

attention on something. Too many people have tried to come into the Mission by looking at abhyasis who may be related to them, who may be their friends. And having come into the Mission, too many have left the Mission because they continue to look at abhyasis and say, "This is all that Sahaj Marg is producing."

Recently I had an experience which reinforced this idea that we should refocus our attention in Sahaj Marg only on two things - yourself and your goal, the goal being the Master according to our system. Look at yourself, look at Him, [...] - look at Him to see what you have to become and continue

on the path. Because if you look around, it is like you find, for instance, today there are 600 - 700 people here. Each one may be at a different level of growth. Each one has his or her own behaviour pattern, their own cultural problems, aspects. Each one has been conditioned by family, by friends, by education, by culture, by nationality - so many things. [...] So how can you judge Sahaj Marg by the effect it has produced? It is impossible. Even more impossible, you don't know what is really their state of evolution by looking at these superficial things. A person may be very well-behaved, very polite, very cultured,

and may be totally rotten inside, like a rotten apple. On the contrary, there may be a person who has no good behaviour, who is rude in his speech - inside he may have saintly qualities which we cannot see.

So, if you want to judge Sahaj Marg, you must be able



to look into the inside, into the heart of abhyasis, when you will get a true indication of what Sahaj Marg can do. But to develop such a capacity, you would have to be an abhyasi for may be, fifty years, sometimes. It is not easy to develop the vision of looking into the heart of a fellow human being. Even husbands and wives, after fifty years of marriage, don't have this capacity. Even friends of a lifetime don't have this capacity. [...] you know, for instance, you could be a friend for thirty years, and one day, something he does or something he says may show you a nobility of character you never

suspected before. On the opposite side, he or she may do something which will shock you by the revelation of what has been inside. I am saying this because too many people have, I repeat, left Sahaj Marg because they say, "My brother has been here," "My uncle has been here," "My chachi [aunt] is here," - "They have not changed at all." We are here in Sahaj Marg not to see what Sahaj Marg can do for others. We are here to see what it can do for us. [...] You look in the mirror to see your own face.

So the Master is to be used as an index of what we have to become, and you have to look into yourself and see what Sahaj Marg is doing for you. Then we will continue on the path, we will go serenely, ignoring everything else. [...]

So, I exhort all of you - don't look here and there. Go like the horse... in the old days, [...] horse-drawn carriages had horses with blinkers. [...] In Sahaj Marg, we should all adopt these blinkers - be with everybody but look only at Him.

Thank you.

*A talk given by Shri Parthasarathi
Rajagopalachari
on 29th January, 2004
at Anand, Gujarat*

Thus speaks:

Lalaji

- Knowledge is no doubt light, but it is not an end in itself, but is merely a means to an end. We do not light a lamp at night for the sake of the lamp but to do some work by its light, which is the end or aim. So our knowledge also has some goal but it is not a goal in itself.

Babuji

- Throughout my spiritual life I could never even for a moment imagine that the vast spiritual treasure possessed by my Master was not mine in any sense, exactly like a child who always thinks of his father's wealth to be his own.

Chariji

- The Master is an object of possession of which a true abhyasi can never be dispossessed. The Real Master is something other than the physical Master we perceive. This Real Being is indestructible and eternal. Once we possess Him, we can never lose Him. It is up to us to tie Him to ourselves so closely that we can never be parted from Him unto all Eternity.

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Sahaj Marg in Mauritius — 1995-2007

Beginnings

In January 1995, I read an article on Sahaj Marg Sadhana in the magazine Yoga International of Jan-Feb 1995 and wrote a letter dated 21st January 1995 to Master. Master wrote back to me giving me instructions on how to start meditation. I started meditation in February 1995 and started feeling great positive changes. As requested by Master, I submitted my photo to Him. On 26th May 1995, Brother Gilles Payet, a Preceptor from Reunion Island came to Mauritius to introduce people interested in Sahaj Marg. I and 5 more persons, including my wife Neena were given 3 introductory sittings. My wife and I continued with Sahaj Marg practise and in August/September 1995, an earnest desire arose in our hearts to visit Masterji in Madras, and be with Him for spiritual upliftment. I sent a fax to Masterji on 29th September 1995 and surprisingly I got a reply by fax from Him on the same day as follows:

"Thank you for your affectionate fax message. I am happy that you wish to spend a few days at the Manapakkam Ashram in Madras. I shall be available between the third and fifteenth of November. You are heartily welcome."

