



## Wisdom - the Proper Utilisation of Time

[...] Increasingly we see there is pressure in our life: pressure of population, pressure of constraint of resources, pressure of time [...]. So we have to learn to economise on all fronts: economise on resources, economise on time. Economise on time

means doing more work in less and less time.

[...] Here we are in a world where we have time but we don't use it, and if you don't use time properly, like if you

don't use money properly, if you don't enjoy your health properly, none of these things will be there for you towards the end of your life.

[...] And we should start as good abhyasis with economy on time. If you can shop in twenty minutes, don't waste two and a half hours. If you can eat in ten minutes well, that is chewing properly, don't sit there and talk for two and a half hours. The only thing on which you can be prodigal with your time is meditation, is sadhana, because that is what takes you up on your evolutionary path. But unfortunately, most of us, most of the abhyasis, have little or no time for meditation.

It is a very common experience that when we start the satsangh, the hall is one third full; when we end the satsangh it is full. Two thirds have come after the sitting started. Now if you can come fifteen minutes late, you can also come fifteen minutes



early. It's a matter of taking an earlier bus or leaving the house five minutes earlier than usual. But for that we don't have the will power. As Babuji Maharaj said, "We are willing to go to the railway station two hours in advance to wait for a train which may be five hours late." We are willing to go and stand in two-hour queues for buying a cinema ticket. But for meditation we have no time. And when you have no time, you become angry, because you are angry with yourself for wasting your time, your opportunity, and you project that anger on your brothers and sisters, on your prefect, and of course, on your dear old man whom you call the Master. "What does he mean by starting five minutes

early?"

[...] I want to repeat that famous statement, a famous wisdom of the past, which says, "Four things come not back: the spoken word, the arrows sped forth, opportunity lost, and time wasted."

Of course, time is the most important because in time only you have arrows, in time only you can speak, and in time only you can have opportunities. So that is the most fundamental resource that we have, and human life is nothing but a time span given to us to evolve out of this life into the other life. [...]

I urge you all to ponder over this impossibility of forecasting your own life - how long you are going to live. Of course, it is good to be optimistic and say I will live forever. But it is also good to be a realist and say. I may not be here even before I continue this speech. That is wisdom; that is practical life; that is the sure way of going where we should go, not where we are compelled to go.

Thank you.

Shri Parthasarathi Rajagopalachari

5th December 2004, Panchkula, India.

Thus speaks:

### Lalaji

- *False is the delusion, false is the concept  
False are the affairs of this world.  
When we know that all is false,  
All the opposites end..*

### Babuji

- *If we divert our attention towards God and feel realisation as the primary object of life, naturally we shall begin to look upon it as the first and the foremost thing in comparison to everything else in the world.*

### Chariji

- *So spirituality says. "While there is time, while you are still alive, while you can still wake up and walk, for heaven's sake, refer to the heart! Take up the study and the practice of one side of your life which you have totally excluded from existence - the inner life .*

## CONTENTS

Wisdom — Utilization of Time	1
Thus Speaks...	1
Sahaj Marg in Africa	2
Personal Reports	2 & 3
Whispers	4
Daily Reflections	4

## Etsingué - Samè

### Sahaj Marg in Africa

Continued from  
previous issue

### Path Breaking, Groundbreaking

Already, a 50-seat meditation house is built on the land offered to the Mission, and the sisters and brothers abhyasis, with the assistance of



the other villagers have started some subsistence agricultural activities, while waiting for Master's instructions on how the land should be utilized within the framework of the path breaking and groundbreaking work He is doing.

What we can objectively contribute already to this work is to see the place as a regional ashram, a place of meditation, life, and communication with the rest of the world. Our going there is already a way of owning it. Because, it is through our work, our efforts, our commitment, that we will invite Master to make it one of the reference places of the Mission in Africa. During our stay in Yaïka, as well as with our brothers and sisters in Abidjan, some initial ideas have been suggested. But one needs to see the land and its location in the village, to get more concrete ideas leading to action in the service of Master.

### Beyond Questions: Service

Indeed, it is in a rural context, where the spiritual practice merges into the life of the village, that one can better feel the call for action, instead of dwelling on ceaseless questionings.

Questions raised during our exchanges are quite different in the two areas. In the rural area, it is mainly about highlighting the social dimension of the spiritual practice, whereas in the urban area, questions mostly relate to the modalities of individual and collective practice as well as the role of the preceptors. In both cases, the thirst for spirituality is accompanied by a thirst for objective understanding to refine one's practice. Here and there, we have noted the same sense of group discipline as recommended by Master. A priori, it seems straightforward and more natural in an area

where the chief is at the same time an administrative leader, a custodian of the tradition, a sage and a judge. But it is not less strong in a city, where the brothers and sisters have understood that discipline is indispensable to optimally benefit from Master's teachings.

We have also noted the eagerness to serve, even if all the ways of serving are not well understood and had to be reminded, suggested and specified so that each one can see how best they can contribute to the divine service.

