



## *A Light in the Darkness*

**Abhyasi:** Master, you have again and again, will make been investing a lot of time in some impact on the hearts of making these recordings. I abhyasis, because the minds thought it would be helpful have no depth. The mind is for abhyasis if you could give like the surface of a pond an introduction to this, nearly, twenty-hour set that we have recorded.

**Master:** Like every delivery has a long period of gestation, my deliveries too have been preceded by long periods of gestation, if I may say so. Because, nearing the... I won't say the end, but nearing the end of my faculties to convey what I have learned from my Master, from my own experiences, meagre as they may have been, I was desirous of leaving something for others to learn from. And even though I have spoken over the last twenty-five years, I have found that when we speak, often what we say falls on deaf ears—most of them at least. And some few fall on ears which are willing to hear but don't understand, you see. And if at all there is one or two who have heard, understood and digested, that would surely be the recompense for a long life, in which I have set myself to convey the teachings of my Master, the experiences he gave me. [...]

So these talks for which we claim no merit or any depth of substance, perhaps if heard



which is ruffled temporarily by a passing wind, and then it is calm again like a mill pond. That is not to be trusted. It leaves no impression. [...]

Nature continues to play with all that it can possibly play. And sometimes in one of my humbler moods, I thought perhaps even human beings are merely an experiment. "Let us try this." And because we think it is the last of a series of experiments, we make the mistake of thinking that we are at the cutting edge of that evolution, and that the human is all. From that arises our arrogance, our pride in being merely human beings, because unless the human being shows the potential that

is entrapped within him, or should I say, encapsulated within him, and brings it out in his actions, in his thoughts, in such a way that the past has no more any existence for him and the future is all, perhaps there will be another experiment with a modified form of a human being or a better, improved form of a human being. [...]

So these talks are sort of set there before you, to remind you, you know. In a moment of need somebody may be tempted or impelled to take out one of the disks and play it, and something may come from that which may reactivate. Because, you know, teachings are like the matches in a matchbox. Nothing comes first, nothing comes last. [...]

So I wish all my sisters and brothers that they will keep these as a set of matches. You know, even in modern five-star hotels, [...] you generally find a candle and a match box in a drawer of the dressing table; perchance there will be darkness, and you will need light. [...]

*An excerpt from Master's introduction to the special publication titled He, the Hookah and I, 10th March 2007, Chennai, India*

### Thus speaks:

#### Lalaji

- Knowledge is that which is known. And that too in such a way that one becomes equal to the known thing and only knowing remains.

#### Babuji

- Taking up for the ideal the simplicity of Nature, which is before everybody's view, you should set to work for the attainment of the goal in a way that all senses having merged in, may become synonymous with that which remains after the fading away of the previous impressions.

#### Chariji

- When we come to yoga, or to put it another way, when we come to spirituality, there is very little that can be taught, in the sense that knowledge is passed on. Much of it, if not all of it, concerns the deeper levels of existence where only experience is possible.

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## Echoes of Pointe-Noire : Make Sahaj-Marg Known

The Pointe-Noire centre in Congo-Brazzaville launched a public campaign from July to August 2007 to make Sahaj Marg known. The campaign is described in the interview below of brother Fidèle Ngouala, preceptor in Pointe-Noire. The Pointe-Noire centre has currently a little more than ten abhyasis, and there is a preceptor since 2006.

**Question:** Brother Fidèle, you conducted a campaign to make the Mission known in Pointe-Noire, through the following activities: distribution of leaflets, press release on TV and radio, contacts with journalists, I wanted to know more about it... How did you get organized for that?

**Fidèle NGOUALA:** Seven brothers distributed leaflets to acquaintances, at work places, public places, bus stops, etc... We also distributed them in department stores, bookstores; we posted some on billboards, and even on electricity poles,...

**Q:** Can you tell me what was on the leaflet you distributed?

**F.N.:** On the first page of the leaflet, was the emblem of Sahaj Marg and the following message: *"Whoever is somewhat engaged in spirituality knows that God sowed the thirst for Him in every being wherever it may be. For one to quench this thirst, two addresses are recommended: SHRI RAM CHANDRA MISHRA centres for spiritual training in Brazzaville and Pointe-Noire (...addresses) which will guide you and make you discover what is SAHAJ MARG or the "NATURAL PATH".*

The other pages of the leaflet presented a selection of pearls from our Masters introduced as follows: *"You will also learn therein, among other things: why God has no mind ...; we need God, but God does not need us; what is the essence of spirituality; what is true protection and true love; etc...."*

**Q:** How did people react to that?

**F.N.:** They took the leaflet, read it and tried to get some preliminary information, and they often gave the impression, from their reactions, that they were dealing with something quite new, which differed from the prevailing "spiritual" organizations like Christian churches which abound here.

**Q:** Concerning precisely this first feeling of difference which people had, what struck them, what caught more their attention?

