



Inner Tranquillity brings Peace into the World

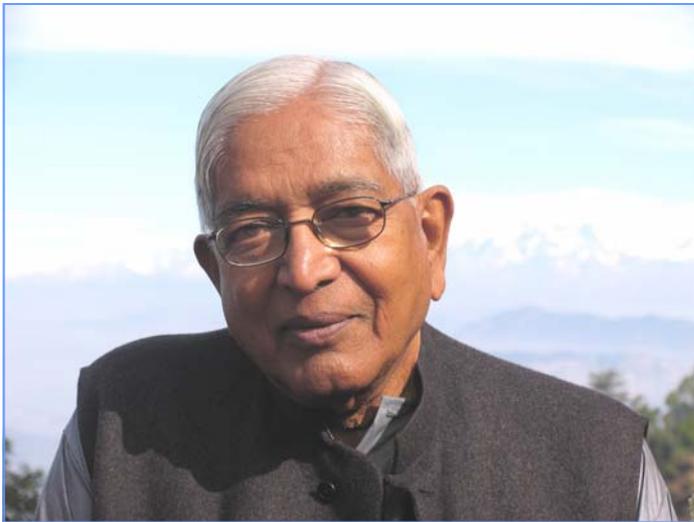
Dear Sisters and Brothers—I won't say from all over the world because, for me, brotherhood and sisterhood does not need to be defined by which country you are from. We all belong to the human race. And it is also a pity for me that we need an organisation known as the United Nations. It is like a family which has, let us say, twenty-five children and has a department for United

Family Affairs: one representative from the daughters, one from the sons, one from the daughters-in-law, one from the sons-in-law, and the mother representing the main family. Does it look as if that family has love in it, or brotherhood and sisterhood in it, or unity in it, or just even affection in it? No.

[...] I don't think such organisations promote welfare, security, health, happiness, or even distribution of food. [...] I have heard the common complaint year after year since I was twenty, (that means for the last sixty years), that the more profitably employed nations, developed nations, are very reluctant to share their wealth with the other poorly developed nations. The truth of this can be verified. Even worse, rich nations supply arms, ammuni-

tions, arsenals, missiles, atomic massive power, destructive in its extreme, and make money out of human misery, destruction of life. [...]

So you see we depend too



much on our own governments, on the departments of justice in our countries, on the departments of health in our countries, on the departments for distribution of food and whatever it is in our countries, only because we don't want to take individual responsibility to ensure that these things are established on God's earth. If human beings would behave as human beings and say this is my job—a fair distribution of wealth [...], in my country is my responsibility and the government is only a collective responsibility we create. We create our governments. Therefore there is this old adage, 'you get the government that you deserve'. [...]

It is not what circumstances you live under that make your life, but how you live your

life. Can we at the end of our lives look at the mirror and say you have lived your life well? No. Can you do that? [...]

You see yourself under all situations. If you are happy, you think the world is happy. If you are a crook, you see a crook in everybody you see. You understand?

We only see ourselves, reflected again and again in persons, in places, in things. So remember this, it's a very important thing to remember, that there is no evil in the world, there is also no good in the world. I see what I see which is in me. As we change, the world will change. [...]

I hope all of you will achieve this state of existence, where inner tranquillity brings peace into the world, inner knowledge of the Self brings knowledge into the world, inner harmony brings harmony into the world. Because he who is fighting himself or herself can never create harmony or peace in this world. May it be so.

Thank you.

*Welcome Address given by Rev. Master at
Scholars' Training Programme,
10th December 2006, Manapakkam,
Chennai, India*

Thus speaks:

Lalaji

• *With the infusion of the soul into the human body all the attributes and characteristics, and the powers of understanding and sense, were inherent at their highest perfection. Emotions arose in connection with the creation of the universe. The attention and diversion of the soul went on going towards matter. Balance ceased to exist. There remained no moderation in the inherent conditions, until all the emotions became dead.*

Babuji

• *In a world of inner conflicts it is easy to raise the slogans of world welfare without preparing each for the welfare, for it is ever true that the problem of the universe is the problem of the individual.*

Chariji

• *When we start meditating, and if you are serious about it, and if you go about it properly, you must achieve this separation of the real self, the inner self, from this mundane self, which is but a machine run through the five senses under the control of the mind with an intellect supposed to guide it. This is precisely why people are not able to change, because the will is lacking. The intention is there, but until the samskaras are cleared off, for which you need an external agency to help you, there is no chance of an individual ever changing his or her life – be assured of this – the chances are absolutely zero.*

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Echoes of Libreville

Brother Jean de Dieu Ndong Nkoumé from the Libreville centre in Gabon gave an interview on "Tele Africa" a private TV channel reaching out to nearly 800 000 TV viewers. The TV programme "Lumière" (Light) in which he took part is open to all religions and spiritual movements with none debarred. The TV programme was broadcast on October 7 and re-aired on October 9. Broad excerpts of this interview are published here below.

