

Newsletter June 2013

<https://sites.google.com/site/savitrinairobi/>

Dates to remember:-

1st June 2013 – Saturday – Madaraka Day Holiday – Prosperity Day – at 5.30 p.m. at the Bhavan as usual.

Every Saturday: 5.15p.m. to 6.30p.m.: Meditation, "SAVITRI" studies, readings from "COLLECTED WORKS OF THE MOTHER – De Luxe Volume 16.

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 12th April 2013 Nairobi Centre presented four thousand booklets in ten different titles to the Commanding Officer of General Service Unit at Sri Aurobindo Bhavan. The officer was accompanied by his family and he extended his gratitude to Sri Aurobindo Society for the booklets which are every year distributed to the officials and the staff of the GSU Service. He finds them useful for their spiritual development and character building.

Nairobi Centre of Sri Aurobindo Society held a seminar on 'FEAR' at Sri Aurobindo Bhavan on 14th April 2013. Twenty five members participated in the seminar which began at 11.00a.m. with The Mother's Prayer. After the collective recitation of Sri Aurobindo's Gayatri Mantra, the chairman gave a brief welcome and introduction on the subject of the seminar emphasising on development of the inner being to overcome fears and some of the methods suggested by The Mother to overcome fear. The participants then gave their views on their personal fears and how they try to overcome them. The seminar was concluded with the brief readings of The Mother's Words on why humanity generally fears and how the sadhaks of Integral Yoga should face fear. This was followed by collective recital of 'Om' twelve times and silent meditation.

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Darshan Message from the Sri Aurobindo Ashram, Pudducherry.

24 APRIL 2013

Lord, God of Beauty and Harmony

Grant that we may become instruments worthy of
manifesting thy supreme beauty in the world.

This is our prayer and our aspiration.

The Mother

The following newsletter contains important details sent by Sri Aurobindo Ashram, Puducherry on the proposed programme of celebrating the centenary of Mother's first meeting with Sri Aurobindo on 29th March 2014.

In the March 2013 issue of AIM the epoch-making significance of the Mother's 1st meeting with Sri Aurobindo has been effectively brought out.

The meeting set in motion an era of unprecedented dynamic spirituality. Life was affirmed as a field of dynamic manifestation of the Lord leading to a final battle between the Divine and asuric forces.

Amal Kiran describes the meeting in graphic terms. "At sight of Sri Aurobindo she aspired to a total cessation of all mental moulds. She did not speak a word to him nor he to her: she just sat at his feet and closed her eyes, keeping her mind open to him. After a while there came, from above, an infinite silence that settled in her mind. Everything was gone, all those fine and great ideas vanished and there was only a vacant imperturbable waiting for what was beyond mind."

"When the Mother and Sri Aurobindo met, they completed each other, brought fully into play the spiritual energies in both and started the work of total earth-transformation from high above and deep within."

The Mother described the meeting, "It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth."

This is indeed the **Hour of God**.

A. Preparation at the Personal Level :

1. To recall always what the Mother has said – "**Remember and Offer**".
2. To ask ourselves repeatedly, "**What can I do for Sri Aurobindo?**"
3. To **offer ourselves** to the Mother more and more. With each increasing offering, which She described as feeling a "pinch", the capacity to receive Her grace expands.
4. To spend at least half an hour with the Divine everyday to review our life and offer ourselves. This makes us more aware of our inner self, and generates a feeling of closeness with the Divine. **Introspection** is a very effective technique in spiritual life.

5. **A study of the chapter in the “Synthesis of Yoga” on the purification of the instruments** renders great practical help. Without the growth of consciousness at all the three levels ie. mental, vital and physical, integral yoga is not possible.
6. A **study** of Sri Aurobindo’s and the Mother’s writings is indispensable in integral yoga. Study helps in coming closer to the consciousness of Sri Aurobindo and the Mother. A disciplined study is almost as good as meditation as the words have a mantric power.
7. To utilise the power of **mantras and prayers** in spiritual growth is a must. This stabilises the consciousness, keeps it in focus and deepens the surrender which is the very basis of **bhakti**. The Mother has used many mantras for different purposes which are available to us. The maha mantra, of course, is “Om Anandamayee, Chaitanyamayee, Satyamayee Parame” written by Sri Aurobindo Himself.
8. The **aspiration** to unite with the Mother must remain **strong and constant**. A wavering aspiration slows down the progress.
9. **Work** is not only the body’s best prayer, it also opens immense possibilities to receive the Grace. Sri Aurobindo’s statement, “The Mother does not think that it is good to give up all work and only read and meditate. Work is part of the yoga and it gives the best opportunity for calling down the presence, the light and the power into the vital and its activity; it increases also the field and opportunity of surrender.” - clearly explains the significance of work. Sri Aurobindo Society was created by the Mother to give an opportunity to people to serve the Divine.