"With love and Master's Blessings"

On 7th November 1995, my wife and I went to Madras. Upon arrival at Master's house in Gayatri, we were directed to "Glenmore" where Master was giving a group satsangh. At the end of the satsangh,

Master was informed of our arrival from Mauritius. Immediately Master welcomed us and requested us to meet him in the office. We were offered a cup of tea and nuts and then Master gave us a sitting. It was really unbelievable to be before Master. It was our good fortune that brought us at the holy feet of our Beloved Master. After the sitting, to our surprise, Master informed us that he will prepare us to become Preceptors. I accepted Master's proposal, but my wife was reluctant and she said she was a new abhyasi since just 5 months. Master told her: *you don't have to worry I will do all the work.* We were officially announced preceptors on November 13th 1995 at Glenmore.

Master's visit

On 21st February, 1997 Mauritius was blessed with Masterji's visit who stayed for three days on our island. About 15 abhyasis from Reunion Island had come to attend the 3 day seminar. A group of abhyasis/preceptors from India and Europe also came with Masterji. Sister Najma Karmally from Madagascar also joined the group. At that time there were about 16 abhyasis in Mauritius. As from February 1997, we started group meditations on Sundays at our neighbour's place, namely Seepargauth family. Individual sittings were given in our house and also at our neighbour's place.

Growth

On 2nd February 1998, Shri Ram Chandra

Mission was officially registered in Mauritius as an association. All donations to the Mission are allowed as a deduction for Income Tax purposes. At Master's request, Preceptors came to Mauritius to conduct spiritual seminars in February and July 1998, January 1999 and October/November 1999. More abhyasis started attending group satsanghs and the place at our neighbour's house proved to be small to accommodate all the abhyasis. With Master's blessings, a meditation hall, a kitchen, one room for Masterji, and also 2 rooms initially being used to accommodate overseas guests were constructed above our house. The small ashram was inaugurated on 29th October, 1999.

Current situation

There is one centre in Mauritius, 3 preceptors for around 62 abhyasis who are mainly from Hindu's community; there are few Christians and One Muslim sister. Sahaj Marg is spread mainly by word of mouth and through distribution of pamphlets and booklets. The need for more preceptors is real; the availability of the current preceptors is limited due to the number of abhyasis. Group meditations take place on Sundays at 9:30 A.M. at the seat of the Centre. Individual sittings are organized only at the centre, weekly and fortnightly.

SGM



Contacts

Centre

6 Mgr Liston Avenue,
La Louise, Quatre Bornes.

Prefects

S. Gowtum and S. Mala Motah

Phone: + 230 424 5671

Email: srcm.gowtum@intnet.mu

sgmotah.mgi@intnet.mu

G. Reddy Luthmoodoo

La Louise, Quatre Bornes

Phone: + 230 425 3591

Tell me, Master

“Tell me Master” is a book published in 2006 by our Mission. As indicated on the back cover of the book, our Master “answers questions which children have asked him in sessions he held especially for them. More questions have been added, and Master has kindly answered them too, for the purpose of this book. It is a wonder that children often ask the essential questions. As for Master's answers, they are so simple and so deep that both adults and children will benefit from reading them again and again.”

The book addresses the following themes:

God ; The world; The purpose of life; The Mission; Meditation; Cleaning; Prayer; Diary writing ; Samskaras; Fear; The Master; My Master and me; and The future.

Under each theme 2 to 5 questions are raised which Master has answered in a simple, clear and illuminating way. A sample of these questions and answers is given hereunder.

