



Reappraise Yourself

[...] I am happy to find on my last visit and in this visit that the atmosphere here is good. And I am pleased to say that there must be at least some abhyasis who are growing in devotion and love for the great Master. This morning I was just talking without any intention to speak, and I said meditation does not guarantee spiritual progress. It is only for discipline. Babuji says, do it; we do it. Babuji says, do it for at least one hour; we should try to do it for one hour. [...] That is a matter of discipline — to get your ability to regulate your mind established. The maxims are there by which we shape our conduct, starting with arise at dawn and ending with going to bed with the prayer silently repeated in your mind, right in bed, and going to sleep immediately thereafter.

The important thing is, in spirituality, especially in Sahaj Marg: Is your love for your great Master growing? Do you love Him or do you just say, "Great man, great Babuji, great Lalaji," you know? Here there is no place for empty praise (mukhastuti). He doesn't need it. If we indulge in it, it's a waste — waste of time, and also it smacks of hypocrisy. We say something which we don't mean. Babuji Maharaj said, "Say what you mean and mean what you say." This is the number one maxim as far as I am concerned. Be inside and outside

the same. No hypocrisy. I am one person with one personality, whatever it may be. [...]

We know every human being is, in the beginning, a multi-



ple personality, perhaps not as psychology defines it, but certainly in practice. [...] Don't you think so? So we are all having so many personalities, and trouble comes when the wrong personality appears in a situation. Where you should be respectful, you suddenly become arrogant. This happens in our life. You go to negotiate a big contract or a big business deal and suddenly you become arrogant and you lose the opportunity; whereas if we had only one personality, inside and outside, there is no problem.

So you see, meditation we must do; cleaning is more important, because unless you remove yourself all your samskaras, as much as possible, the prefects have to do their job of cleaning, and of course the Master has to do his job. But I have told you so many times how Babuji

wrote to one preceptor in a particular centre from which people were going to Shahjahanpur all the time. He said, "I am happy that you are sending so many people, but

I see that you are not doing any cleaning on them before you send them to me. I have to waste two days of their time in cleaning them, before I can do anything further." So you see, prefects — by rote, they do. Whether they put their hearts into it, I have no idea. When I see people coming to me, I know; I can see what they are — not with the vision that Babuji had but with something that He has given me to assess.

So you see we only fool ourselves when we do, shall I say, not very useful work, which means the prefect is wasting his or her time, the abhyasi's time, and of course trying to get away with the Master's approval, saying he is doing something at least.

So whether you are an abhyasi or a prefect, it is time to reappraise yourself — what you are doing. Try to assess by yourself whether you are progressing, if at all; if not, why not? The diary is a very useful instrument, a tool for you to record daily what is happening so that when you read after a year, you know what way it has gone. The crux of the whole thing is

Continued on page 2

Thus Speaks:

Lalaji

- *Practice or sadhana is that remedy which does not allow unawareness in sushupti [deep sleep state]. Just as the mind thinks and acts in connection with the affairs of the gross body, and retains its knowledge, so also, if it can think and act, tasting at the same time the bliss of sushupti or the soul (atma), it is possible to achieve the state of awareness even there. The practice of this is the first step of upasana [devotional practice].*

Babuji

- *The right course of training for an aspirant of spirituality, therefore, is to proceed along the path of realisation under the guidance of a true and worthy master in the most natural way, with due regard to inner cleanliness or purification of chakras and complete moderation in the exercise of the senses and other faculties.*

Chariji

- *Meditation makes us get an enormous degree of regulation over our own minds and it becomes an instrument for revelation. When our meditation is successful we have complete control over our minds. We can apply it where we choose.*

CONTENTS

Reappraise Yourself	1-2
Thus speak	1
Seminar in Douala	3
Ten Maxims	3
Whispers	4
Daily Reflections	4

Reappraise Yourself (Cont'd)

absolute honesty with yourself, with the world, and with your Guru.

You must be honest in your work. “I can do only three sittings a day” — do it. We don’t need like marathon runners, you know. “I give forty-six sittings a day” — it’s no use. [...] We are not working for money. So what are we working for? Why does a perfect work? We are not paying them. Obviously, at least initially, they started with the intention to serve. Serve whom? Not the abhyasi — the Master. If you remember you are serving the Master, you will not cheat, you will not lie. If you think you are serving the abhyasi, we make mistakes, we get attached to them, and our connection with the great Master can be eroded slowly.

So we have to learn what to do, why to do it, how to do it, when to do it; whether we should do it at all. If I am not capable of that honesty, of that honest approach to my work, it’s better to tell, and say, “Sir, this is beyond my capacity. Let me be an abhyasi, let me develop to that stage. Then you give me back the job.” It’s honest. There is no harm in saying such a thing.