**F.N.:** Masters' quotations, such as "God has no mind". This struck people, they tried to under-

stand what this meant, because everybody thinks that God has a mind... For example, when we say: "We need God, but God does not need us", these are quotations which struck people at first glance.

**Q:** How did people react later on?

**F.N.:** Positively enough because following this campaign we introduced two brothers, and we asked a young person who was only 16 years old, to wait until 18.

**Q:** What you are saying is interesting because when describing the characteristics of Sahaj Marg, emphasis is usually laid on cleaning, constant remembrance, transmission, but not necessarily on what you are saying. Can you give other examples of quotations which caught people's attention?

**F.N.:** For example when we say that "God sowed the thirst for Him in every human being..." I believe that it is one of the first sentences in the leaflet; it has struck many people.

**Q:** Given the nature of comments or truths you have revealed to the various people you have met, may I take it that you have systematically targeted intellectuals?

**F.N.:** No, it is true that the majority of Congolese people know French, and as the leaflet is written in French, when it was handed to people, we could speak in French initially, and then shift to Munukutuba<sup>(\*)</sup> or Lingala<sup>(\*)</sup> to explain the contents of the leaflet. So we did not systematically target intellectuals. The adverts aired were also read in Munukutuba.

**Q:** How long did this communication campaign last?

**F.N.:** Two months. Every week, a journalist presented, on the air or TV, one or two quotations from the leaflet. The results were such that, often, on the following day or two, we received several telephone calls. There is even a brother abhyasi who stopped attending our gatherings, who has come back, as he was happy to hear about our system on the air and TV.



**Q:** You have said, in terms of the first sign of actual impact, that you received many phone calls and introduced 2 new abhyasis. Did people who called you ask to meet you, discuss with you, or they did not go beyond phone communications?

**F.N.:** There is a journalist from a different TV channel (than the one that broadcast our adverts), who contacted us and we discussed with him. He comperes a TV-programme entitled "where is the true way?" When he came to our centre, he asked me whether Sahaj Marg was "the right way." I answered that the goal of our way is to promote spirituality, and that one who comes to us should not expect in return to be blessed with money or material benefits. Our priority is spiritual elevation.

**Q:** Do you think that some other people will knock on the door of the centre of Pointe-Noire?

**F.N.:** Yes, I have the feeling that we have thrown the seed, and it is germinating. There is of course some pervading sluggishness inherent in our country, in terms of religions, etc. But I now believe that after another campaign where we would have participated in broadcast programmes to further explain what we have sowed, the harvest will be good.

**Q:** Let us speak about the future prospects. So, you are planning to take part in radio or TV programmes, when is this likely to take place?

**F.N.:** We have been even contacted by some journalists to organize these programmes, but we are convinced that we should give a bit more time to people for them to interiorize what they have already received through the leaflet, on the air and on TV. We do not want to rush things to have better impact.

**Q:** If you had to draw a conclusion on this campaign, what would it be?

**F.N.:** It is Master who directs abhyasis to us; I believe that people will come. With Master's grace, I hope that Sahaj Marg will spread. There is no doubt about it, we are here with Master's blessing, and we are convinced and committed to working accordingly.

(\*): Local lingua franca



## Echoes of CREST: Eternal Moments...

CREST, the Center for Research, Education, Sadhana and Training, located in Bangalore, India, was established by our Master to impart advanced education to abhyasis in Spirituality, Religion as well as theoretical and practical aspects of Sahaj Marg. Since its inception, abhyasis from the Africa and Indian Ocean region have been granted permission to attend its enlightening courses.

As the November 2007 session has just completed, we wish to share with all, a report from Sister Mariette, one of the two abhyasis from our region who attended it.

“On the day of our arrival at CREST, time was suspended as soon as we reached the place, at an undetermined hour. Henceforth we were separated from the external world by a veil resembling a curtain that drops on the stage.

Indeed, we had left the frantic stage of the stressful daily life. During two weeks we were going to experience something different: new feelings of peace, joy (contentment), serenity, harmony and mutual sharing were expected to punctuate our life.

In this environment with well maintained gardens, with sober but comfortable buildings, far from the thundering city, we have experienced the joy of constant remembrance. The surroundings designed by Master and charged by Him made it possible for abhyasis to live a unique spiritual experience. It was a mix of discipline and relaxation, although sometimes we somewhat opposed resistance, trying to keep some external attachments. Internet connection was cut off to allow increased focus on the main purpose of our presence at CREST.

The cherry on the cake was Master's arrival and his stay with us. Everyday, after the sessions - which He was overseeing from His cottage -, He came to meet us at break

time to comment on the talks and favour us with His attention, answering questions from participants, sharing with us biscuits and making us laugh with His inexhaustible humour. In the evening, He used to give us a sitting in the cottage's garden. We were not many of us, but we wished to

pressed signs of tiredness and put an end to this sequence of meetings, instead he called all of us for a group photo with Him.

