

# NAIROBI CENTRE – NEWSLETTER

## JULY 2010

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

Date to remember:

1<sup>st</sup> July 2010 – Thursday – Prosperity day Meditation at 6.30 p.m. for half an hour at the Bhavan.

13<sup>th</sup> July 2010 – Tuesday – Seventh Anniversary of the enshrinement of Sri Aurobindo's Relics in Kenya. Meditation and recitation from Savitri.

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

Nairobi Centre of Sri Aurobindo Society presented twenty sets of booklets in twelve titles to the Jamati Health Committee of Taariqa Board of Aga Khan, Nairobi.

21st May 2010 - Nairobi Centre of Sri Aurobindo Society presented seven thousand and two hundred booklets in twelve titles, which includes one thousand booklets of Ideal Child in Kiswahili to Girl Child Network which works throughout Kenya for improving the lives of Girls through Education. The booklets were received by the Finance and Administrator Manager, Ms. Lucy M. Rutto at Sri Aurobindo Bhavan, Nairobi. She acknowledged that the booklets, "To Women about Their Body" and "Ideal Child" were ideal teaching material for girls.

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A Prayer from The Mother's "PRAYERS AND MEDITATIONS" p. 207

July 25, 1914

At the rising of the sun I sang the praise of this world in which it is possible not only to desire Thee but to know Thee and even to become Thee. And I was astonished that there should be some who so ardently aspire to leave this universe and enter another world of perfection.

Thou hast placed such contentment in my heart that it has become impossible for me to feel satisfied in all circumstances, inner or outer. And yet something in my being always aspires for more beauty, for more light, for more conscious, a more constant relation with Thee.... But this too depends upon Thy will, and when it is Thy will, Thou shalt grant me the entire transfiguration.

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*Following excerpts are taken from the book - 'Towards Holistic Management' compiled by G.P.Gupta which comprises of direct quotes from the numerous works of The Mother and Sri Aurobindo that deal with many pertinent issues being faced by organisations today, here in the area of - Organisation of Work-life.*

## Organisation of Work-life: Harmony, Teamwork and Mutual Trust

Organised teamwork: each one at his place and all together.

(CWM 14:333)

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My aim is to create a big family in which it will be possible for each one to fully develop his capacities and express them. Each one will have his place and occupation in accordance with his capacities and in a relation of goodwill and brotherhood.

(CWM 13:180)

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Collaboration and reciprocal goodwill are indispensable for good work.

(CWM 14:334)

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Good will for and good will from all is the basis of peace and harmony.

(CWM 14:200)

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It is only in harmonious collaboration that effective work can be done.

The important thing is to find the point on which you can all agree - and after this is firmly established, each one must be ready to yield his personal will in order to keep intact this point of harmony.

(CWM 14:335)

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When we have to work collectively, it is always better to insist, in our thoughts, feelings and actions, on the points of agreement rather than on the points of divergence.

We must give importance to the things that unite and ignore, as much as possible, those that separate.

Even when physically the lines of work differ, the union can remain intact and constant if we keep always in mind the essential points and principles which unite, and the Divine Goal, the Realisation which must be the one unchanging object of our aspiration and works.

(CWM 14:335)

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Nothing lasting can be established without a basis of trust. And this trust must be mutual.

You must be convinced that it is not only my good that I am aiming at, but also yours. And on my side I must know and feel that you are here not merely to profit but also to serve.

There is no welfare of the whole without the welfare of each part. There is no harmonious growth of the whole without the progress of each one of its parts.

If you feel you are being exploited, I also feel that you are trying to exploit me. And if you fear you are being deceived, I also will feel that you are trying to deceive me.

It is only in straightforwardness, sincerity and confidence that human society can progress.

(CWM 13:183)

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There is a deep and true consciousness in which all can meet in love and harmony.

(CWM 14:197)

## **Vision, Mission and Values**

*The essence of what Sri Aurobindo and Mother want to convey here is that an idea or an ideal is not an abstraction but a living force. A mental, moral and spiritual force which has its own pragmatic results.*

To be practical, you must first have a very clear vision of your goal, of where you are going.

(CWM 13:318)

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A clear and precise vision of what is to be done and a steady, calm and firm will to have it done are the essential conditions for an organisation to be run properly.

(CWM 13:160)

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The important thing is the execution which is to be carried out without ever losing sight of the ideal we want to realise.

(CWM 13:204)

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Cherish the might of the spirit, the nobility of the ideal, the grandeur of the dream; the spirit will create the material it needs, the ideal will bring the real to its body and self-expression, the dream is the stuff out of which the waking world will be created.

(SABCL 1:745)

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The spiritual force within not only creates the future but creates the materials for the future. It is not limited to the existing materials either in their nature or in their quantity. It can transform bad material into good material, insufficient means into abundant means.

(SABCL 2:163)

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But moral force cannot be confirmed merely by ideas, it can only be forged and tempered in the workshop of action.

