

NAIROBI CENTRE – NEWSLETTER AUGUST 2010

Website: <http://sites.google.com/site/savitrinairobi/>

Dates to remember:

1ST August 2010 – Sunday – Prosperity Day – Meditation at the Bhavan at 11.00 a.m.

15th August 2010 – Sunday – **Darshan Day – Sri Aurobindo's 138th Birth Anniversary** – Meditation at the Bhavan at 11.00 a.m.

Every Saturday: 5.15p.m. to 6.30p.m.: Meditation, "SAVITRI" studies, readings from "LIVING WITHIN".

Every Sunday: 11.00a.m. to 12.30p.m.: Readings from "The Synthesis of Yoga"

Shrine: Sri Aurobindo's Shrine at Sri Aurobindo Bhavan is open from 8a.m. to 7p.m. You are welcome. It is a place for silent meditation.

NEWS

On 18th June 2010, Nairobi Centre of Sri Aurobindo Society presented five hundred booklets of Ideal Child and Ideal Parent and twenty booklets of Ideal Teacher to Nairobi Jaffery Academy. The secretary of the Nairobi Centre gave a brief talk on Ideal Child and holistic education to the senior students and teachers of the school.

On 30th June 2010, Nairobi Centre of Sri Aurobindo Society presented four thousand and two hundred booklets to Gertrude's Children Hospital Nairobi. The hospital matron, officials and the nursing staff were present to receive the booklets. The Secretary of the Nairobi Centre gave a brief introduction on the teachings of the Mother and Sri Aurobindo and on true healing and how to become agents of change.

An Offering at the Lotus Feet of The Mother - On 4th July 2010, at Sri Aurobindo Bhavan, Ms. Neera Kapur, a renowned Odyssey dancer based in Nairobi gave a talk and demonstration on Indian Classical Dance. She explained different aspects of classical dances and their inner significances. Lunch as Prasad was served thereafter.

INVOCATION 15 August 1947

O our Mother, O Soul of India, Mother who hast never forsaken thy children even in the days of darkest depression, even when they turned away from thy voice, served other masters and denied thee, now when they have arisen and the light is on thy face in this dawn of thy liberation, in this great hour we salute thee. Guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of thy true life in the community of the nations. Guide us so that we may be always on the side of great ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples.

THE MOTHER
(CWM 13: Pg. 360)

PROGRESS AND PERFECTION IN WORK

Whatever is our work and whatever we do, we must do it sincerely, honestly, scrupulously, not in view of any personal profit, but as an offering to the Divine, with an entire consecration of our being. If this attitude is sincerely kept in all circumstances, whenever we need to learn something to do the work more effectively, the occasion to acquire this knowledge comes to us and we have only to take advantage of the opportunity.

CWM 14:323

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You will become more and more perfect in your work as the consciousness grows, increases, widens and is enlightened.

CWM 14:325

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In all action, all work done, the degree of perfection depends upon the degree of consciousness.

CWM 14:325

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Try to enjoy doing everything you do.

When you are interested in what you do, you enjoy doing it. To be interested in what you do, you must try to do it better and better.

In progress lies true joy.

CWM 14:325

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It depends on a certain extension and intensifying of the consciousness by which all activity becomes interesting not for itself but because of the consciousness put into it and, through the intensity of the energy, there is a pleasure in the exercise of the energy, and in the perfect doing of the work, whatever the work may be.

SABCL 23:680-81

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There must be order and harmony in work. Even what is apparently the most insignificant thing must be done with perfect perfection, with a sense of cleanliness, beauty, harmony and order.

CWM 14:327

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For the work steadiness and regularity are as necessary as skill.

CWM 14:327

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To be able to be regular is a great force, one becomes master of one's time and one's movements.

SABCL 23:716

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When the instruments of work - hands, eyes, etc. - become conscious and the attention is controlled, the capacity for work seems to have no bounds.

CWM 14:329

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Skilful hands, a clear vision, a concentrated attention, an untiring patience, and what one does is well done.

CWM 14:330

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To know how to observe in silence is the source of skillfulness.

CWM 14:330

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Your work can never be good if you go on thinking of the next thing. For work, it is the present that is most important. The past should not drag you behind, the future should not pull you forward. You must be fully concentrated on the present, on what you are doing. You must be so concentrated on what you are doing that it is as if the salvation of the whole world depended only upon your work.

CWM 14:339

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Unless you work hard you do not get energy, because in that case you do not need it and do not deserve it. You get energy only when you make use of it.

CWM 14:339

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Whatever the external circumstances, they are, without exception, the objective projection of what is inside yourself. When in your work you find something giving trouble outside, look within and you will find in yourself the corresponding difficulty.

Change yourself and the circumstances will change.

CWM 165-66

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Q: Mother, here our activities are so varied that it is difficult to stick to one thing till the end. Perhaps that is why we are not able to go beyond a mediocre average. Or is it because of our lack of solid concentration?

