



Hubble Bubble

I think it was yesterday evening here in Bangalore, that a young sister abhyasi told me that she was alone, [...] and one night she saw Babuji Maharaj walking around in her room. And her initial reaction was one of fear. We are all happy with the physical presence of Babuji and we are quite happy, I would say, to feel His presence in the day-time. But if he should appear at night [laughing], I think most of us would be agitated, if not terrified. I have often asked temple goers, very devout, orthodox, God-fearing temple goers, what they would do if the deity suddenly started descending from its pedestal and started speaking. Not only would they run, but the whole town would be cleared as if an air-raid was in progress.

or perhaps always appearing in his familiar form with a beard and in his usual dhoti and kurta. Many people have smelt the smoke of his hookah during sittings, during calm evenings like this when they are sitting alone in the garden thinking of him. [...]



[...] I have heard abhyasis tell me that they don't want to see the ghost of Babuji Maharaj. I said, "If you believe that he is a divine personality ruling over the universe today and he is in his divine abode, how can he be a ghost?" [...]

Now Babuji Maharaj is often

[...] He said, "My hookah is a very special thing. It had the permission of Lalaji Maharaj because he did not like cigarettes and secondly it would help my toothache, but..." he said, "I am telling you, this hubbill bubbill as we call it,"- he meant hubble bubble as we call it -"speaks to me." [...] Therefore this series of talks is called or titled He, The Hookah and I, and this present addition to that set - in the nature of a He, The Hookah and I-set two, would be nice if it is called, Hubble Bubble.

You know that is how names come; that is how significance comes to things which ordinarily have no signifi-

cance. [...]

So you see, until we understand the spiritual life, until we respond to the call of the spiritual wilderness - because Babuji Maharaj said, "The Brighter World is a wilderness which if you reach and

when you reach, you'll not admire it because there is nothing there." That call of that wilderness! You know there are many stories about the call of the wild but the story of the call

of the wilderness has to be written by Sahaj Marg, and in this wilderness what we will see (if we see anything) is a single lone figure clad in white dhoti, white kurta, with a beard, a smile, a glint of welcome in his eyes, perhaps holding the hookah in his hand.

So I urge all of our abhyasis to respond to the call of the wild, the wilderness that is awaiting us, where there is nothing—nothing to look for, nothing to cherish, nothing to aspire for, nothing to achieve, nothing to lose most of all. And until we answer that call, the beard is but a beard, the hookah is but a hookah, and smoke is but

Lalaji

- Those who see attachment in detachment and detachment in attachment are called saints. Such is their liberation.

Babuji

- For the attainment of that highest point it is necessary to shatter the limitations which impede our progress on the path. If the ideal is firmly established in the mind, every unwanted thing will lose its charm and one would be relieved from its entanglements.

Chariji

- What is the norm that should exist in the spiritual world? It is neither oneness nor separateness, but the unity of all existence.

smoke. But for us it shall be the 'Hubble Bubble' which we shall hear. Thank you.

*Parthasarathi Rajagopalachari
19th June 2008, Bangalore, India; introduction to the DVD Set "He the Hookah and I" Set 2: The Hubble Bubble"*

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From Yaïka to Abidjan

From 22 to 27 of July, we have visited 2 centres in West Africa: Yaïka (Burkina-Faso) and Abidjan (Côte d'Ivoire). We invite our brothers and sisters to live again our journey through impressions published in this August issue and the September one.

JN

It is always difficult to express in words what is experienced from inside. However, I will try to share with you, dear brothers and sisters, my impressions about my recent trip to Yaïka in Burkina-Faso and Abidjan in Côte d'Ivoire, with our Sister Jeanne Nanitelamio and Brother Michel Mouyelo-Katoula. This trip was planned within the framework of their respective duties within the Mission and I took this opportunity to serve my Master differently, because I had planned a trip to India in the same period to attend the celebrations of His birthday anniversary.

I undertook this trip with joy; my only personal objective was to make myself as small as possible in order to let Him hold His whole place. I was aware of the fact that it was the first time for me to go back to Africa as an abhyasi and that both my inner and external receptiveness had to be complete. Once on the spot, I was filled with wonder to see that by our Master's Grace, Sahaj-Marg is indeed present in Africa, in urban as well as in rural



areas.

In Yaïka, I met abhyasis, most of whom don't speak French, but who use the heart language as their main means of communication. A simple and direct communication, without artificiality, conveying at the same time a deep Love for Master and a simple and uncluttered life, in tune with nature.