I don’t know how many of you read Whispers [from the Brighter World] every day. I have told you, you should not read the whole book like a novel. One message every morning, meditate on it. Again and again Babuji says the human being of today... and in so many descriptive terms He describes us as a shame on earth. I mean if we had any heart, we should feel ashamed. [...]

Babuji kept saying again and again in His messages, a new world order is being established. It is not of today, but it is surely coming. In its coming, there will be destruction, disease, cataclysms of nature, wars, pestilence. The only thing we do, if at all we read these messages, is to pray that I should not be affected: “Babuji, please help me,” and then we think of the family and say, “help my family too.” Help is not forthcoming. Under such circumstances of change in the world order, there is no question of helping individuals. There is only the job of selecting the right material to go into the future.

Please don’t think that Nature is going to destroy. Nature does not destroy. Nature fulfils its purpose: the purpose of evolution, God’s purpose. In that purpose, if you are to be selected, you are selected. What about the rest? What do you do when you prepare rice? You take out all the black things, the stones and cook the rice. Suppose I said, “Be kind. Poor things!” What

and comfortably do your practice, hoping that all these things will awaken you to your own sense of purpose for yourself, to yourself and one day, not very far, He will be able to see, “Oh, so many people! It’s good. Now more will come.” You understand?

So Sahaj Marg is a very serious thing. As I have repeated so many times, it is not only for yourself; it is for society, it is for the world, because each one of you plays your part in what is going to become a future society of divinized, entirely human, human beings, free of selfishness, lust, greed, conscious of only one purpose — of becoming what Nature intended us to become.

I hope you will take this reminder seriously. Don’t waste time in reading Telugu magazines, Kannada magazines, newspaper. Even the newspaper is a waste of time, radio is a waste of time, TV is a waste of time. Read the message,

brood over it, try to understand, and do this again and again as the books are published. No message is such that one reading is enough, because as you develop, you will find new meanings coming into it. [...]

So brothers and sisters, I think I have said enough. I don’t like to come and sit here, doing nothing, so I am talking to you. It is time, it has always been the time, but today also is not too late for us to research into ourselves before we go to sleep. What am I? What was I when I started Sahaj Marg? Is there any difference? If not, why not? Babuji’s fault? Cannot be. Method’s fault? Cannot be. Then whose fault? My fault. Then you start thinking what I should do now, so that at least what I am today, I will not be next week. You see, spirituality is as much a step-by-step method, though the progress may look as if we are going like Trivikrama — seven worlds with one leg. These small steps we have to take every instant, and if you are not able to do that, He will give you the ability; if you have no time, He will make the time available. But if you are unwilling to do it — God help you.

Thank you.

A Message given by Master at Chittoor, India on 14th September, 2009



will you say? “Not fit for human consumption.” So Master says, these are not fit to be carried over into the new-coming society, a society of a different nature of human beings, who will be more divinized, more God-conscious: no acquisitiveness, no avarice, no selfishness, no mutual hatred — only love. So if you are reading the Whispers, should we not be going about that job of ensuring that “I will be there for the next step in human evolution”? Not as a prize, not as a gift, but as a matter of my choice for myself, which makes me make of myself that which I have to become.

This is a duty to yourself. Don’t think it is a duty to your perfect, or to the Mission, or to Babuji. It is not. If you fail in this, you fail yourself; if you succeed in this, you are successful to yourself, for yourself. There is no Master, there is no Mission, there is no method coming in this, except to give you this consciousness that I am doing this, solely, honestly myself, so that I can become what Nature wants me to become, and in this process, these Masters are only there to help me. They don’t make me; they help me. How do they help? By prescribing a method for you to follow, by giving you maxims to obey, by creating the physical facilities in which you can safely

Echoes of the centres

Sub-regional seminar in Douala - Cameroon 23-29 December 2009

A Balanced Life

In the last issue of the Echoes of Africa, we announced to brothers and sisters in our Region that a Sub-Regional seminar will be held in Douala, Cameroon, from December 23-29, 2009. We asked Master to give us the motto of the seminar; here is His answer.

Chennai, Tuesday 6 October 2009 6:31:08 PM

*Dear sister, I suggest as a subject –
A Balanced Life.*

Love to all.

With Love and Master's Blessings,

Affectionately,

Parthasarathi



Our Beloved Master grants us not only the opportunity to be together, but even more to reinforce our connection with Him, and to take stock of our spiritual life as per the motto that He gave us. The Ten Maxims are published herein as a reminder to help

us start the inward preparation for this seminar, which, for all brothers and sisters in our region, is undoubtedly a golden opportunity to reinvigorate and revivify our sadhana.

This year, the seminar will take place partly in Douala and partly in Bafoussam (West Cameroon). This is meant to support and encourage the small and dynamic group of abhyasis which, by Master's grace, was established in Bafoussam in January this year.