A: The cause of mediocre work is neither the variety nor the number of activities, but lack of power of concentration.

One must learn to concentrate and do all that one does with full concentration.

CWM 13

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The first rule is - there must be sufficient sleep and rest, not in excess but not too little.

The body must be trained to work, but not strained beyond its utmost capacity.

The outer means without the inner is not effective. Up to a certain point by a *progressive* training the body may be made more capable to work. But the important thing is to bring down the force of work and the Rasa of work in the body. The body will then do what is asked of it without grudging or feeling fatigue.

Even so, even when the force and Rasa are there, one must keep one's sense of measure.

Bulletin, Feb. 1993, p.104

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Q: Z found the shuttering perfect; he said it could not have been done better.

A: Are you sure?

If you want to learn to work *really well*, you must be modest, become aware of your imperfections and always maintain the will to progress.

One does not progress through boasting.

CWM 17:166-67

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In fact it is only in quietness that the proper thing can be done.

What I call quietness is to do the work without being disturbed by anything and to observe everything without being disturbed by anything.

CWM 17:213

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From the spiritual point of view it is not good always to be wanting to know whether what one is doing is good, whether one has made any progress, what point one has reached, etc., etc. It is yet another opportunity to satisfy one's "ego" by drawing attention to it.

CWM 17:171

Harmony in Work-Life

For harmony and better work, it is not by changing men that things can get better, but by changing one's own consciousness and character.

CWM 14:331

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As a general rule it is better not to intervene in things that do not fall within one's own work. If in the work you meet with some difficulties, look sincerely into yourself and there you will discover their origin.

CWM 14:331

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The difficulties in work come not from circumstances or petty outer occurrences, they come from something which is wrong in the inner attitude, especially in the vital attitude: egoism, ambition, fixity of mental conceptions regarding work, vanity, etc. And it is always good, in order to correct the disharmony, to look for the cause in oneself rather than in others.

CWM 14:331

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To recognise the presence of a "disharmonious atmosphere" is useful only so far as it wakes in each one the will to change it into a harmonious atmosphere and to do that the first important step is for each one to get out of his own limited point of view in order to understand the point of view of others. It is more important for each one to find the mistake *in himself* than to insist on the mistakes of others.

CWM 14:332

Holidays

Shall we say *holy days*? There are two kinds of them: traditionally, the Lord for six days (or aeons) worked to create his world and the seventh He stopped for rest, concentration and contemplation. This can be called the day of God.

The second one is: the men, the creatures, during six days work for their personal interests and egoistic motives, and the seventh they stop working to take rest and have time to look inwardly or upwardly, in contemplation of the source and origin of their existence and consciousness, in order to take a dip in It and renew their energies.

It is scarcely necessary to mention the modern manner of understanding the word or the thing, that is to say, all the

possible ways of wasting time in futile attempt at amusing oneself.

CWM 17:214

DECISION-MAKING

Right Judgment

...it is very necessary to consider everything from as many points of view as possible. Towards this end, there is an exercise which gives great suppleness and elevation to the thought. It is as follows: a clearly formulated thesis is set; against it is opposed its antithesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended until a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.

CWM 12:5

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Q: But until one can act with the higher light, one needs to use opinions..

A: It would be better to have some wisdom rather than an opinion, that is, to consider all the possibilities, all the aspects of the question and then try to be as unegoistic as possible and to see, for example, in the case of an action, which one can be of service to the greatest number of people or is the least destructive, the most constructive. Anyway, even from a standpoint that is not spiritual, but merely utilitarian and unselfish, it is better to act according to wisdom than according to one's opinion.

Q: Yes, but what would be the right way to proceed when one doesn't have the light, without involving one's opinion or one's ego?

A: I think it is to consider all the aspects of the problem, to lay them before your consciousness as disinterestedly as possible and to see which one is the best - if this is possible - or which one is the least harmful if there are unpleasant consequences.

CWM 10:236-37

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But if you want to succeed in having a precise, concrete, clear, definite thought on a certain subject, you must make an effort, gather yourself together, hold yourself firm,

concentrate. And the first time you do it, it literally hurts, it is tiring! But if you don't make a habit of it, all your life you will be living in a state of irresolution. And when it comes to practical things, when you are faced with - for, in spite of every thing, one is always faced with - a number of problems to solve, of a very practical kind, well, instead of being able to take up the elements of the problem, to put them all face to face, look at the question from every side, and rising above and seeing the solution, instead of that you will be tossed about in the swirls of something grey and uncertain, and it will be like so many spiders running around in your head - but you won't succeed in catching the thing.

CWM 8:183

*(All the articles are taken from the book - **Towards Holistic Management**, published by Sri Aurobindo Institute of Research in Social Sciences, Puducherry)*