

NAIROBI CENTRE – NEWSLETTER SEPTEMBER 2011

Website: www.sriurobindosociety.co.ke

Dates to remember:

1st September 2011 – Thursday – Prosperity Day Meditation at 6.30 p.m.

Every Saturday: 5.15 p.m. to 6.30 p.m.: Meditation, "SAVITRI" studies, readings from "THE INTEGRAL YOGA OF SRI AUROBINDO" by Rishabhchand.

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

Ten sets of booklets in ten titles were presented to the secretary – Aga Khan Doctors Plaza.

On 3rd August 2011, two officials of the Ministry of Youth Affairs visited Sri Aurobindo Bhavan, Nairobi. They were presented three thousand booklets in ten titles by the Nairobi Centre of Sri Aurobindo Society. The booklets will be distributed in youth empowerment centers in Nairobi and in the other provinces of Kenya.

On 18th July 2011, Nairobi Centre of Sri Aurobindo Society presented three thousand booklets in ten titles to Kenya Alliance for Advancement of Children which is a national NGO whose primary duty is to monitor implementation rights and welfare of the child in the country. These booklets will be given out in Nairobi, Kisii and Mombasa branches of the NGO who in turn will distribute them to different schools and children centres in these three places.

15th August 2011, the 139th birth anniversary of Sri Aurobindo was observed at Sri Aurobindo Bhavan, Nairobi Centre. After the reading of Mother's Prayer and the Darshan Message of the day there was meditation for half an hour. The program ended with playing of India's National Anthem followed by prasad. Darshan Message received from the Ashram was distributed to the members.

The Darshan Message of 15th August 2011:

**Whatever the appearance we must bear,
Whatever our strong ills and present fate,
When nothing we can see but drift and bale,
A mighty Guidance leads us still through all.
SRI AUROBINDO**

THE SEVENFOLD IGNORANCE

(The following excerpt is taken from the book – The Integral Yoga of Sri Aurobindo by Rishabhchand).

Sri Aurobindo writes in “The Life Divine”:

“We are ignorant of the Absolute which is the source of all being and becoming; we take partial facts of being, temporal relations of the becoming for the whole truth of existence, - **this is the first, the original ignorance.**

We are ignorant of the spaceless, timeless, immobile and immutable Self; we take the constant mobility and mutation of the cosmic becoming in Time and Space for the whole truth of existence, - **that is the second, the cosmic ignorance.**

We are ignorant of our universal self, the cosmic existence, the cosmic consciousness, our infinite unity with all being and becoming; we take our limited egoistic mentality, vitality, corporeality for our true self and regard everything other than that as not-self, - **that is the third, the egoistic ignorance.**

We are ignorant of our eternal becoming in Time; we take this little life in a small span of Time, in a petty field of Space, for our beginning, our middle and our end, - **that is the fourth, the temporal ignorance.**

Even within this brief temporal becoming, we are ignorant of our large and complex being, of that in us which is superconscient, subconscient, intraconscient, circumconscient to our surface becoming; we take that surface becoming with its small selection of overtly mentalised experiences for our whole existence, - **that is the fifth, the psychological ignorance.**

We are ignorant of the true constitution of our becoming; we take the mind or life or body or any two of these or all three for our true principle or the whole account of what we are, losing sight of that which constitutes them and determines by its occult presence and is meant to determine sovereignly by its emergence their operations – **this is the sixth, the constitutional ignorance.**

As a result of all these ignorances, we miss the true knowledge, government and enjoyment of our life in the world; we are ignorant in our thought, will, sensations, actions, return wrong or imperfect responses at every point to the questionings of the

world, wander in a maze of errors and desires, strivings and failures, pain and pleasure, sin and stumbling, follow a crooked road, grope blindly for a changing goal, - **that is the seventh, the practical ignorance.**”

*

“Ignorance is a veil that separates the MIND, BODY and LIFE from their source and reality, SACHCHIDANANDA.”

“Ignorance is the absence of the divine eye of perception which gives us the sight of the supramental TRUTH; it is the non-perceiving principle in our consciousness as opposed to the truth-perceiving conscious vision and knowledge.”

“The Ignorance is the MIND separated in knowledge from its source of knowledge and giving a false rigidity and a mistaken appearance of opposition and conflict to the harmonious play of the supreme Truth in its universal MANIFESTATION.”

