

NEWSLETTER OF NAIROBI CENTRE OF SRI AUROBINDO SOCIETY

Website: <http://sites.google.com/site/savitrinairobi/home>

December 2009

Dates to remember

01.12.09 – Tuesday – Prosperity Day: Meditation at 6.30 p.m. at the Bhavan.

05.12.09 – Saturday – Anniversary of Sri Aurobindo's Mahasamadhi.

09.12.09 – Wednesday – Anniversary of the day Sri Aurobindo's body was laid to rest in the Samadhi. – Meditation at 6.30 p.m.

Every Saturday 5.15pm-6.30pm: Meditation, study of "Savitri" and reading from "ALL INDIA MAGAZINE" in the Words of THE MOTHER and SRI AUROBINDO.

Every Sunday 11 am- 12.30 pm: reading from "The Synthesis of Yoga".

Shrine

Sri Aurobindo's shrine at Sri Aurobindo Bhavan is open from 8a.m. to 7p.m. All are welcome. It is a place for silent meditation.

NEWS

1. On 29th October 2009, fifty sets of booklets in twelve titles were presented to Doctors' Plaza. M. P. Shah hospital which accommodates twenty five clinics.
2. On 30th October 2009, Nairobi Centre presented 4800 booklets in twelve titles to Gertrude's Children's Hospital which is one of the largest hospitals in Nairobi with out-patient clinic and five satellite clinics. The presentation took place at the Sri Aurobindo Bhavan, Nairobi and the Deputy Matron of the Hospital received the booklets on behalf of the hospital.
3. On 6th November 2009, Nairobi Centre presented 1200 booklets in twelve titles to S.O.S. Children's Village, Nairobi Branch, which encompasses kindergarten, primary and secondary school, Technical Training Institute and family houses for the orphans. The Director, Administrator and the Head of the Education Department of the Village visited Sri Aurobindo Bhavan to receive the booklets.

Year end prayer of the Mother

O LORD, grant that this collective convention of the ending year be for us also the occasion to put an end to a whole lot of bonds and attachments, illusions and weaknesses which have no longer any purpose in our lives. At every moment we must shake off the past like falling dust, that it may not soil the virgin path which, at every moment also, is opening before us.

May our mistakes, acknowledged and rectified within us, be no more than vain mirages, powerless to bring any consequences and, pressing our foot down firmly upon all that no longer should exist, on all ignorance, all obscurity, all egoism, may we take our flight boldly towards wider horizons and intenser light, a more perfect compassion, a more disinterested love... towards Thee.

I hail Thee, O Lord, Master of our life, and I want to proclaim Thy reign over all the earth.

Prayers and Meditations, December 29, 1913

CONTROL OF THE SPEECH

Words of Sri Aurobindo

TALKING

Speech is usually the expression of the superficial nature; therefore to throw oneself out too much in such speech wastes the energy and prevents the inward listening which brings the word of true knowledge.

Talk - of the usual kind - does very easily disperse or bring down the inner condition because it usually comes out of the lower vital and the physical mind only and expresses that part of consciousness - it has a tendency to externalise the being. That is of course why so many yogis take refuge in silence.

The habit of criticism - mostly ignorant criticism of others - mixed with all sorts of imaginations, inferences, exaggerations, false interpretations, even gross inventions is one of the universal illnesses. It is a disease of the vital aided by the physical mind which makes itself an instrument of pleasure taken in this barren and harmful pursuit of the vital. Control of the speech, refusal of this disease and the itch of the vital is necessary, if inner experience has to have any true effect of transformation in the outer life.

(SABCL 17:174, SABCL 24:1550)

CONTROL OF THE SPEECH

Yes, it would be better to get full control of the speech - it is an important step towards going inward and developing a true inner and yogic consciousness.

Absolute silence and looseness of talk are two extremes; neither is good. I have seen many people practising *maunavrata*, but afterwards they are just as talkative as before. It is self-mastery you must get.

It is... difficult to bring the speech under control; for people are accustomed to speak what comes to them and not to supervise and control what they say. There is something mechanical about speech and to bring it to the level of the highest part of the consciousness is never easy. That is one reason why to be sparing in speech is helpful. It helps to a more deliberate control and prevents the tongue from running away with one and doing whatever it likes.

To stand back means to become a witness of one's own mind and speech, to see them as something separate from oneself and not identify oneself with them. Watching them as a witness, separate from them, one gets to know what they are, how they act and then put a control over them, reject what one does not approve and think and speak only what one feels to be true. This cannot, of course, be done all at once. It takes time to establish this attitude of separateness, still more time to establish the control. But it can be done by practice and persistence.

It is of course because the consciousness is thrown out in these things (discussions and laughter) and one comes out of the inner poise and has difficulty in going back to it - especially as there is a sort of dispersion of the vital energy. If one attains to the condition in which one can do these things only with the surface of the consciousness, keeping inside and observing what is done on the surface, but not forgetting oneself in it, then the poise is not lost. But it is a little difficult to get at this duplication of oneself - one comes to it however in time especially if the inner peace and calm become very intense and durable.

The psychic self-control that is desirable . . . in the midst of discussion would mean among other things:

1. Not to allow the impulse of speech to assert itself too much or say anything without reflection, but to speak always with a conscious control and only what is necessary and helpful.

