neuen Begleite-