

Lalaji Maharaj

Babuji Maharaj used to say so much about Lalaji that I had one regret: that I co-existed with Lalaji Maharaj for last five years of his life, and yet never managed to see him. I mean, people might smile or laugh because what could a baby of five do with the great Master? But suppose I had been exposed to him, and merely having been looked at by him would have made a big difference. I mean, I am saying this without disrespect to Babuji Maharaj or to what he has conferred upon me, because Babuji used to praise him and show his love for him in so many ways, that I have felt this as a definite spiritual loss in my own life. Subsequently, of course, perhaps Lalaji Maharaj in his own, in his grace, compensated for this by appearing to me in some experiences (I have related in my books) on one or two occasions, and Babuji was so enormously pleased that he said, "Dekko (look), today you have had Lalaji's darshan, and few have it."

On the first occasion it was, I was walking through a tunnel, and the other end of the tunnel was like a pinpoint of light. As I proceeded at the

speed of light almost, that pinpoint widened and became the exit, and I came out. And there was an enormous crystal ball. And in it I saw first Babuji Maharaj, then Lalaji Maharaj in a



golden frame, visage, not a frame in the sense of picture frame, but as if he was made of gold but smiling in his usual pose, serene pose. Babuji changed to Lalaji, and finally Lalaji changed into myself. Not like a reflection with my right ear appearing as the left ear there, not that, but as if I am there myself. Later Babuji told me, "this is the secret of spirituality, that when you search for Him,

you find your Self." Therefore, it is called Divine revelation, also Self revelation.

Divine realization is Self realisation, because the Self, with a capital "S" is our real Self. And the other self, which I refer to as myself, is the gross, worldly self, made up of matter, mind, leaving the soul separate, which means that the normal human being lives without the soul coming into play in his life. The soul acts as a silent witness, and as the Purusha Sukta of the Vedas says: He is eternally there in a form of a tiny atomic flame, and He has to be awakened to our life. Otherwise He passes through life after life as our eternal companion. That is why God is

also called the eternal companion. But He's a companion who's asleep – sushupth. So spirituality and especially the first sitting of the Master when he touches and awakens that, then this becomes, this inner Self, the higher Self awakens and takes up the reins, as it were, providing we are willing to hand it over to Him.

Parthasarathi Rajagopalachari - 31st October 2006 (He the Hookah and I) pp 39-40.

Thus Speaks:

Lalaji

• *O, Sadhu! The one form pervades all*

There is no difference between one drop and another:

*The sea and the drop are one
Sea in the drop and the sea as the drop,*

This is the truth.

*Behind the drop the sea extends,
The sea supports the drop.*

*To make the drop realise the ocean
Is all the Reality.*

Babuji

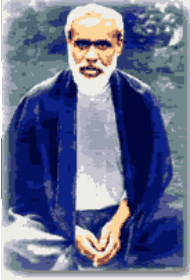
• *For an abhyasi the only important thing is to seek his goal within his own self.*

Chariji

• *He alone is spiritual who seeks the Ultimate consciousness or the Godly consciousness in himself, and strives to unite his personal individual consciousness with that Ultimate consciousness. This is spirituality.*

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Remembering Lalaji

My Master

Great men are not accidentally born, but when the time needs them most they come, do their job and go - such is the phenomenon of nature. India, which has always been the home of spirituality, was groping in darkness and had totally forgotten the age-old system of yoga. Solid materialism had taken the place of fine spiritualism. Dark clouds of ignorance were hovering all over. Yogic transmission had become quite foreign to the Hindus. At this stage, when spirituality was tottering helplessly, some great Personality was urgently needed to set things right for the uplift of mankind.

At such a time the power of Nature descended in human form as Samarth Guru Mahatma Shri Ram Chandraj Maharaj, at Farrukhabad (U.P.). This spiritual genius was born on Basant Panchami, the 2nd February 1873 in a respectable Kayastha family. His childhood was influenced by

his mother, a noble minded simple lady who spent most of her time in devotion and worship. It was due to her influence that he received inspiration at a very early age. The incident goes that one day while he was playing with his mates, some Divine force aroused in him the feeling that he had not come for the purpose he was engaged in. He had to realise himself and to equip himself for the greater task ahead. The soul was awakened, and he set to it in right earnest. He attained perfection in only seven months - really an unparalleled example. Since then he devoted the whole of his life to the cause of spirituality.

He was an embodiment of moderation, toleration and devotion, devoid of egoism altogether. With him dawned the new era of yogic training through transmission of which he was the Master. He could bring a man to perfection simply at a glance. It was he who made it possible that a man could attain perfection in one life only,

even while leading a family life in grihastha ashram. He used to say that the troubles and miseries of grihastha life are the penances and sacrifices for spiritual attainment. He had simplified the methods of spiritual training to a great extent, and adjusted them to suit the requirements of the time. Among his innumerable researches in the spiritual field, one is given under the head of "Central Region" in this book.