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Leading a Balanced Life as per the Ten Maxims

[...] The Ten Maxims of Sahaj Marg are of very great importance in the spiritual life of an aspirant, precisely because they help the sadhak to attain this inner balance by adopting natural aids available in nature herself. The first maxim is the basic one for this purpose. My Master has revealed to humanity that at the time when day and night meet, as at dawn and again at sunset, nature herself is in a state of balance. By utilising this period of sandhi as it is called, which means the meeting point, one is able to, in some way, create within himself the identical state of balance as is prevailing. The fourth maxim has the same thrust in an identical direction. Nature is essentially simple, though her manifestations, when she chooses to display her powers, may appear to be complex and awe-inspiring. I believe that the sixth maxim, too, has a similar thrust. How can there be balance when there are extremes of all values in society? For instance, if there are the poor and the rich, where is the balance situated? Is it in not having too much or in not having too little? My Master has stressed that such is not the case, for what one earns and retains depends on one's samskaras, as well as one's character.

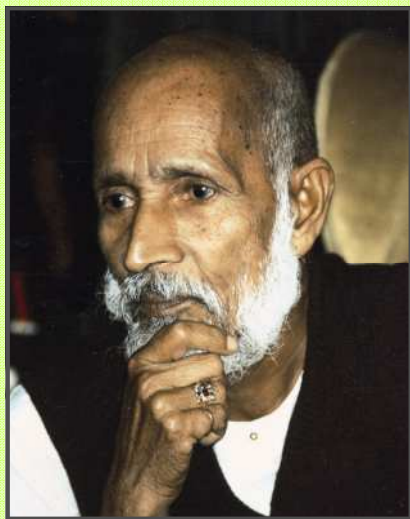
From a talk given at the 95th Birth Anniversary Celebrations of Shri Ram Chandra (Babuji) Maharaj at Eisenarzt, Germany

1. Rise before dawn. Offer your prayer and puja (meditation) at a fixed hour, preferably before sunrise, sitting in one and the same pose. Have a separate place and seat for worship. Purity of mind and body should be specially adhered to.
2. Begin your puja (meditation) with a prayer for spiritual elevation with a heart full of love and devotion.
3. Fix your Goal which should be complete oneness with God. Rest not till the ideal is achieved.
4. Be plain and simple to be identical with Nature.
5. Be truthful. Take miseries as Divine Blessings for your own good and be thankful.
6. Know all people as thy brethren and treat them as such.
7. Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly gifts.
8. Be happy to eat in constant Divine thought whatever you get, with due regard to honest and pious earnings.
9. Mould your living so as to rouse a feeling of love and piety in others.
10. At bedtime, feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood, resolving not to allow repetition of the same.



Whispers from the Brighter World

Thursday, November 2, 2000 – 10:00 a.m.



Time required by your spiritual practice is precious. That time you could never regret, because it constitutes a sort of wealth that doesn't deteriorate. You reach a level of evolution where this activity is indispensable.

"Every day must provide you with that part of joy that counterbalances what otherwise can cast a shadow over it. You must face multiple hassles that oblige you to react. Without them, you would lose your combative reflexes. So your senses are thrilled and you are ready to face up to things at any time. It is an aspect which you didn't think of. Meditation's aim is to calm this unceasing game and let you get your own strength back. This oasis is there, within your reach, accessible at any time. You have this advantage over your fellow human beings in that they cannot have recourse to it. Make the most of it and realize how lucky you are to have reached this point.

"You find in yourself solace, balance and the strengths that allow you to advance in a positive way. You don't suffer life anymore, as this dimension that you managed to give it, actively shapes you in the best way. Be happy and thankful to be able to reach this shore; there is every hope of success."

Babuji

Daily Reflections

Boomerang

Everything that you do here is for yourself. Even if you love, it is for yourself. Because there is this ancient belief, which is well supported by fact, that what you broadcast from your heart, from your head, comes back to you. You hate and people hate you. You love and people love you.

Heart Speak 2004, vol. 2, p. 21 – Rev. Chariji

Wisdom

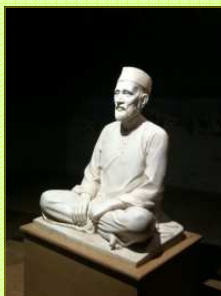
So where is wisdom? Wisdom must be permanent. Babuji said that a fool is wise after the event but not for long. A wise man is wise during the event. He knows, and now he will not do it again. A saint is wise before the event. He doesn't have to see to know; he doesn't have to experience to know.

Heart Speak 2004, vol. 2, p. 49 – Rev. Chariji

Choose rightly

He (God) gives every one of us this faculty to choose rightly. It depends on us whether we choose rightly or not. If you choose rightly, He is waiting. If you choose wrongly, the world waits for you.

Heart Speak 2004, vol. 2, p. 197 – Rev. Chariji



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