### There Will Be Great Success

Our participation in the celebration of July 24<sup>th</sup> in the two countries has allowed us to see that at the objective level, the Mission can build on the values of sub-Saharan Africa relating to the holistic nature of life: the relation to God, the involvement of soul, mind and body in this relation, the sense of the sacred, the respect for others, the joint responsi-



bility in the social management of the relations to nature, the sense of solidarity and hospitality, as well as the principle of giving. We have also discovered a social example of religious tolerance.

These are as many manifestations of *the thirst for Him which God sowed in each being, wherever he may be*. To quench this thirst in an African context, the Yaïka village answered Master's call by accommodating Sahaj Marg as its own component. In Abidjan, building on the evidence of the effectiveness of Sahaj Marg, the group of brothers and sisters hope that the process of official registration of the Mission will complete soon, so that before the end of the year, various events can be organized to better spread information on Sahaj Marg.

We have completed these visits, trustful in the future of Sahaj Marg in Africa, for which Master said on December 26th, 2006, in Bangalore: *"Whenever you will speak about Af-*

*rica, please note well that the future is mine."*

MMK

## Personal Reports

In the previous issue, we have shared with our readers two reports on our recent visit to Yaïka and Abidjan. In addition to these reports, 3 brothers and 1 sister from Abidjan have taken the initiative to also share their own impressions as shown on pages 2 and 3.

### Thank You, Master...

Two brothers and one sister have visited our centre from July 24 to 27. Master, you were right in sending them towards us; they very pleasant, understanding, nice, open-minded and also very articulate. They answered all my questions and concerns; they really were equal to the situation. May God and Master cover them with Their grace and bless them abundantly.

D. J.

### What to be Learned from the Visit?

I summarize my general impression by saying that "the main thing is invisible to our eyes". Everything took place on the level of the individual and collective consciousness of Ivorian abhyasis. The outcome is a better understanding of the teachings, more dedication in practice, increased self-confidence and above all



deeper faith in Master who has resumed his place in everyone's heart. That is, in my point of view, the invisible part of the iceberg which paved the way for other activities, at human level - which are only the visible part of it! Anyway, after your visit, things can never be the same again, in many respects.

C.B.

## Personal Reports

Continued from

Page 2

### Sowing a Seed on a Rock

My meeting with you (Jean-Pierre, Jeanne, and Michel) was a very critical moment in my life. You know, before you came to Abidjan, I was wondering: who are these people? How are they? What is so extraordinary about them? I was asking myself those questions. But I assure you that when you came into the meditation room, I had the impression that I knew you for a long time. Moreover, my impression about the three of you is as follows: I saw Chariji through Brother Michel, seeing Master's facial features through his face. I don't know if others saw him as I did. Every time he spoke, I looked at him admiringly and I felt my heart dancing with joy. Even at the end, as I had to say goodbye to him, I remained quite speechless and I just stood in



front of him and just said: goodbye sir. Concerning Sister Jeanne, I had the feeling that she knew in advance our worries; she was like a mother thinking about her children who were abandoned for a long time at the foot of a mountain and who were to join her at the top. Really, I had no words to express my thoughts properly. Concerning Brother Jean Pierre I saw him as somebody doing his best to grow a seed on a rock. Indeed that is how I saw him every time he spoke, when he said something, every word represented a seed and his comments were always supported by a reference to Master which was like a watering-can used to grow this seed on the rock. This worked well on me because I always felt myself imbued with his words. I don't know how it happened but I was always happy to see him. In short, my spiritual and even physical being was always at ease in

your presence.

This seminar has allowed me to take a big step forward and also to become aware of the role we have to play in Sahaj Marg. My wish is that we have thousand meetings with you.

Thank you master!

### Immersed in an Immense Love

When I knew that Brother Michel, Sister Jeanne as well as a third Brother named Jean Pierre were coming to Côte d'Ivoire from July 24-27, I was scared. Indeed, I thought that these brothers would rebuke us with harsh criticisms, complaints and threats, since we were operating without having completed any administrative formalities.

However, in the evening of July 24<sup>th</sup>, birthday of Our Beloved Master when they arrived all my fears disappeared. After satsangh Sister Jeanne quickly reassured us on the objectives of their visit aimed to help the Mission in Côte d'Ivoire to progress according to our common will, while being rigorous in the management of our activities. She added that comments to be made are meant to help us move forward; not for the sake of criticizing.

Brother Michel spoke about silence, about the fact that there is no need to speak all the time: I was then immersed into an Immense Love. This love I was experiencing above all in my practice, not by talking. Even though I understand that a theoretical basis is necessary.

That's why I don't talk much because there was a time when I used to ask questions, yet having all my questions answered did not allow me to be in Master's Love as much as through my regular practice.

During the questions and answers session on Saturday July 26, the answers given were full of Love and the pleasure to share this inner treasure, from Jeanne, as well as from Michel and Jean-Pierre whom I met for the first

time.