Q: Who invented the Sahaj Marg system of meditation?

A: We cannot say who invented it because when Lalaji Maharaj rediscovered it, he found that it was already there some five thousand years ago, during the time of the King Dasharath, who was Lord Rama's father. And how long it was there before that, nobody can say. So it was not invented – it was only discovered by our Grand Master.

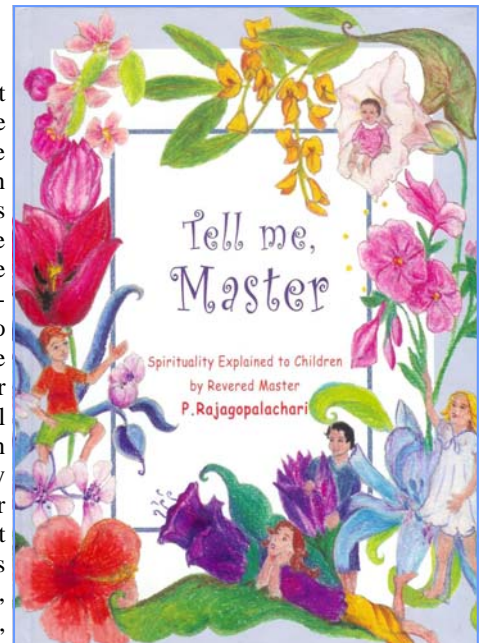
Q: Why do we meditate on the heart?

A: There are three answers ... One is that the heart is the pumping station. When we purify it, the purification spreads to the whole physical system. The second reason is, in all religions you will find that God is supposed to reside in the heart, not the head. So we place the Divine light in the heart, we assume it is there, and we meditate. This permits the divine presence to grow in us. And the third reason is that we always know a human being by his or her heart. And now I don't mean the physical heart. The heart is the symbol of a human being, of a human existence. That is why we describe people as 'cold-hearted', or 'having a heart of gold', or 'having a heart of stone'. And finally, one more reason is that the heart is the fount of all wisdom, and the source of intuition and, later on, revelation.

Q: Can the next Master be a woman?

A: No, it always has to be a man because a Master's work does not only deal with love. He must also be able to destroy. This a woman cannot do, because a woman's heart can only work in a creative way. They cannot destroy, and the Master must be capable of loving as well as destroying. For that reason, it must be a man. It does not mean that women cannot become like their Master.

It is like that in nature. This is why it was always the men who went to war and killed. Nowadays of course, there are more



women becoming soldiers, but it would not be like that if we followed nature. The Master must be capable of destroying the grossness which people have inside –evil, hatred, foolishness and ignorance.

Q: Is there always going to be a living Master?

A: We hope so, but we cannot be sure of it – because for every family there is an end, when the family ceases to exist. Similarly, a line of Masters will exist as long as it is necessary, and then it will come to an end.

Getting Prepared for the July 24, 2007 Celebrations Our performance in Tiruppur

Our region will participate during the forthcoming Tiruppur celebrations, at the cultural event organized for Master's birth anniversary. This is a good opportunity to showcase the richness of the cultural diversity of our region as well as our sense of devotion. It is expected that a 30 minute window will be reserved for the Africa and Indian Ocean region. We intend to organize our performance in three sequences where selected characteristics of countries in our region (the continent, as well as Madagascar, Reunion Island, and Mauritius) will be displayed. Each sequence will be expressed in a language of the region, in a spirit of devotion and love. For our performance to be properly prepared, each centre is requested to:

- identify amongst brothers and sisters willing to go to Tiruppur, those who wish to take part in the performance, as singer, dancer, poet, storyteller, or player of a musical instrument, etc;
- propose a performance typical of the country's culture. This can be a dance, a poem, a playlet, a song, in a country's local language. A translation of the relevant script/text must be provided in either English or French language.

Centre's proposals are expected to be submitted by February 28, 2007.

