

NAIROBI CENTRE – NEWSLETTER JANUARY 2012

Date to remember:-

1st January 2012 – Sunday – New Year Meditation at 11.00 a.m. at the Bhavan.

Every Saturday: 5.15 p.m. to 6.30 p.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 8 a.m. to 7 p.m. You are welcome. It is a place for silent meditation.

NEWS

On 20th November 2011, Nairobi Centre of Sri Aurobindo Society presented 1200 booklets in twelve titles to the Marketing Executive of The Karen Hospital for the third consecutive year. The booklets will be distributed to staff and patients, and also be kept in the reception areas of the hospital.

24th November 2011 - Anniversary – Members gathered for meditation at the Bhavan at 6.30 p.m. to observe the Siddhi Day Anniversary. The Darshan message received from the Ashram was distributed to members.

On 1st December 2011, the Deputy Commander and the Bishop of the General Service Unit of Kenya Police visited Sri Aurobindo Bhavan, Nairobi. The secretary of the centre gave them a brief introduction on the teachings of The Mother and Sri Aurobindo. Two thousand booklets in ten titles comprising of the teachings of The Masters were presented to them. These booklets will be distributed to the young men and women (trainees) of the GSU. The Bishop expressed his gratitude to Sri Aurobindo Society for the booklets which he said will enlighten the young cadets and inspire them in the development of their character.

A Polite Request

Dear Friends, though there is no subscription as such for this Newsletter, Shs. 1000/= per year helps to cover postage, printing and other expenses. Contribution by way of cheque may be sent to:-

Sri Aurobindo Society,
P. O. Box 42099, 00100 GPO NAIROBI

NEW YEAR PRAYER

The following New Year Prayer is taken from the book – Prayers and Meditations. The prayer was written by The Mother on January 1, 1914.

To Thee, supreme Dispenser of all boons, to Thee who givest life its justification, by making it pure, beautiful and good, to Thee, Master of our destinies and goal of all our aspirations, was consecrated the first minute of this new year.

May it be completely glorified by this consecration; may those who hope for Thee, seek Thee in the right path; may those who seek Thee find Thee, and those who suffer, not knowing where the remedy lies, feel Thy life gradually piercing the hard crust of their obscure consciousness.

I bow down in deep devotion and in boundless gratitude before Thy beneficent splendour; in the name of the earth I give Thee thanks for manifesting Thyself; in its name I implore Thee to manifest Thyself ever more fully, in an uninterrupted growth of Light and Love.

Be the sovereign Master of our thoughts, our feelings, our actions.

Thou are our reality, the only Reality.

Without Thee all is falsehood and illusion, all is dismal obscurity.

In Thee are life and light and joy.

In Thee is supreme Peace.

The following brief written statements by the Mother are taken from Collected Works of The Mother, Volume 14, Part Two – **The Path of Yoga**. Written between the late 1920s and the early 1970s, the statements have been compiled from her public messages, private notes, and correspondence with disciples. The volume also contains a small number of spoken comments by the Mother. Many of the one-sentence statements are translations or adaptations by the Mother of extracts from her *Prayers and Meditations*. A number of definitions of terms are comments by her on significances she has given to various flowers.

The Path

The mountain path leads always in two directions, upward and downward – all depends on what we put behind us.

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Life is a perpetual choice between truth and falsehood, light and darkness, progress and regression, the ascent towards the heights or a fall into the abyss. It is for each one to choose freely.

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In each one's life a moment comes when he has to choose between the Path and the muddle. You cannot put one foot here and one foot there. If you try to, you will be torn to pieces.

A heart that does not choose is a heart that will die.

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You take up the spiritual path only when you feel you cannot do otherwise.

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When the path is known it is easy to tread upon it.

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To follow the path to the end, one must be armed with a very patient endurance.

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On the spiritual path each step forward is a conquest and the result of a fight.

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The road to the Divine: always long, often dry in appearance but always abundant in its results.

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Ascension: stage by stage one climbs towards the Consciousness.

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Spiritual ascension: fearless, regular, uninterrupted.

