

NAIROBI CENTRE – NEWSLETTER APRIL 2012

Dates to remember:-

1st April 2012 – Prosperity Day – Sunday – Meditation at 11.00 a.m. at the Bhavan.

4th April 2012 – Wednesday – Meditation at 6.30 p.m. – Sri Aurobindo's arrival in Puducherry, 1910.

24th April 2012 – Tuesday – Darshan Day – Meditation at 6.30 p.m. at the Bhavan. The Mother's final arrival in Puducherry. 24 April 1920.

Every Saturday: 5.15p.m. to 6.30p.m.: Meditation, "SAVITRI" studies, readings from "COLLECTED WORKS OF THE MOTHER – De Luxe Volume 14.

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

21 February 2012 - Darshan Day - The Mother's 134th Birth Anniversary was observed at Nairobi Centre. Mother's Prayer and Ashram Message of the day was read followed by half an hour meditation on, New Year Music by Sunilda. Darshan Message and Prasad was distributed.

On 24th February 2012, Nairobi Centre presented two thousand booklets in ten different titles on various teachings of The Mother and Sri Aurobindo to Amani Counseling Centre and Training Institute, Nairobi which also has three regional branches. It is a non-profit making organization which provides counseling services to individuals, couples and families seeking help in solving psychological and psycho-spiritual problems.

Also on the same day, Nairobi Centre presented two thousand booklets to Gertrude's Children's Hospital, one of the largest hospital for the children in Kenya. The booklets will be kept in the hospital's reception area for the patients' guardians and the staff members. They will also be distributed in the six satellite clinics of the hospital.

On Wednesday, 14th March 2012, Nairobi Centre presented two thousand booklets in ten different titles to the officials of the Ministry of Youth Affairs, Kenya. The booklets are being kept in all the departments' reception areas and in the library. Mostly the young students and professionals of the ministry are the recipients of these booklets.

29th February 2012 - The Golden Day, The Day of The Lord - Nairobi Centre celebrated this special day at the Bhavan with readings from Mother's writings on the Supramental Manifestation upon earth and meditation for half an hour accompanied by Sunilda's music. The Message from the Ashram was read out and distributed to members.

Naradji and Shraddhaluji who are inmates of the Sri Aurobindo Ashram visited the Sri Aurobindo Bhavan on 7th March 2012 at 7.00 p.m. Shraddhaluji gave a brief talk on Spirituality in life based on the Teachings of the Mother and Sri Aurobindo. Naradji spoke on beauty, the world of flowers, its significances and the name given to flowers by the Mother. He then led members into an "Aum Choir" where members chanted OM in a specific manner receiving the inspiration and music from above into the being.

Collected Works of The Mother, Vol.14

WORDS OF THE MOTHER -2 consists mainly of brief written statements by the Mother on various aspects of spiritual life. The subjects include: our relationship with the Divine; the path of Yoga; elements of Yoga (sincerity, aspiration, faith, devotion, surrender, etc.); difficulties, mistakes, weaknesses of human nature; human relationships; and work. The statements are compiled from the Mother's notes, messages and correspondence.

Following is the continuation from Part Two: The Path of Yoga

TAPASYA

A discipline imposed by the will for any spiritual end is tapasya.

*

Tapasya: a discipline aiming at the realization of the Divine.

*

Mental tapasya: the process leading to the goal.

*

Vital tapasya: the vital undergoes a rigorous discipline in order to transform itself.

*

Integral tapasya: the whole being lives only to know and serve the Divine.

*

Perfect tapasya: that which will reach its goal.

*

No life can be successful without self-discipline.

*

To be a man, discipline is indispensable.

Without discipline one is only an animal.

One begins to be a man only when one aspires to a higher and truer life and when accepts a discipline of transformation. For this one must start by mastering one's lower nature and its desires.

*

It can be said that all discipline whatsoever, if it is followed strictly, sincerely, deliberately, is of considerable help, for it makes the earthly life reach its goal more rapidly and prepares it to receive the new life. To discipline oneself is to hasten the arrival of this new life and the contact with the supramental reality.

**

ASCETIC PRACTICES

The true attitude is neither to be an ascetic nor to indulge in desire. The true attitude is to take in all simplicity what I give, to be perfectly satisfied with it and neither to ask for more nor to refuse what is given. This is true example to give, the one that can help the others towards a better understanding of their duties as sadhaks.

Remain my child, simple quiet and content, and all will be alright.

*

A sannyasi who makes demands is not sincere. To be sincere a sannyasi must be perfectly satisfied with what is given to him and ask for nothing more. In all that happens to him, he must see the Divine's Grace and be at once happy and grateful for it.

Moreover, he who wants to do "intensive sadhana" must be able to isolate himself from his surroundings and, if

necessary, to sit in deep meditation even on a battlefield in the midst of the roaring guns.

*

I do not believe that sadhana in the cave is easy – only there the insincerity remains hidden, while in life and action it is revealed. You can *look* like a Yogi in a cave, but in life the humbugging is more difficult, because you have to *behave* like a Yogi.

*

Q: When I consider the seriousness of this type of severe Sadhana, the ideas of my physical and mental weakness begin to frighten me and I find little courage in me.

A: One thing we want to know is how much you are eating and whether you sleep regularly and sufficiently. These two points are of great importance, for a sadhana of this kind demands in order to bear it that the mind and body and nervous system should not be weakened by undernourishment and lack of sleep.

*

It is not by fasting but by improving the will that one obtains the Truth.

*

You said that X was “doing mischief” with the children, because in your mind the idea of sadhana is associated with quietness, stillness and meditation, but the more you stay here the more you will have to realize that it is not only in meditation that one can reach the Divine consciousness, you will learn that one can remain in contact with the Divine even while playing or doing gymnastics or walking

or doing anything; at every moment, you should remember the Divine and try to remain in the Divine consciousness. Here sensibleness is indispensable and the integral yoga is based on balance, calm and peace and not on an unhealthy need to suffer.

*

As long as it is an austerity there are reactions.

When it becomes an imperative need, it is good.

*

(About solitude)

If the need is a true one, the means to do it will come spontaneously.

*

Should I spend some time in solitude?

It is an old method of yoga which demand silence and solitude.

The yoga of tomorrow is to find the Divine in work and in relation with the world.

Look within yourself, reflect upon it and tell me what your choice is.

*

According to my experience people fall into *tamas* when they go in solitude.

*

To be by oneself very much needs a certain force of inner life. It may be better to vary solitude with some kind of its opposite. But each has its advantages and disadvantages and it is only by being vigilant and keeping an inner poise that one can avoid the latter.

*

Entire physical retirement is seldom healthy, although a temporary retirement is often helpful. But the main thing is the inner detachment and complete turning to the Divine.

**

CONCENTRATION

The movement that stores up and concentrates is no less needed than the movement that spreads and diffuses.

*

Concentration does not aim for any effect, but is simple and persistent.

*

Concentration on a precise goal is helpful to development.

*

The more we concentrate on the goal, the more it blossoms forth and becomes precise.

*

“Knowledge can only come by conscious identity, for that is the only true knowledge, - existence aware of itself.”

Sri Aurobindo (The Life Divine)

There is always some kind of *unconscious identification* with the surrounding people and things; but by will and practice one can learn to concentrate on somebody or something and to get consciously identified with this person or this thing, and through this identification you know the nature of the person or the thing.

*

Nothing is impossible for one who is attentive.

**