During the rare verbal exchanges through interpreters, one could feel and appreciate the flow of transmission emanating from Master; that's evidence - if necessary - that these abhyasis are nourished from the source, that they

are indeed connected, they, who never saw Master. That's why one of the village traditional leaders thanked us for coming, saying that he felt as if he was in India. That's evidence that Sahaj-Marg can be experienced perfectly in the African traditional society. In this regard, let me mention the work done by our brother Siméon Nana, the preceptor who has managed to integrate the teachings of our Master in his village and his traditional society, in a completely harmonious way and in perfect tolerance with other religions and beliefs; a teaching made in the local language: Morè.

A special mention is to be made for July 24, a day when time seemed suspended. The morning satsangh in Yaïka has projected us out of time by its depth and softness. The questions and answers session - during the meal, after satsangh -, as well as the African-type farewell ceremony under the palaver tree, were fabulous moments for which I can't do anything but thank He who allowed us to live them.

On our departure from Yaïka, the feeling of accomplished work was present, but partial, because some inner voice was suggesting that we had to come back. The immediate subsequent step was Abidjan, where we were expected for the evening satsangh. Our arrival in Abidjan, after a few hour flight, further convinced me that time had stopped for a while to allow us to also celebrate our Master's birthday with the abhyasis in this centre.

Brothers and sisters whom I had never seen before, were awaiting us, but it is as if I had always known them; the notion of large Sahaj-Marg family which I had felt and noted in Yaïka was also vivid in Abidjan by His Grace, and this was just amazing.

Thus after satsangh, in response to the welcome speech, I also spoke to thank all brothers and sisters and told them that I really felt at home and that I came to exchange and share with them.

As always, one has the feeling to work for Master, but it is in fact Master who works on us and for us. In Abidjan, I had this feeling that it was urgent for our brothers and sisters to do something to spread Sahaj-Marg in Africa and I strongly felt like telling them that; I



just couldn't help it. I don't know why, but Abidjan seemed to me a pivotal city for the blossoming and the development of the Mission in central and West Africa. As this feeling is more than shared, I am happy to see that the seminar was very productive since it has resulted in the preparation of an action plan.

The real-life experiences reported by various abhyasis show and prove - to those who still need it such evidence - that Master is always present and that we are the ones who put limits. This trip allowed me to see that the potentialities of Africa in the spiritual area are enormous; people aspire to something, it is therefore up to us to see to it that Sahaj-Marg



spreads much broader and that the teachings of our Master are accessible and within the reach of the greatest number, in cities as well as villages. Something has started thanks to our Master; let us make sure that it does not stop.

Thank you to all my brothers and sisters who allowed me to make the most of this trip; and many thanks to you my Master for giving me this opportunity.

JPMB

Etsingué - Samè

Sahaj Marg in Africa

When Master authorized us to travel and celebrate his 81st birthday anniversary on the same day in Yaïka, Burkina Faso, and, Abidjan, Côte d'Ivoire, we surrendered to his plan, of which we did not know anything,



whereas at the objective level, we were wondering how spirituality was experienced in a African rural context and how the group in Abidjan had evolved since 2003.

We have found answers in the warm reception - we were given in each place -, in the program of activities, the questions raised and the suggested answers, as well as in the pervading silence when only Master's grace was at work. These answers suggest that Master's program for Africa as stated in the comments he made on August 14th, 2006, in Bangalore, is bearing fruits: "I think it will be path breaking, groundbreaking to bring Sahaj Marg into African countries, but I am sure that in the next two, three generations, there will be great success."

Bring Sahaj Marg into African countries

At the end of the visits in these countries, we can state that, though we did not know it before, these visits partake of Master's program and they have revealed to us the first visible signs of it. It is actually about bringing Sahaj Marg into a space, which, in spite



of its heterogeneity, can be stratified, in terms of geographical and living conditions, into two types of areas: rural, like Yaïka, urban, like Abidjan.

Yaïka, is a village of 4000 inhabitants whose head, Siméon Nana was the first and only abhyasi of Burkina-Faso until 2003. He was made preceptor just 4 years ago and since then, he has managed to put Sahaj Marg in line with the structural framework of his community, which currently counts 25 abhyasis. Sahaj Marg has merged into this environment which it has become an integral part of, as far as the various aspects of village life are concerned. The distinction between religions and spirituality being well established, Sahaj Marg is accepted, considered, assimilated and lived as another method of relation to God, not rival of the religious systems, but complementary and different. In a village



where, in spite of its big size, life is organized in a holistic way, no objective separation can be seen between the Sahaj Marg area and the others. We were pleasantly surprised to recognize among the 25 abhyasis present during our visit, the various clusters of the local demography: the youth, the middle-aged and the old, men and women, illiterate (majority) and educated people including young students, the Notables and others, mainly farmers. Social assimilation has preceded the official registration.