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One will pass through as many stages as it is necessary to take, but one will arrive.

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The intellectual attitude comes first and practice follows little by little. What is very important is to maintain very alert the will to live and to be what one knows to be the truth. Then it is impossible to stop and even more to fall back.

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All human beings have a spiritual destiny which is near or far depending on each one's determination. One must will in all sincerity.

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All depends on the choice of the force that you allow to make use of you as its instrument. And the choice has to be made at every moment of your life.

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It is the conflict in you between what is attached to ordinary life and what aspires for the divine life. It is up to you to choose which is the strongest in you and to act accordingly.

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You can follow the meanderings of innumerable reincarnations or choose the steep and rapid path of intensive "sadhana".

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He who follows the steep path that climbs the heights can easily slip down into the abyss.

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For those whose destiny is to scale the summits, the least false step risks being a mortal danger.

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The perfect path: for each one the path that leads fastest to the Divine.

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All was gold and gold and gold, a torrent of golden light pouring down in an uninterrupted flow and bringing with it the consciousness that the path of the gods is a sunlit path in which difficulties lose all reality.

Such is the path open before us if we choose to take it.

Yoga

Sadhak = one who follows a yogic discipline.

Sadhana = yogic discipline.

Yoga = union with the Divine (by extension: the path which leads to the union).

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Would you please explain to me how doing Yoga brings you near the Divine? And what is the real meaning of Yoga? Is it only contortive body-exercises or is there a yoga of the mind also?

This has nothing to do with a spiritual life, not even with religion. X will explain to you in detail, but I can tell you that Yoga is not only an aspiration of the mind towards the Divine but also and chiefly a yearning of the heart.

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The whole world is in a process of progressive transformation; if you take up the discipline of Yoga, you speed up in yourself the process.

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Yoga is commensurate with all life.

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True spirituality transforms life.

The Integral Yoga

Three Conceptions of the World

1. ***Buddhist and Shankarite:***

The world is an illusion, a field of ignorance and suffering due to ignorance. The one thing to do is to get out of it as soon as possible and to disappear into the original Non-Existence of Non-Manifestation.

2. ***The Vedantic as very commonly understood:***

The world is essentially divine, for the Divine is omnipresent there. But its exterior expression is distorted, obscure, ignorant, perverted. The one thing to do is to become conscious of the inner Divine and remain fixed in that consciousness without troubling about the world; for this external world cannot change and will always be in its natural state of unconsciousness and ignorance.

3. ***Sri Aurobindo's view:***

The world as it is, is not the divine creation it is meant to be, but an obscure and perverted expression of it. It is not the expression of the divine consciousness and will, but this is what it is meant to become; it has been created to develop into a perfect manifestation of the Divine under all His forms and aspects – Light and Knowledge, Power, Love and Beauty.

This is our conception of it and the aim we follow.

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The usual sadhanas have for aim the union with the Supreme Consciousness (Sat-chit-ananda). And those who reach there are satisfied with their own liberation and leave the world to its unhappy plight. On the contrary Sri Aurobindo's sadhana starts where the others end. Once the union with the Supreme is realized one must bring down that realization to the exterior world and change the conditions of life upon the earth until a total transformation is accomplished. In accordance with this aim, the sadhaks of the integral yoga do not retire from the world to lead a life of contemplation and meditation. Each one must devote at least one third of his time to a useful work. All activities are represented in the Ashram and each one chooses the work most congenial to his nature, but must do it in a spirit of service and unselfishness, keeping always in view the aim of integral transformation.

To make this purpose possible, the Ashram is organized so that all its inmates find their reasonable needs satisfied and have not to worry about their subsistence.

The rules are very few so that each one can enjoy the freedom needed for his development, but a few things are strictly forbidden: they are (1) politics, (2) smoking, (3) alcoholic drink and (4) sex enjoyment.

Great care is taken for the maintenance of good health and the welfare and normal growth of the body of all, small and big, young and old.

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What we are doing now is a new thing; it has nothing to do with the past.

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We want the divine conquest of this world, the conquest of all its movements and the realization of the Divine here.

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