Beyond the answers provided by our Brother Jean De Dieu, the importance of this interview lies with the types of questions which can be asked by people who are not yet aware of the existence of spiritual ways like ours. These questions are the expression of the pervading culture, in terms of suspicion and fears about new systems.

Question: What is Raja Yoga...?

Answer.: The Yoga system practised in Sahaj Marg is in essence the old system of Raja Yoga, the Yoga of the mind. It is considered to be the king of yoga, because it aims to attain realization through the regulation, refinement and finally the divinisation of the mind. Our system; Sahaj Marg or the Natural path was remodeled and simplified to suit to the present-day way of life, especially family life. Here, the candidate is introduced directly into meditation, without going through preliminary stages.

Q.: It is said that all Religions are revealed by God. Yours, is it not just man's invention? Otherwise, on which occasion, through whom, and since when was it revealed? - For which goal or objective?

A.: Our Great Master Shri Ram Chandra Maharaj of Fategarh, affectionately called Lalaji is the founder of the system of meditation known under the name of Sahaj Marg. He built on the old system of Raja Yoga, remodelled and simplified it to suit man of today. The goal targeted by the system is clearly spiritual: to achieve unity with God. Sahaj Marg practice is based on the following concept: God permeates everything and thus permeates each heart. We meditate on the divine presence in the heart in the form of light.

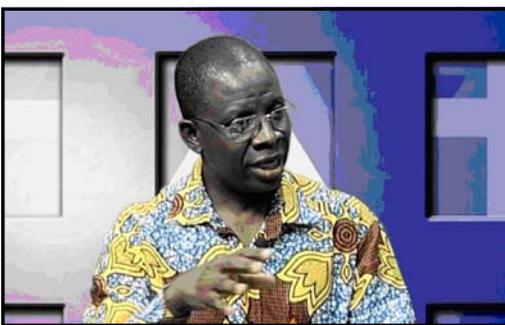
Q: How is this light: red, yellow, like daylight?

A.: It's light without luminosity, just light...

Q.: Bwitists^(*) worship Mougongo or Moutsienga in a Bandja, Christians celebrate mass in a temple, what do Yogis, (followers) of Raja Yoga celebrate? - And where?

A.: We meditate in a place simply referred to as a meditation Hall.

Q.: How do you do your medi-



tation, lying on your back, on your side, seated?

A.: The position recommended is to remain comfortably seated in a natural way. In fact the real place of worship or meditation in Sahaj Marg or "Natural Path" of Raja Yoga is the Heart which is the seat of God in us.

Q: Do yogis (followers) worship their founder or (do they worship) God? Has God really a place in your system?

A.: God is everywhere and in everything but also in our heart. That is why our Grand Master Babuji said: " God is not to be found within the fold of a particular religion or sect. He is not confined within certain forms or rituals, nor is He to be traced out from within the scriptures. Him we have to seek for in the inner most core of our heart. "

Q.: Who can become a yogi (follower)? And what are your relation with our local religions and those which for us were

imported: Islam, Christianity, Hinduism etc...?

A.: In Sahaj Marg, training is offered to any person who is more than 18 years old. The only requirement is a sincere and durable interest for spiritual development, as well as the desire to participate. To start practising meditation, an introduction is necessary. The candidate's heart need to be prepared to receive the transmission.

We do not have relations as such with religions; we receive everybody regardless of their race, sex, or religion.

Q: How can Raja Yoga contribute through meditation and cleaning of the heart to the development of our country?

A.: Development is about developing oneself: growing, opening out. We consider that a country's growth hinges on human development; according to our Master human development must come from inside. And Sahaj Marg, the natural path, enables us to develop through assiduous practice.

Q: Development thus has a price; this is why since the colonial period Christianity levies a tax on its faithful called offering or tithe. Why is it free in your system? - isn't a way of attracting us en masse into your system and into hell?

A.: Spirituality is priceless... according to our system, we consider our Master as a mother who raises her children, how much can you pay your mother for your upbringing?

Q: If from what you are saying the future yogi (follower) is not requested to take any vow and does not need to be baptised, how can one and how long does it take to become a follower?

A.: To be a practitioner of Sahaj Marg or the Natural Path System one needs to be introduced into the system, through a minimum of three sittings of about 30 minutes given by a preceptor. At the end

Echoes of Libreville (Cont'd)

of this introduction the person concerned can then start practising our method of spiritual training with the assistance of a preceptor.

Q: I understand that the Yogic philosophy is derived from the Raja Yoga of ancient India, so is the Yogi (follower) a traditionalist, a religious devout, or is he in a class of his own, above the others. How is this possible?

A.: The follower is a simple and natural man like you and me who tries to live in tune with nature. He practises spirituality not religion because our Master says clearly that "spirituality starts where religion ends..."

Q: If meditation is an attitude which leads the Yogi to be deeply lost in thought, is there not a risk of being permanently thoughtful and ignoring one's circle?

A.: There is no risk since our thought is

turned toward God, what can be more reassuring than that?

Q.: At the end of a riskless meditation, what does the yogi



receive in his heart, physically, or at the spiritual level?

