

## NAIROBI CENTRE – NEWSLETTER OCTOBER 2010

Dates to remember:

1<sup>st</sup> October 2010 – Friday – Prosperity Day – Meditation at the Bhavan at 6.30 p.m.

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

On 25th August 2010, the secretary of the Nairobi Centre presented three thousand and six hundred booklets in twelve titles to The Nairobi Hospital, and also gave a talk on Integral Approach to Health and Life to about fifty students and the staff of the Nursing department of the Hospital in the Light and Vision of The Mother and Sri Aurobindo.

28th August 2010 - The secretary of the Nairobi Centre presented two thousand and four hundred booklets in twelve titles to the M.P.Shah Hospital, Nairobi and also gave a brief introduction on the teachings of The Mother and Sri Aurobindo to some staff members of the hospital

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### SAVITRI

**This world was not built with random bricks of Chance.**

**A blind god is not destiny's architect;**

**A conscious power has drawn the plan of life.**

**There is meaning in each curve and line.**

**It is an architecture high and grand**

**By many named and nameless masons built**

**In which unseeing hand obey the Unseen,**

**And of its master-builders she is one.**

**Sri Aurobindo**

Book Six, Canto Two, pp. 459-60

The following articles are taken from the book - "**Towards Holistic Management**" compiled by G.P.Gupta from the writings of Sri Aurobindo and The Mother and published by Sri Aurobindo Society, Puducherry.

## **SELF-MANAGEMENT**

*In modern management, the primary or even an exclusive emphasis is laid on the management of externals like people, organisation, material or environment. But as eastern spiritual thinkers have repeatedly pointed out, right management of the internal self is the key to the successful management of the outer life and environment. Someone who cannot manage his own self cannot effectively manage others or anything in the outer life. So Self-management is the key to Life-management. The following brings out the basics of Self-management.*

### **The First Step: A Meaningful Aim**

An aimless life is always a miserable life. Every one of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life.

Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to others.

The Mother (CWM 12:3)

### **Know Thyself**

To be conscious, first of all. We are conscious of only an insignificant portion of our being; for the most part we are unconscious. It is this unconsciousness that keeps us down to our un-regenerate nature and prevents change and transformation in it. It is through unconsciousness that the undivine forces enter into us and make us their slaves. You are to be conscious of yourself, you must awake to your nature and movements, you must know why and how you do things or feel or think them; you must understand your motives and impulses, the forces, hidden and apparent, that move you; in fact, you must, as it were take to pieces the entire machinery of your being. Once you are conscious, it means that you can distinguish and sift things, you can see which are the forces that pull you down and which help you on. And when you know the right from the wrong, the true from the false, the divine from the undivine, you are to act strictly up to your knowledge; that is to say, resolutely reject one and accept the other. The duality will present itself at every step and at every step you will have to make your choice. You will have to be patient and persistent and vigilant - "sleepless", as the adepts say; you must always refuse to give any chance whatever to the undivine against the divine.

The Mother (CWM 3:2)

..man's nature, especially his mental nature, has a spontaneous tendency to give a favourable explanation for everything he thinks, feels, says and does. It is only by observing these movements with great care, by bringing them, as it were,

before the tribunal of our highest ideal, with a sincere will to submit to its judgment, that we can hope to form in ourselves a discernment that never errs. For if we truly want to progress and acquire the capacity of knowing the truth of our being, that is to say, what we are truly created for, what we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is opposed to it. In this way, little by little, all the parts, all the elements of our being can be organised into a homogeneous whole around our psychic centre. ...

...The starting-point is what can be called the psychic discipline. We give the name "psychic" to the psychological centre of our being, the seat within us of the highest truth of our existence, that which can know this truth and set it in movement. It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves in it.

In various times and places many methods have been prescribed for attaining this perception and ultimately achieving this identification. Some methods are psychological, some religious, some even mechanical. In reality, everyone has to find the one which suits him best, and if one has an ardent and steadfast aspiration, a persistent and dynamic will, one is sure to meet, in one way or another - outwardly through reading and study, inwardly through concentration, meditation, revelation and experience - the help one needs to reach the goal. Only one thing is indispensable: the will to discover and to realise. ...Whatever you do, whatever your occupations and activities, the will to find the truth of your being and to unite with it must be always living and present behind all that you do, all that you feel, all that you think.

The Mother (CWM 9:396-97)

...One can't control outer matter if one does not control inner matter, for they are the same thing...

Besides, it is childishly simple, for mastery means the knowledge of handling certain vibrations; if you know how to handle these vibrations you have the mastery. The best field of experimentation is yourself: first you have the control in yourself and once you have it in yourself you can transmit the vibration to others, to the extent you are capable of identifying yourself with them and of thus creating this vibration in them. And if you cannot handle a vibration in yourself, you don't even know the procedure; you don't even know what to do, so how can you manipulate it in others? You may encourage them by words, by an influence over them, to do what is needed to learn self-control, but you cannot control them directly.

To control something, a movement, is simply to replace by one's presence, without words or explanations, the bad vibration by the true one. This is what constitutes the power of mastery. It does not lie in speaking, in explaining; with words and explanations and even certain amount of force, you may have an influence on someone, but you do not control his movement. The control of the movement is the capacity to oppose the vibration of this movement by a stronger, truer vibration which can stop the other one... I could give you an example, you

know, a very easy one. Two people are arguing in front of you: not only are they arguing, but they are on the point of coming to blows; so you explain to them that this is not the thing to do, you give them good reasons for stopping and they come to stop. You will have had an influence on them. But if you simply stand before them and look at them and send out a vibration of peace, calm, quietude, without saying a word, without any explanation, the other vibration will no longer be able to last, it will fall away of itself. That is mastery.