(SABCL2:164)

## Order and Discipline

...Without outer and inner discipline, nothing can be achieved in life, either spiritually or materially. All those who have been able to create something beautiful or useful have always been those who have known how to discipline themselves.

*(Bulletin, Apr. 1980, p.63)*

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No big creation is possible without discipline -  
individual discipline,  
group discipline,  
discipline towards the Divine.

*(CWM 13:204)*

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Rules are indispensable for the orderly management of work; for without order and arrangement nothing can be properly done, all become clash, confusion and disorder.

*(SABCL 23:862)*

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Orderly harmony and organisation in physical things is a necessary part of efficiency and perfection and makes the instrument fit for whatever work is given to it.

*(SABCL 23:714-15)*

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There can be no physical life without an order and rhythm. When this order is changed, it must be in obedience to an inner growth and not for the sake of external novelty.

*(SABCL 23:715)*

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...Law is necessary for order and stability, but it becomes a conservative and hampering force unless it provides itself with an effective machinery for changing the laws as soon as circumstances and new needs make that desirable.

*(SABCL 15:508)*

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...It is the experience of life itself that should slowly elaborate rules which are as flexible and wide as possible, to be always progressive. Nothing should be fixed.

That is the great error of governments; they make a framework and say, "There you are, we have set this up and now we must live by it", and so of course they crush life and prevent it from progressing. Life itself must develop more and more in a progression towards Light, Knowledge, Power, little by little establishing rules that are as general as possible, so that they can be extremely flexible and change with the need - and change as quickly as the needs and habits do.

*(CWM 13:273)*

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The problem finally comes down to this: to replace the mental government of the intelligence by the government of a spiritualised consciousness.

*(CWM 13:274)*

## **Right Communication**

...Without going to this extreme, one should always control the words one speaks and never allow one's tongue to be prompted by a movement of anger, violence or temper. It is not only the quarrel that is bad in its results, but the fact of allowing one's tongue to be used to project bad vibrations into the atmosphere; for nothing is more contagious than the vibrations of sound, and by giving these movements a chance to express themselves, one perpetuates them in oneself and in others.

Among the most undesirable kinds of idle talk must also be included everything that is said about others.

Unless you are responsible for certain people, as a guardian, a teacher or a departmental head, what others do or do not do is no concern of yours and you must refrain from talking about them, from giving your opinion about them and what they do, and from repeating what others may think or say about them.

It may happen that the very nature of your occupation makes it your duty to report what is taking place in a particular department, undertaking or communal work. But then the report should be confined to the work alone and not touch upon private matters. And as an absolute rule, it must be wholly objective. You should not allow any personal reaction, any preference, any like or dislike to creep in. And above all, never introduce your own petty personal grudges into the work that is assigned to you. ...

(CWM 12:58-60)

## **Quality of Work-Life**

*The Indian spiritual tradition viewed work not as a means of livelihood but as a means for self development and as a path towards inner illumination.*

*Following is the spiritual vision and approach to work-life in the words of Sri Aurobindo and the Mother.*

### **The Meaning of Work**

Work should not be a means of earning one's livelihood; its purpose should be twofold: first to develop one's nature and capacity for action, and, secondly, in proportion to one's physical means and moral and intellectual aptitude, to give service to the family to which one belongs and to whose welfare it is but proper to contribute, as it is proper for the family to provide for the real needs of each of its members.

(CWM 13:180)

### **The Spiritual Ideal of Work**

Usually one works for one's own profit and satisfaction; instead of that, one should work to serve the Divine and express His will.

(CWM 14:323)

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The ordinary life consists in work for personal aim and satisfaction of desire under some mental or moral control, touched sometimes by a mental ideal. The Gita's yoga consists in the offering of one's work as a sacrifice to the

Divine, the conquest of desire, egoless and desireless action, bhakti for the Divine, an entering into the cosmic consciousness, the sense of unity with all creatures, oneness with the Divine.

(SABCL 23:669)

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Consciousness develops best through work done as an offering to the Divine.

(CWM 14:319)

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Let us work as we pray, for indeed work is the body's best prayer to the Divine.

(CWM 14:321)

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You take up some work which is quite material, like cleaning the floor or dusting a room; well, it seems to me that this work can lead to a very deep consciousness if it is done with a certain feeling of perfection and progress; while other work considered of a higher kind as, for example, studies or literary and artistic work, if done with the idea of seeking fame or for the satisfaction of one's vanity or for some material gain, will not help you to progress. So this is already a kind of classification which depends more on the inner attitude than on the outer fact. But this classification can be applied to everything.

(CWM 8:161)

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In works, aspiration towards Perfection is true spirituality.

(CWM 14:328)

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Everyone should be taught the joy of doing well whatever he does, whether it is intellectual, artistic or manual work, and above all, the dignity of all work, whatever it may be, when it is done with care and skill.

(CWM 12:370)