These answers dispelled the few doubts which remained on my mind. I must say that two sisters had told me that they have been subjected to some suspicious practices, thus making me quite doubtful. But now, I am convinced that being with Master nothing of the sort is possible. Brother Michel even said that we are not in the same "domain of definition".

Our brothers have communicated to us total faith in Our Master about whom they speak with conviction.



I was not there on Friday and Sunday but I have benefited a lot from the 2 days spent with them as far as my faith is concerned; these 2 days were enough to make me understand that nothing can stand between our Master and us; it is up to us to strengthen our contact with Him through our practice.

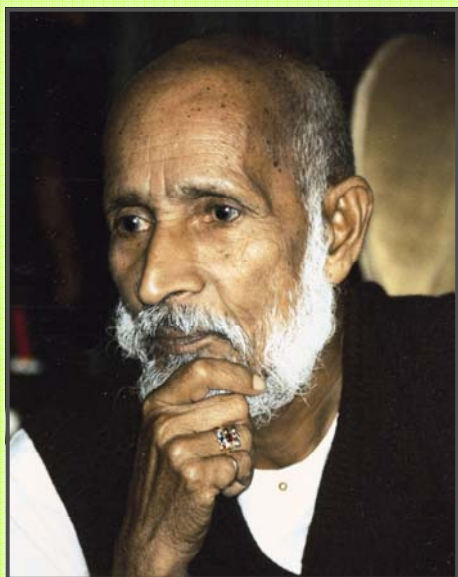
Thank you Master for having sent Your light to us in Côte d'Ivoire, through our brothers.

J. A.



*Whispers From the Brighter World*

Saturday, December 25, 2004 – 10:00 a.m.



"Everyone is alone in the face of life and the ordeals associated with it, however well people rally around. It is in one's own presence that everything is settled and integrated, within a system that surpasses the framework of this incarnation. In one's own self also reside the powers necessary to face up to things under all circumstances. Without the reaction [of interiorizing oneself] one cannot easily face up to occurrences. Outside help, however invaluable it is, cannot resolve everything.

"The human being must grow on this Earth. Since from childhood difficulties arise, the personality must start to assert itself in that overall test, determining for the rest of the process. In that connection, a spiritual process is an individual commitment, an investment capable of transforming a being under the higher competence of the chosen Master. There too, the aspirant is left to himself in the sense that the transformation takes place in him based on a daily practice highlighted by the remembrance of the one to whom his heart was offered. Perseverance will bear fruits, but in that process, no one else can do his work on his behalf. Man can assess his life from stage to stage, and make good resolutions. Mistakes analyzed with lucidity become positive if they make him progress in the right direction. At any age one must struggle; the journey on Earth is not safe. What results from it, determines the continuation of that long process leading a soul to its higher level of realization. In that spirit, each test is an opportunity bestowed on man to grow."

Babuji

*Daily Reflections***Practice**

You have to use your will power to discipline yourself and improve your regularity in practicing if you are to benefit from the system.

*Taken from The Spider's Web, vol. 3, p. 50 –Rev. Chariji*

**Internalizing the Master**

Constant Remembrance is not a state but a practice, and if it is practised correctly, it will automatically internalise the Master in

the heart. There is no time scale for these achievements, but it depends entirely on the growth of love and devotion in an abhyasi's heart.

*Taken from The Spider's Web, vol. 1, chapter "Importance of Sadhana" p.184 -Rev. Chariji*

**Eternal Companion**

Regarding relationship with the Master, personal and physical meetings with Him have no meaning unless there is the inner rapport between you and your guide

(Master). You should develop the practice of remembrance of His presence in you, for which you have no more doubt I am sure, and not bother for the physical Master but to interiorise the eternal Master within yourself so that He becomes your eternal companion.

*Taken from The Spider's Web, vol. 1, chapter "Association-Discipleship-Self-Mastery" pp. 249-50 -Rev. Chariji*

**Contributors:**

Design & layout: MMK, JN

**Editors:**

JN: Jeanne Nanitelamio  
MMK: Michel Mouyelo-Katoula

**Translations:** JN & MMK

**Page 2:** MMK

Personal Stories: J.D. (Sister Juliette Dido) & C.B. (Brother Clement A. Bosson), both from Côte d'Ivoire

**Photos:** Clockwise: In Yaïka Meditation House; Q & A in Abidjan Meditation Hall; Lunch time in Abidjan.

**Page 3:** Brothers S.O. (Sanassi Ouattara) & J.A (Jules Amany), both from Côte d'Ivoire.

**Photos:** Clockwise: Q & A in Abidjan Meditation Hall; Listening to Master's teaching in Abidjan; Sisters in Yaïka Meditation House.

**Communications** intended for *Echoes of Africa and Indian Ocean* must be addressed to: echosdaf@yahoo.com

**Online subscription:**

[http://www.srcm.org/lists/africa/echos\\_list.jsp](http://www.srcm.org/lists/africa/echos_list.jsp)