“Let us work as we pray, for indeed work is the body’s best prayer to the Divine.” - The Mother.

B. Preparation at the Organisational Level

1. We take this opportunity to rededicate ourselves to spread the message of Sri Aurobindo and the Mother as extensively and intensively as possible. As we are aware we have in India 82 branches and 267 Centres. Outside India we have centres in the following countries :

U.K., U.S.A., Germany, Canada, Hungary, Kenya, Singapore and Bangladesh.

All of us who work for the Society are fortunate to be able to participate in the ensuing celebrations. One need not worry about one’s personal limitations as everything is possible “if the God-touch is there”.

The objective of the celebrations is not just to celebrate the Centenary externally but to awaken our own collective consciousness.

2. **Talks on the need today for Sri Aurobindo Society and its role** in the integral evolution of India and the world. For this, the book “The Glimpses of Mother’s Love and Action” is a very good guide. To put it in a nutshell :

(a) The Society was established by the Mother in 1960 ie. 4 years after the manifestation of the Supramental. It is only after this that it became possible to make an impact in the evolution of consciousness at the material level.

(b) It is interesting to note that the **structure of the organisation** chosen by the Mother is a Society and not a Trust as the Ashram is though created much before the Society. In hindsight one realises the effectiveness of the structure of the Society keeping in mind that the work of the Society requires interaction on a much larger scale with people from different walks of life, which requires material perfection ie. transparency of functioning, collection of funds without greed, correct accounting of income, expenditure of money without wastage or miserliness.

3. To make people understand through the medium of the Society that perfection of life is not only possible but inevitable here and now and one does not have to wait for life in the hereafter. Quotations may be used from the writings of Sri Aurobindo and the Mother on this issue. Each one of us should make a study of the relevant works and prepare ourselves to explain, when required, the difference between Sri Aurobindo’s yoga and other traditional yogas.
4. The **Message must be spread at all levels of the society**. Our activities will be tailor-made to cater to the requirements and receptivity of different people. We must organise lectures, seminars, camps for the **youth** and those connected with **education, health**, etc. Activity connected with any of our thrust areas ie. Integral Education, Integral Health, Management, Indian Culture, Youth, Women, Integrated Village Development, etc. could be taken up for which individuals should be nominated by the managing committee of centres/branches. **We should take a specific project** with a special dedication and finish it by 29th March 2014 and continue with the same zest if not completed.
5. As Sri Aurobindo has said, his yoga starts with the **individual** and spreads to the **collectivity**. Infact, one of the main works of the Society is to bring together a collectivity of open individuals with a common aspiration because what we can achieve together as a “sangha” is a thousand times more than what we can achieve individually. This is an important task before us.
6. In collective yoga, **disharmony** between workers is bound to crop up because of the separative mental consciousness. Sri Aurobindo says the 1st law of material consciousness is struggle. We will have to understand this and rise above it with the Mother’s support.

7. We will raise **funds** with the conscious belief that the support will come from Mahalakshmi in this effort. Success in this respect is certain if the attitude is correct and not egoistic. **Collection of funds is a part of our yoga** and we must rise above our ego in this effort.
8. One must aspire to **build a bhavan** wherever possible. A start should be made by constructing a meditation room where the Mother's presence should be established. Our experience has been that once this is done the rest follows by Her grace. Once regular meditation and study begin the rest will follow in time.

If it is not possible to buy land then once can take on rent one or two rooms and start the work. This has already started in a few of the Society's centres. Though one may start a centre in someone's house it is not an ideal situation as there is an intermingling of consciousness which dilutes the required intensity.

9. An effort must be made to set up **schools** or atleast initiate the setting up of schools during this period. The Society is already involved in educational research, and is guiding the setting up of schools. However, it has to be remembered that we have to establish only such schools which will have the potential to grow in Her light and vision. Adequate management is a prerequisite.
10. **To highlight through talks, seminars and personal interaction, the salient aspects of Sri Aurobindo's yoga** ie. the principles of integral education, true spirituality, the right meaning of austerity and liberation, the difference between religion and spirituality, true meaning of Hinduism and any other feature that comes to mind.

The selection of a particular aspect of Sri Aurobindo's message would depend upon the people to whom one is talking.

11. The celebrations started on 29th March 2013 and will continue till 29th March 2014. However, the momentum gained during this period must continue in the future.

Conclusion

It is ultimately the **inner preparation which matters** as it is only this which will express itself in outer activities. Activities only for the sake of activities will not carry conviction.