“Ignorance is the consciousness of being in the successions of TIME, divided in its knowledge by dwelling in the moment, divided in its conception of self-being by dwelling in the divisions of SPACE and the relations of circumstance, self-prisoned in the multiple working of the unity. It is called the Ignorance because it has put behind it the KNOWLEDGE of unity and by that very fact is unable to know truly or completely either itself or the world, either the transcendent or the universal reality.”

“The Ignorance is only a portion of the World-Nature: it is not the whole of it, not the original power or creator: it is in its higher origin a self-limiting KNOWLEDGE and even in its lower origin, its emergence out of sheer material INCONSCIENCE, it is a suppressed CONSCIOUSNESS labouring to find, to recover itself, to manifest knowledge, which is its true character, as the foundation of existence.”

(Taken from – Glossary of Terms in Sri Aurobindo’s Writings)

*

“The mind learns and know not, turning its back to truth;
It studies surface laws by surface thought,
Life’s steps surveys and Nature’s process sees,
Not seeing for what she acts or why we live;...

(SAVITRI: Pg. 160)

“Mind is not sufficient to explain existence in the universe. Infinite consciousness must first translate itself into infinite faculty of Knowledge or, as we call it from our point of view, omniscience. But mind is not a faculty of knowledge nor an instrument of omniscience; it is a faculty for the seeking of knowledge, for expressing as much as it can gain of it in certain form of a relative thought and for using it towards certain capacities of action. ... For Mind is that which does not know, which tries to know and which never knows except as in glass darkly. ...”

(Sri Aurobindo , The Life Divine, pp.118-119)

.....

“There Ego was lord upon his peacock seat
And Falsehood sat by him, his mate and queen:
The world turned to them as Heaven to Truth and God.”

(SAVITRI, Pg.209)

“The ego turn, the separative turn of the being, is the fulcrum of the whole embarrassed labour of the ignorance and the bondage. So long as one is not free from the ego sense, there can be no freedom. The seat of the ego is said to be in the Buddhi; it is an ignorance of the discriminating mind and reason which discriminate wrongly and take the individuation of mind, life and body for a truth of separative existence and are turned away from the greater reconciling truth of the oneness of all existence. ...”

(SABCL, Vol.21, pg.649)

“What would you say if a temple, built according to the design of some great artist, were to boast: “Admire my merits; am I not beautiful, well-built, solid and durable? Truly I am worthy of all praise!” – just as if it were the author of its own perfections. We would find that very silly and ridiculous, and yet that is what we are doing constantly. We, like the temple, are ignorant of the great conscious power that has made us what we are, and because we do not perceive the labour of the Sublime Worker, we ascribe the merit of the Work to ourselves.”

(The Mother, CWM, Vol.14, pg.346)

.....

“Pain is the hammer of the gods to break
A dead resistance in the mortal’s heart,
His slow inertia as of living stone.
If the heart was not forced to want and weep,
His soul would lain down content, at ease,
And never thought to exceed the human start
And never learned to climb towards the Sun....

(SAVITRI, pg.443)

“...I am speaking here of physical suffering, because all the other sufferings – vital, mental, emotional sufferings – are due to wrong working of the mind, and these.. may simply be classed together as Falsehood, that’s all. But physical suffering gives me the impression of a child being beaten, because here, in Matter, Falsehood has become ignorance; that is to say, there is no bad will – no bad will is there in Matter, all is inertia and ignorance: complete ignorance of the Truth, ignorance of the Origin, ignorance of the Possibility and ignorance even of what is to be done in order not to suffer physically. This ignorance is everywhere in the cells, and it is only the experience of what is translated in this rudimentary consciousness as suffering, which can awaken, bring forth the need to know and to cure, and the aspiration to transform oneself.”

(The Mother, CWM, Vol.11, pg.11)

*

“... What we are now or rather what we perceive as ourselves and so call is only an ignorant partial and superficial formulation of our nature.

It is not our whole self, it is not even our real self; it is a little representative personality put forward by the true and persistent being in us for the experience of this brief life; we not only have been in the past and can be in the future but we are much more than that in the present secret totality of our being and nature.

Especially, there is a secret soul in us that is our true person; there is a secret self that is our true impersonal being and spirit.

To unveil that soul and that self is one of the most important movements of Yoga.”

(Sri Aurobindo, CWSA , Vol.12, pg. 345)