Courses at CREST came to an end two days earlier than planned for a good reason; Master left CREST for Bangalore and

set off again to Chennai to prepare for His European tour. I did not initially plan to go to Chennai, but some participants wished to follow Master and I spontaneously decided likewise. Some people left by train, whereas ten of us, including Jean-Armand and me, boarded a flight with Him. His personal delegation was limited to two people. Here also, I was seated opposite Him listening to him, literally devouring him with my eyes. We had an unex-

pected stroke of luck: our flight was delayed by one hour, which favourably extended the moments of communion with Him: it was ecstasy, eternal moments...

My stay at CREST was an opportunity of my getting closer to Master, reinforcing and updating my knowledge about Sahaj Marg and practice. I have understood that in one's personal relation with Master, opening one's heart makes the connection with Him immediate. My wish was to be seated at his feet, which He fulfilled and provided me with opportunities beyond my hopes. My deep conviction is that Master is accessible to those who seek Him fervently through their heart. To Master all my gratitude for His great Love channelled through His work on both material and spiritual planes.

CREST is "constant remembrance established", there, we have experienced the power of LOVE."

MBM

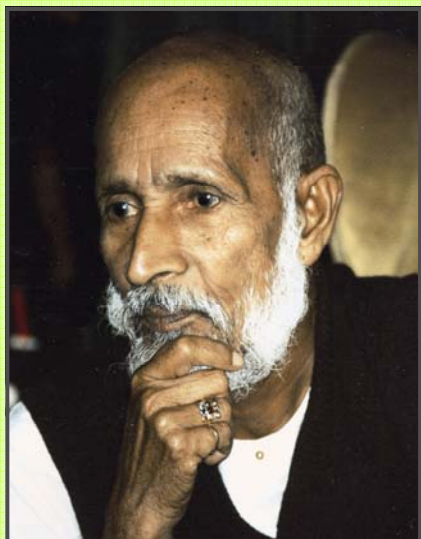


meet Master individually, which did not prove easy as the security team was enforcing discipline with zeal. That's why like any other participants from remote regions who have limited opportunities to meet with Master, I wanted to get closer to Master, to remain just seated at his feet and enjoy His presence, I had no question, no special request, other than to be nurtured on His transmission, His presence.

I thus expressed my wish during my morning prayer. At tea-break, the director of CREST told the handful of people present in the dining hall (I was among them) that Master was going to receive participants by group of 5 after the break. I called Jean-Armand, we rushed to the cottage and were among the first ones to line up. We belonged to the 3rd group he received; Master was particularly talkative with us, as if He particularly appreciated our presence. I remained seated there at his feet, answering his questions, happy. After our group which He kept for some time while others were getting impatient, he ex-

## Whispers From the Brighter World

Wednesday, April 2, 2003 – 10:00 a.m.



Only look at the most important things; don't dwell on difficulties which all human beings encounter in their life. You have this great privilege of being able to see beyond appearances, and to be relieved to think that an elsewhere exists where your progress will continue, under very different conditions.

"Each one can make their life an enlightening one according to our meaning of that word. All the rest does not matter, since it is worthless after this life. Human beings act as if they were immortal on this Earth. Even the most informed ones sometimes move away from realities, to give free rein to their tendencies.

"In our way, we constantly recall to our candidates how much their life on Earth is ephemeral by encouraging them to work on themselves in order to depart from what slows their progress down. Sometimes they lose sight of the precariousness of life, and of how much time is short to achieve what is possible in the spiritual field. We are guiding them in an effective way pertaining to that field. They are being refined and aware of key truths for their liberation from chains that tie them to this world. To date, the assessment of our way is positive; the future will accelerate the process. A Master having adequate qualities

leads it. He also keeps on growing and makes it win all its spurs. We inspire him in his heavy task for which he is giving his best, with our love and blessings."

Babuji

## Daily Reflections

### Physical Presence

In Sahaj Marg at least, this great innovation, spiritual innovation of transmission, makes barriers of space, barriers of time, non-existent. But yet when he comes in the immediate presence of his own disciples, he is able to look into us with a much more detailed vision, and thereby diagnose our spiritual condition in a much closer, much more evocative fashion and deal with us adequately. He can do everything from wherever he is, but when he is with us he

can do it with greater precision.

*Taken from lecture "Yoga through Love" Yatra, vol. 2, pp. 84-5, (Blossoms in the East) -Rev. Chariji*

### 'To SEE'

Darshan in its true meaning means 'to see.' Master told me several years ago that many people come to see him, but few people really see him. Now what is this real seeing which constitutes true darshan? Our Master is able to look inside us, to analyze us spiritually, find out our shortcomings, find out our strength, find out what we lack and

fulfil those lapses and thus develop us spiritually into something approximating to his own stature. We on our part should be able to look into him, going beyond the physical form which is a very big limitation for most of us. We just look at this form and think we have seen him. We evaluate him by what we see with our physical eyes.

*Taken from lecture "Yoga through Love" Yatra, vol. 2, pp. 85-86, (Blossoms in the East) -Rev. Chariji*



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