With such a high calibre and spiritual dignity, he devoted every moment of his life to the uplift of humanity; and after serving the masses for about 36 years he left his material form at the age of 58 on the 14th August 1931. He was really a Nature's Prodigy. The work which he did during his lifetime is beyond conception. Posterity will know his merits in due course.

Complete works of Ram Chandra, vol 1, pp 123-124

Personal Character as the foundation for a spiritual life

Douala Sub-regional Seminar 24-29 December 2008

During the seminar, group discussions about the motto given to us by Master

took place on December 26 and 27. Actually the main objective of these group discussions was to help us refer more to our heart than to our mind, especially while dealing with spiritual matters. Indeed from the beginning of the seminar, some brothers were surprised not to see "intellectual" discussions taking place. We had then to explain that we need first to let Master establish the appropriate condition for us to be able to deal properly with the theme: namely with our heart, not our brain as He always recommends us to do.

Therefore, we scheduled the group discussion from 26-27 December. The December 08 issue of Echoes of Africa and Indian Ocean was used as reference document. This issue was prepared to help us reflect on the theme of the seminar through our Masters teachings, presented on page 1 to 4. Group participants were invited to read the following sections in the December 2008 issue: "Character is pure love", "Thus speaks" (page 1), "Tuesday November 28 - 2000" Babuji Message (page 2),

"Cultivate goodness of the heart" (page 3) and Babuji message on page 4, as well as Daily Reflections. Participants were split into 5 groups of 5 to 8 each, with the following instructions:

- Read these texts and note down their impact on you, what they do inspire in



you, and the extent to which they touch your heart;

- What is according to you the reason why character foundation is important for spiritual evolution?
- Have you learnt any aspect of character foundation you didn't know before?
- What has this reading inspired in you in terms of improvement or change to be made on your own character?

Some salient conclusions of the working group discussions can be summarised as follows:

Character foundation is important for spiritual evolution because it helps to develop human values of friendship, brotherhood and love, which are essential to spiritual evolution. Participants have reported that they have learnt from the readings and discussions a few aspects of character foundation which they didn't know before. As they have underlined, "To grow spiritually, we should try hard to improve our character, to develop kindness of heart; which requires great efforts. We must cooperate with Master, to cultivate the values that he recommends us to have and above all to put them in practice." They went on noting that:

- The main thing is our own commitment; we should not lie to ourselves. Before acting we must refer to our heart, seat of the Divine and source of reality.
- Personal effort matters in character transformation, and this work on ourselves is necessary so that Master's love can settle definitively in our hearts.
- The more one works on oneself, the more he gets closer to Master.
- Love makes you stronger, it helps to

Personal Character as the foundation for a spiritual life (Cont'd)

build our character and to evolve.

- Master works on us, but it is up to us to change our ways of being.
- Our own character can be improved or changed "...by doing regularly our practice, with joy and passion; by cultivating kindness of heart through meditation; developing brotherhood, and doing properly the universal 9 pm prayer, by surrendering to Master which is important so that our transformation is carried out, which enables us to love Master and all that he likes. That also helps us to cultivate kindness."
- We should "...develop love for all, with our Master blessings" and put the ten maxims into practice.

By way of conclusion, participants reminded themselves that "When the drop merges with the ocean it becomes itself transformed as ocean." If we follow Master blindly, with obedience, we dissolve ourselves in him and then become as him

what is our goal."

The working group discussions were acknowledged as effective cross-fertilization processes whereby brothers and sisters shared their inspirations with one another on aspects of character formation which most of them didn't even think of before.



In such discussions, the main risk is usually that the sessions may turn into intellectual debates. But what we realized, much to our

amazement, is a three stage process:

- An initial period when participants asked repeated questions on the approach and expressed some doubt about its effectiveness;
- Reading of the recommended material to highlight key messages and catchwords;
- Exchanges between group members during which they gradually and imperceptibly moved from an intellectual analysis of the proposed texts to an inspired understanding of the relationship between character, unremitting work, love, surrender and faith in Master.

JN & MMK

Youth Perspectives

My first seminar

I had the opportunity to discover Sahaj Marg in 2003 through "papa Michel" and "mama Jeanne". At the beginning, I found the system quite strange, my parents also became abhysis. After some little time, after seeing a photo of Babuji, I wanted also to be introduced; Babuji image radiated something which I cannot describe! I was still under 18 at the time, (I was 16) so I had to wait to be of age. I waited very impatiently. Meanwhile, my father very often spoke to me about Master and encouraged me to read Sahaj Marg literature. We were then living in Côte-d'Ivoire, before moving to Burkina-Faso.