A.: Calm, inner peace; you can see things in a righter way. And the soul receives divine energy.

Q: Why does one inevitably need a preceptor who transmits "divine" energy or prana-huti to reach God when salva-

tion is a personal matter? Is this not a kind of hypnosis?

A.: One inevitably needs a preceptor properly prepared for that as a channel through which the Master can work on the candidates. You know Master is like a captain on a plane: he knows the way; he masters the plane and takes you to the destination.

Q: If meditation is an indispensable spiritual training towards real development, peace or God, why can't the Yogi manage to transmit energy to the entire humanity that has not found itself yet?

A.: Master transmits permanently, but it is necessary to be prepared, through proper introduction into meditation, to receive this transmission and be connected to it!

J.D.N.N Libreville (Gabon)

^(*) Bwitist: practitioner of Bwiti, traditional religion practised in Gabon, in Equatorial Guinea and in Southern Cameroon.

Bandja: Bwiti Temple.

Tell me, Master



On the World

Q: Why did God make India, Pakistan, China and other countries?

A: God did not make countries. He made the earth. Men divided it into countries and started fighting for the borders.

Q: Since God made everything, why are

there also bad things that God lets man do?

A: You see, here we must understand one thing clearly - God did not make bad things. We, people, make bad things. It's like you have a kid to play with you and you expect the child to behave well and to play in a cooperative spirit, in a friendly manner. But suppose that kid becomes quarrelsome and angry and throws things around? Will you blame God, or that particular kid? So we must learn to correct our own behaviour and become good, so that God cannot be blamed for our faults. God did not make wicked people. It is people who have become wicked by their wrong actions.

Q: Is there ever going to be peace again? Will there be another war?

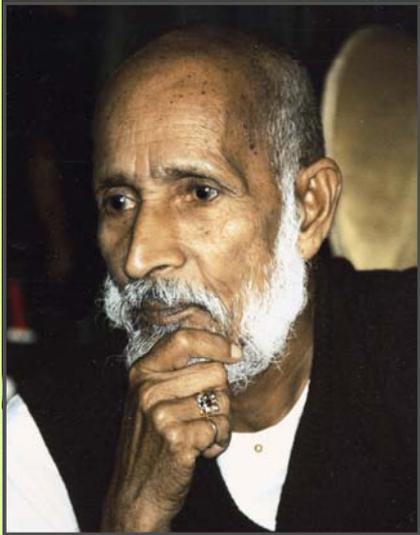
A: Well, at the moment we have peace of sorts. There are places where there is a little war here and there, but not war as we understand it. I hope there won't be another war. My master has said, "It depends upon us".

War is not something that God brings down on us. If people behave senselessly, stupidly, and want to grab each other's territories and each other's property and wealth, then we have war. So please remember, it is people who create wars. You are all going to grow up into good citizens who must be able to control the destiny of your country.

Excerpts of "Tell me Master - Spirituality explained to children" by P. Rajagopalachari

Whispers From the Brighter World

Monday, June 3, 2002 – 8:00 a.m.



We have reached a pivotal moment of this history of messages. What will their future be? How will they be followed up? Those questions have no real answers at present. They will take off; it is bound to so happen, but not today. They should follow a natural development, one could say. My son should acquaint himself with them, and he will see how best their diffusion should be organized in the future. His big wisdom will actually guide him and help him take the good decision on them.

“While perusing them, he will discover all that development: our daily contacts and this mass of written pages, showing a special means of communication, which however has always existed. We so wanted it to be.

“The time has come for today’s men, and especially those of tomorrow, who will be then more open to the esoteric, to see that at all times Masters of the beyond come to help humanity with pared-down teachings, not having undergone any influence from religious or sectarian movements. What must be, will be. May it please God that these messages could one day feed souls who seek it.”

Babuji

Daily Reflections

World Citizen

In his spiritual character, however, he [Rev. Babuji] never felt that he was anything except a citizen of the world. He also said that what he had received from his Master he had received very cheaply, and it was of such great value that he felt it to be his bounden duty to offer it without any distinction to people all over the world, and also to offer it as cheaply as he himself got it. This emphasizes the second lesson that I learned, namely, whatever be the circumstances of our birth, it is in our power to grow out of the narrow environmental limi-

tations imposed on us by birth and by geography, and thereby really become servants of the Master serving the world and possibly even serving the universe.

Taken from Yatra, vol.1, p.183, (India in the West, Epilogue) - Rev. Chariji

World Peace

World peace is the crying need of the day and those at the top are trying hard to bring it about. But the means adopted for the purpose do not so far seem to promise fruitful results. The efforts for the establishment of world peace do not seem to be

very effective only for the reason that they are merely external, touching only the fringes of the problem. As a matter of fact world peace can never be possible unless we take into account the inner state of the individual mind. World peace is directly related with individual peace, for which the individual mind is to be brought up to the required level. If the individual mind is brought to a state of rest and peace, everything in the world will then appear to him in the same colour.

Taken from the book "Complete Works of Ram Chandra Vol.2", chapter "Master's Support", pg 82 -by Babuji



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