The Mother (CWM 8:353)

### **Change yourself First**

...You can do nothing with others unless you are able to do it with yourself. You can never give a good advice to anyone unless you are able to give it to yourself first, and to follow it. And if you see a difficulty somewhere, the best way of changing this difficulty is to change it in yourself first. If you see a defect in anyone, you may be sure it is in you, and you begin to change it in yourself. And when you will have changed it in yourself, you will be strong enough to change it in others. And this is a wonderful thing, people don't realise what an infinite grace it is that this universe is arranged in such a way that there is a collection of substance, from the most material to the highest spiritual, all that gathered together into what is called a small individual, but at the disposal of a central Will. And that is yours, your field of work, nobody can take it away from you, it is your own property. And to the extent you can work upon it, you will be able to have an action upon the world. But only to that extent. One must do more for oneself, besides, than one does for others.

The Mother (CWM 5:303-04)

...If through an effort of inner consciousness and knowledge, you can truly overcome in yourself a desire, that is to say, dissolve and abolish it, and if through inner goodwill, through consciousness, light, knowledge, you are able to dissolve the desire, you will be, first of all in yourself personally, a hundred times happier than if you had satisfied this desire, and then it will have a marvelous effect. It will have a repercussion in the world of which you have no idea. It will spread forth. For the vibrations you have created will continue to spread. These things grow larger like the snowball. The victory you win in your character, however small it be, is one which can be gained in the whole world...

If you really want to do something good, the best thing you can do is to win your small victories in all sincerity, one after another, and thus you will do for the world the maximum you are able to do.

The Mother (CWM 5:19-20)

When one is in need of outward changes, it means that he is not progressing within; for he who progresses within can live always under the same outward conditions: they constantly reveal to him new truths.

All outward change should be the spontaneous and inevitable expression of an inner transformation. Normally, all improvement of the conditions of physical life should be the blossoming to the surface of a progress realised within.

## **Relationship: Others are a Mirror**

...When something in a person seems to you completely unacceptable or ridiculous - "What! He is like that, he behaves like that, he says things like that, he does things like that" - you should say to yourself, "Well, well, but perhaps I do the same thing without being aware of it. I would do better to look into myself first before criticising him, so as to make sure that I am not doing the very same thing in a slightly different way." If you have the good sense and intelligence to do this each time you are shocked by another person's behaviour, you will realise that in life your relations with others are like a mirror which is presented to you so that you can see more easily and clearly the weaknesses you carry within you. ....  
...Try to experience this; it will greatly help you to change yourselves. At the same time it will bring a sunny tolerance to your relationships with others, the goodwill which comes from understanding, and it will very often put an end to these completely useless quarrels...

You stop short at the perfection that others should realise and you are seldom conscious of the goal you should be pursuing yourself. If you are conscious of it, well then, begin with the work which is given to *you*, that is to say, realise what you have to do and do not concern yourself with what others do, because, after all, it is not your business. And the best way to the true attitude is simply to say, "All those around me, all the circumstances of my life, all the people near me, are a mirror held up to me by the Divine Consciousness to show me the progress I must make. Everything that shocks me in others means a work I have to do in myself."

And perhaps if one carried true perfection in oneself, one would discover it more often in others.

The Mother(CWM 10:21-23)

## **Step Back**

Most of you live on the surface of your being, exposed to the touch of external influences. You live almost projected, as it were, outside your own body, and when you meet some unpleasant being similarly projected you get upset. The whole trouble arises out of your not being accustomed to stepping back. You must always step back into yourself - learn to go deep within - step back and you will be safe. Do not lend yourself to the superficial forces which move in the outside world. Even if you are in a hurry to do something, step back for a while and you will discover to your surprise how much sooner and with what greater success your work can be done. If someone is angry with you, do not be caught in his vibrations but simply step back and his anger, finding no support or response, will vanish. Always keep your peace, resist all temptation to lose it. Never decide anything without stepping back, never speak a word without stepping back, never throw yourself into action without stepping back.

The Mother (CWM 3:160)

## **Create your own Atmosphere**

You carry with you, around you, in you, the atmosphere created by your actions, and if what you do is beautiful, good and harmonious, your atmosphere is beautiful, good and harmonious; on the other hand, if you live in a sordid selfishness, unscrupulous self-interest, ruthless bad will, that is what you will breathe every moment of your life and that means misery, constant uneasiness; it means ugliness that despairs of its own ugliness.

The Mother (CWM 3:198)

...when you are good, when you are generous, noble, disinterested, kind, you create in you, around you, a particular atmosphere and this atmosphere is a sort of luminous release. You breathe, you blossom like a flower in the sun; there is no painful recoil on yourself, no bitterness, no revolt, no miseries. Spontaneously, naturally, the atmosphere becomes luminous and the air you breathe is full of happiness. And this is the air that you breathe, in your body and out of your body, in the waking state and in the state of sleep, in life and in the passage beyond life, outside earthly life until your new life.

Every wrong action produces on the consciousness the effect of a wind that withers, of a cold that freezes or of burning flames that consume.

Every good and kind deed brings light, restfulness, joy - the sunshine in which flowers bloom.

The Mother (CWM 3:200)