2. To avoid all debate, dispute or too animated discussion and simply say what has to be said and leave it there. There should also be no insistence that you are right and the others wrong, but what is said should only be thrown in as a contribution to the consideration of the truth of the matter.

3. To keep the tone of speech and the wording very quiet and calm and uninsistent.

4. Not to mind at all if others are heated and dispute, but remain quiet and undisturbed and yourself speak only what can help things to be smooth again.

5. If there is gossip about others and harsh criticism (especially about sadhaks), not to join - for these things are helpful in no way and only lower the consciousness from its higher level.

6. To avoid all that would hurt and wound others.

(SABCL 23:639; 24:1550-56)

SPEAKING OF ONE'S SPIRITUAL EXPERIENCES

The usual rule given by yogis is that one should not speak of one's experience to others except of course the Guru while the sadhana is going on because it wastes the experience, there is what they call *ksaya* of the tapasya.

The Light left you because you spoke of it to someone who was not an *adhikari*. It is safest not to speak of these experiences except to a Guru or to one who can help you. The passing away of an experience as soon as it is spoken of is a frequent happening and for that reason many yogis make it a rule never to speak of what happens within them, unless it is a thing of the past or settled realisation that nothing can take away.

(SABCL 23:925-97)

TRUTH SPEAKING

Truth in speech and truth in thought are very important. The more you can feel falsehood as being not part of yourself, as coming on you from outside, the easier it will be to reject and refuse it.

It is very evident from this inward control which you feel enlightening and guiding you and the resolution of truth-speaking that it made you take, that your psychic being is awake within you.

The fault of character of which you speak is common and almost universal in human nature. The impulse to speak what is untrue or at least to exaggerate or understate or twist the truth so as to flatter one's own vanity, preferences, wishes to get some advantage or secure something desired is very general. But one must learn to speak the truth alone if one is to succeed truly in changing the nature.

To become conscious of what is to be changed in the nature is the first step towards changing it.

....If you want to be an instrument of the Truth, you must always speak the truth and not falsehood. But this does not mean that you must tell everything to everybody. To conceal the truth by silence or refusal to speak is permissible, because the truth may be misunderstood or misused by those who are not prepared for it or who are opposed to it - it may be even made a starting point for distortion or sheer falsehood. But to speak falsehood is another matter. Even in jest it should be avoided, because it tends to lower the consciousness. As for the last point, it is again from the highest standpoint - the truth as one knows it in mind is not enough, for the mind's idea may be erroneous or insufficient - it is necessary to have the true knowledge in the true consciousness.

(SABCL 23:652; 24:1558, 1308)

TWO GREAT FORCES: SILENCE AND SPEECH

There are two great forces in the universe, silence and speech. Silence prepares, speech creates. Silence acts, speech gives the impulse to action. Silence compels, speech persuades. The immense and inscrutable processes of the world all perfect themselves within, in a deep and august silence, covered by a noisy and misleading surface of sound - the stir of innumerable waves above, the fathomless resistless mass of the ocean's waters below. Men see the waves, they hear the rumour and the thousand voices and by these they judge the course of the future and the heart of God's intention; but in nine cases out of ten they misjudge. Therefore it is said that in history it is always the unexpected

that happens. But it would not be the unexpected if men could turn their eyes from superficialities and look into substance, if they accustomed themselves to put aside appearances and penetrate beyond them to the secret and disguised reality, if they ceased listening to the noise of life and listened rather to its silence.

(SABCL 3:366)

WORDS OF THE MOTHER

Speak less, act more.

Control over what one says is more important than complete silence. The best is to learn to say what is useful in the most exact and true way possible.

It is the control over oneself that is the first thing needed, and especially the control over one's tongue! If people could learn to keep silent how many troubles would be avoided!

Be quiet and gather strength and force not only to do work but also, to chiefly achieve the Transformation.

Anger has never made anyone say anything but stupidities.

It is always a sign of strength to be able to say things gently and it is always weakness that bursts out into unpleasantness.

An atmosphere of spirituality sometimes helps much more than an exchange of words.

Q: What should be done to refrain from talking?

Think! you have only to reflect a little more. If only you make it a habit to think before speaking, that saves you at least half of what you say. To think before speaking and to say only what seems absolutely indispensable to you - then you very quickly become aware that very few words are indispensable, except from the practical point of view, in work, when one is working with somebody

and is obliged to use words: "Do this", "Give me that", or "Like this", or "Like that". And even so, this can be reduced to a minimum.

(CWM 14:208; 14:202,203,205,205,205; CWM 6:201)

JUST TRY FOR AN HOUR

I suggest that every one of you should try - oh! not for long, just for one hour a day - to say nothing but the absolutely indispensable words. Not one more, not one less.

Take one hour of your life, the one which is most convenient for you, and during that time observe yourself closely and say only the absolutely indispensable words.

At the outset, the first difficulty will be to know what is absolutely indispensable and what is not. It is already a study in itself and every day you will do better.

Next, you will see that so long as one says nothing, it is not difficult to remain absolutely silent, but as soon as you begin to speak, always or almost always you say two or three or ten or twenty useless words which it was not at all necessary to say.

(CWM 3:259-60)

Supreme Lord, teach us to be silent so that in silence we may receive Thy force and understand Thy will

11 February 1972, The Mother

(ALL THE PASSAGES ARE TAKEN FROM ALL INDIA MAGAZINE - MAY 2005)