Shri Ram Chandra of Fatehgarh — Lalaji... 1873-1931

Born on February 2, 1873, Shri Ram Chandra of Fatehgarh, affectionately known as Lalaji, was the first Master of the Shri Ram Chandra Mission. His father was a tax superintendent and his mother a devout woman who passed away when Lalaji was only seven years old, leaving upon him the imprint of her strong faith. From childhood Lalaji was inclined towards God and also displayed a deep love and aptitude for music. After his mother's death, he was brought up by another lady with whom he shared a lifelong affection and regard.

Shortly after Lalaji's marriage, his father died. Within a brief span of time, he also lost his elder adopted brother and all that remained of his family's ancestral property. Accepting these misfortunes with grace and courage, he went on to work for one of his father's associates in Fatehgarh.

Lalaji's rediscovered and refined the ancient raja yoga method of pranahuti, whereby divine energy is transmitted by the Master into the heart of the aspirant in order to expedite his or her spiritual development. Thus the highest spiritual goal, previously reserved for ascetics and renunciates, was brought within the reach of all.

Lalaji Maharaj said:

"God has hidden himself inside your hearts and exposed you. Hide yourselves and expose God! This is the real sadhana (practice)."

"The ignorant man counts the leaves, flowers, etc., and eats, or may not even eat, the fruit, whereas the wise man is interested in eating the fruit only without paying any attention to these details."

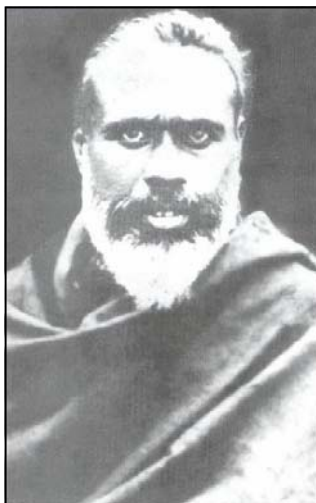
"One thing I would like to tell everybody – rather by the beat of a drum – that every seeker should try to shape his moral condition. One should not utter any word which is unpalatable to others, nor do any action not liked by others. Keeping these two things in view, one should apply oneself to impose his conduct. This is the basic principle. I am a lover of morality rather than spirituality."

"A master should treat all equally. His love should flow evenly on all without any difference. He should not think himself superior to the abhyasis in any way. Love alone does everything."

"Faith can be said to have strengthened

when one's link with God is established so firmly that it is not separated even if one tries to do it. One should feel oneself helpless to do so. Effort should be made to develop such faith."

"Even the religious persons do not think of any other thing except the world of bodies and desires. Their heaven is nothing but sense-enjoyment with the fairies and slaves."



"Children understand certain things so well that even the grown-ups cannot understand after much effort. Likewise, the divine vision is found to exist even in the unsophisticated village folk, men or women."

"Wickedness spoils the heart and makes it heavy and unholy, which results in sorrow. Besides this, the person on whom it is inflicted no doubt experiences sorrow. But a current of sorrow flows from his heart and makes the person inflicting sorrow sorrowful. To take an example, if your neighbour is sorrow-stricken and unhappy, you cannot in any way escape from the influence of his sorrow. This sorrow is just like the smoke of poisonous fuel, so to say. Burn it in any home and its bitterness spreads in the neighbouring homes."

If you are virtuous, persons around you are bound to be benefited by happiness. This world can be compared to our body. If any organ (part) is diseased the whole body is affected. Therefore good people always keep themselves away from sin, and engage themselves in right action. This is a simple truth.



Contributors:

Design & layout: MMK, JN

Editors:

JN: Jeanne Nanitelamio

MMK: Michel Mouyelo-Katoula

Page 2: Sahaj Marg in Mauritius



by S. Gowtum Motah

Page 3: JN & MMK

Communications intended for *Echoes of Africa and Indian Ocean* must be addressed to:

echosdaf@yahoo.com

Fax: (1) 309 41 81 655

or (32) 27 06 23 70