In Abidjan, the inception of Sahaj Marg took place much earlier, even though the signs of its sustainability are relatively recent. We have felt them with amazement in the statistical growth of the group, in the commitment expressed by various abhyasis, in the demographic and human diversity, in the wide spectrum of religious and esoteric experiences made before joining Sahaj Marg, in the individual evidence of the efficacy of the system. In terms of its characteristics, the group is like a nascent spider's web likely to expand significantly, assuming that each

abhyasi can attract, by his own example and his comments on Master and the Mission, such other person of his circle who may still be looking for a simple and effective method.

Main doors to Africa

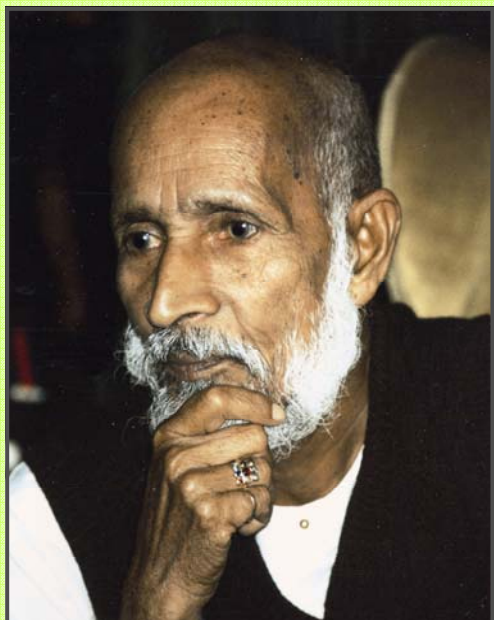
Yaïka sets an example of the Mission entry point in a country through the main social doors: language, tradition and culture, religion, land and agricultural work. The local language, Morè, is used in all Sahaj Marg activities. Thus the preceptor starts sittings and satsanghs with the word "Etsingue" and ends with "Samè". Three books on the presentation of Sahaj Marg are expected to be translated in this language to extend the relevant information and teachings to people with reading and writing skills in Morè. The case of Yaïka is all the more exceptional as the preceptor is the village chief and as such the custodian of the tradition which he reads again the backdrop of Sahaj Marg to sieve out dogmatic and constraining aspects from the others, for the good of the entire population. He has also managed to establish a climate of tolerance between locally established religions and the Mission, which results in the participation of religious heads in the external events of the Mission. Thus we have been welcomed on our arrival and we have been greeted on our departure, as Master's representatives, by the notables, but also the religious heads, who, through the voice of one of them, even thanked us "for having brought India to Yaïka". Beyond African hospitality, it was about the recognition of the Mission and its social acceptance in the village. This is embodied in the physical place allocated to the Mission in the community, in the work it is expected to do on the



land, as well as in its rooting in the evolving history of the village: a land of more than 11 hectares has been offered to the Mission. *To be continued in next issue.*

Whispers From the Brighter World

Friday, October 22, 2004 – 10:00 a.m.



My very dear son,

“Relax, set aside some time. There is some time left until that date, where, in the worst case, it would be possible for you to delegate if your health did not improve. We understand your fears, for they are only human. Your spiritual being is in tune with the divine greatness that will solve this matter in its own way. Prepare for either solution, without attaching a disproportionate importance to this speech. Couldn't you, if need be, write it and have it read by the representative you would have chosen?”

“Be at peace; no matter what you do, it will be well and beneficial to our Mission, according to your wishes and ours. You know better than anyone else that all is programmed: your action is exemplary and this intervention will be done one way or the other. We know you enough to know it. Rest and have no fear; our way is taking its course under your high guidance and nothing will be able to block its road. You are in the heart of a powerful hierarchy turned towards the benefits that ought to be brought to humanity.

“Everything that can contribute to it is monitored closely even if, sometimes, that does not seem to be the case on the human level. Our Mission proved reliable; that is the main thing. Be reassured in every respect—shouldn't you, my dear child? Wishes and very special blessings are intended for you, through which you can feel all the power of our love.

“Be confident and be at peace.”

Babuji Maharaj

Daily Reflections

For the young

God is generally the subject of our desperate need, not of our love. Even though we always say, God is love. But we think when nothing else is available, then we should go to God, therefore old people go to God. But generally what the great Masters have said is, "If you come to meditation when you are too old, then you have no longer the ability to control or regulate your mind." It's like an

old man of ninety-two wanting to walk. He cannot walk. So everything that is worth doing is worth doing when we are young, including meditation.

Taken from "Principles of Sahaj Marg Vol.12", chapter "Meditation and Education", pg 208 -Rev.

Chariji

Learning

Experience is the best, and perhaps only,

teacher, and that is what my Master taught me. Hence Sahaj Marg relies on personal experience alone to teach us how to conduct our lives in such a way as to reach the goal in this very lifetime. Book learning is useful for our worldly existence only, and you must always remember that.

Taken from The Spider's Web, vol. 3, p. 92 -Rev.

Chariji



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