In 2008, upon our return to Brazzaville, my wish to be introduced into Sahaj Marg became more and more insistent. I talked about it to "papa Michel" who directed me to a preceptor in Brazzaville. I was thereafter eventually introduced in March 16, 2008, and I cannot describe the joy I have been feeling since then. Beforehand, I was very plaintive and nervous, but today thanks to the 5th and the 7th maxims (which constitute for me the secret of a joyful life) and thanks to meditations, I am more positive and I moan no more, quite the oppo-

site, I thank for all the ordeals I must undergo to evolve, to grow. Of course, I get angry sometimes, but now, it is a superficial and momentary anger. I don't bear grudges against people any more Meditation helps me a lot on this; also I refrain from harming others because I've realized that Master is in all. Meditation makes me blossom; it calms me down and allows me to feel His presence.

There are certainly other aspects which I am not aware of, but I know that Master loves us all and He works for our best.

I am lucky He has come to my life at such an early age and I am aware that I belong to that generation representing the future of the Mission; so, I pray to get the required strength to face up to my share of responsibilities because I think that we'll have to put our heart into it.

This Douala seminar was such a grace for me; it was the first time in my life to attend a seminar. On the spot, I understood that it is an opportunity during which one develops even more love through sharing, tolerance, and communion. It is not easy to deal with people, but our brothers and sisters in Cameroun have done their level best. I only hope that everybody will be able to



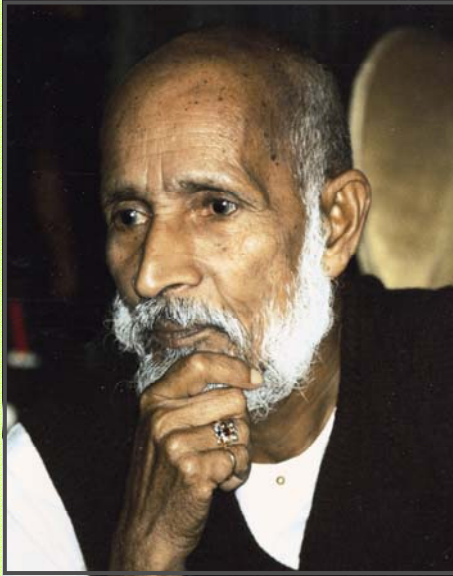
benefit from all the graces granted during this seminar in addition to those Master gives us every time with so much love.

May Master constantly guides us in His light.

Germaine Biampondou (21 years) – Brazzaville (Congo)

Whispers from the Brighter World

Saturday, October 23, 2004 – 10:00 a.m.



"The twists and turns of the spirit are infinitely varied and rich. The day when man has managed to project himself into it in a conscious way, will be determining for his evolution. He will then be able to truly find his bearings and adjust his life according to the requirements he will consider as good. A corresponding openness will be offered to him, enabling him to progress up to his aspirations. Those are future prospects, which should encourage our brothers to prepare for this advent.

These are not shallow formulas, unfounded; these times will come. The reality of the current world is far from leading one to suppose it and yet, it is in the making in secrecy and will become effective after some important changes. Humanity cannot remain confined in its current stagnation; the excesses and sufferings of all kinds that it generates cannot last forever.

At this point, it is not constructive in the right direction, because it is exaggerated in terms of its manifestations exceeding the karmic framework. A general awareness should take place to better put into perspective the requirements of a life in terms of respecting oneself and others. This aspect seems to have lost its meaning, as aggressiveness is manifested constantly, unrestrainedly.

Our brothers are engaged in a redeeming way preparing them for these changes. Our Mission was born from this point of view. We are not the only ones working in that direction; this transformation will be important and it will take place. So was it programmed!"

Babuji

Daily Reflections

Sahaj Marg

Sahaj Marg is nothing more than a great tradition offered by a great line of Gurus - offered to you to become what you should become; not what you want to become.

Heart Speak 2004, vol. 2, p. 167 – Rev. Chariji

Two enemies

According to the Shastras [ancient books of wisdom] the two main enemies of human life

are supposed to be ignorance and laziness. Because, through ignorance, we avoid the good; through ignorance of consequences, we accept the evil. Through laziness, we are not able to change ourselves.

Heart Speak 2004, vol. 2, p. 111 – Rev. Chariji

Silence

Babuji said silence is the language of God.

Heart Speak 2004, vol. 2, p. 168 – Rev. Chariji

Silence

"In which language shall I pray, O Lord?" Babuji says sit in silence and have this question in your mind in utter stillness; and in that utter stillness, you will receive the answer.

Heart Speak 2004, vol. 2, p. 168 – Rev. Chariji



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