

**NAIROBI NEWSLETTER**  
**MAY 2010**

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

Date to remember: 1st May 2010, Saturday - Prosperity Day

Every Saturday: 5.15p.m. to 6.30p.m.: Meditation, "Savitri" studies, readings from "All India Magazine"

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

29th March 1914 -Mother's First Meeting with Sri Aurobindo in Pondicherry  
**29th March 2010** - At 6.30p.m., after reading out Mother's Prayer of 29th March 1914, there was meditation of half an hour, followed by prashad distribution.

**4th April 2010** - This significant day of Sri Aurobindo's arrival in Pondicherry in 1910 was observed at Sri Aurobindo Bhavan, Nairobi. At 11.00a.m. Mother's Prayer of 30th March 1914 was read out. Then the secretary of the centre read out excerpts from Sri Aurobindo's writings of how and why He came to Pondicherry in 1910. The following passage from the canto of 'The Secret Knowledge' of Sri Aurobindo's epic poem *Savitri* was thereafter recited: "*When darkness deepens...work is done.*" This was followed by half an hour meditation accompanied by songs and recitals from the Ashram's recorded cassette of Homage to Sri Aurobindo. The Nairobi Centre also distributed the first copies of the booklet on Nairobi Centre to the devotees present to mark this significant occasion. After that there was prasad distribution. Twenty two devotees were present.

\*\*\*\*

**“A day will come, I hope, when we shall be able to tell freely and truly all that Sri Aurobindo’s Presence has meant for the town of Pondicherry...”**  
***The Mother, 12 January 1961***

## INVITATION

*With wind and the weather beating round me  
Up to the hill and the moorland I go.  
Who will come with me? Who will climb with me?  
Wade through the brook and tramp through the snow?*

*Not in the petty circle of cities  
Cramped by your doors and your walls I dwell;  
Over me God is blue in the welkin,  
Against me the wind and the storm rebel.*

*I sport with solitude here in my regions,  
Of misadventure have made me a friend.  
Who would live largely? Who would live freely?  
Here to the wind-swept uplands ascend.*

*I am the Lord of tempest and mountain,  
I am the Spirit of freedom and pride.  
Stark must he be and a kinsman to danger  
Who shares my kingdom and walks at my side.*

**SRI AUROBINDO**

*(From collected Poems and Plays, Vol.1)*

*(Some letters of Sri Aurobindo to his wife Mrinalini Devi were found and taken away by the police during the search of their house, in Calcutta, in connection with the Alipore bomb trial and afterwards produced in the court.*

*Of these letters, the one dated 30 August 1905 wherein Sri Aurobindo speaks of his three madnnesses has become quite famous. Following is an excerpt of that letter).*

.. I have three madnnesses. The first one is this. I firmly believe that the accomplishments, genius, higher education and learning and wealth that God has given me are His. I have a right to spend for my own purposes only what is needed for the maintenance of the family and is otherwise absolutely essential. The rest must be returned to God. If I spend everything for myself, for my pleasure and luxury, I am a thief. The Hindu scriptures say that one who receives wealth from God and does not give it back to Him is a thief. So far, I have given two annas (*in those days a rupee was made up of 16 annas - Ed.*) to God and used the other fourteen annas for my own pleasure; this is the way I have settled the account, remaining engrossed in worldly pleasures. Half my life has been wasted -

even the beast finds fulfilment in stuffing his own belly and his family's and catering to their happiness.

I have realised that I have been acting all this time as an animal and a thief. Now I realise this and am filled with remorse and disgusted with myself. No more of all this. I renounce this sin once and for all. What does giving to God mean? It means to spend on good works. The money I gave to Usha or to Sarojini causes me no regret. To help others is a sacred duty; to give protection to those who seek refuge is a yet greater sacred duty. But the account is not settled by giving only to one's brothers and sisters. In these dark days the whole country is seeking refuge at my door. I have three hundred million brothers and sisters in this country. Many of them are dying of starvation and the majority just manage to live, racked by sorrow and suffering. They too must be helped.

.. My second madness has only recently seized me. It is this: by whatever means I must have the direct vision of God. Religion these days means repeating the name of God at any odd hour, praying in public, showing off how pious one is. I want nothing of this. If God exists, there must be some way to experience His existence, to meet Him face to face. However arduous the path is, I have made up my mind to follow it. The Hindu religion declares that the way lies in one's own body, in one's own mind. It has laid down the rules for following the way, and I have begun to observe them. Within a month I have realised that what the Hindu religion says is not false. I am experiencing in myself the signs of which it speaks. Now I want to take you along this way. You will not be able to keep step with me, for you do not have the requisite knowledge. But there is nothing to prevent you from following behind me. All can attain perfection on this path, but to enter it depends on one's own will. Nobody can drag you onto it. If you consent to this, I shall write more about it.

My third madness is that while others look upon their country as an inert piece of matter - a few meadows and fields, forests and hills and rivers - I look upon my country as the Mother. I adore Her, I worship Her as the Mother. What would a son do if a demon sat on his mother's breast and started sucking her blood? Would he quietly sit down to his dinner, amuse himself with his wife and children, or would he rush out to deliver his mother? I know I have the strength to deliver this fallen race. It is not physical strength,- I am not going to fight with sword or gun,- but the strength of knowledge. The power of the Kshatriya is not only one; there is also the power of Brahmin, the power that is founded

on knowledge. This feeling is not new to me, it is not of today. I was born with it, it is in my very marrow. God sent me to earth to accomplish this great mission. The seed began to sprout when I was fourteen; by the time I was eighteen the roots of resolution had grown firm and unshakable. ...I do not say that the work will be accomplished during my lifetime, but it certainly will be done.

(Taken from AIM, April-May 2001)

### **Autobiographical Notes of Sri Aurobindo**

*Sri Aurobindo has written about himself in the third person at several places in his autobiographical notes - Ed.*

#### **April 4, 1910**

Sri Aurobindo one night at the *Karmayogin* office received information of the Government's intention to search the office and arrest him. While considering what would be his attitude, he received a sudden command from above to go to Chandernagore in French India. He obeyed the command at once, for it was now his rule to move only as he was moved by the divine guidance and never to resist and depart from it; he did not stay to consult with anyone but in ten minutes was at the river ghat and in a boat plying on the Ganges, in a few hours he was at Chandernagore where he went into secret residence. He sent a message to Sister Nivedita asking her to take up the editing of the *Karmayogin* in his absence. This was the end of his active connection with his two journals. At Chandernagore he plunged entirely into solitary meditation and ceased all other activity. Then there came to him a call to proceed to Pondicherry. A boat manned by some young revolutionaries of Uttarpara took him to Calcutta; there he boarded the *Dupleix* and reached Pondicherry on April 4, 1910.

#### **Reasons for Leaving Politics**

At Pondicherry, from this time onwards (from 1910) Sri Aurobindo's practice of Yoga became more and more absorbing. He dropped all participation in any public political activity, refused more than one request to preside at sessions of the restored Indian National Congress...

As his vision of the future grew clearer, he saw that the eventual independence of India was assured by the march of Forces of which he became aware, that Britain would be compelled by the pressure of Indian resistance and by the pressure of international events to concede independence and that she was already moving towards that eventuality with whatever opposition and reluctance. He felt that there would be no need of armed insurrection and that the secret preparation for it could be

dropped without injury to the nationalist cause, although the revolutionary spirit had to be maintained and would be maintained intact. His own personal intervention in politics would therefore be no longer indispensable. Apart from all this, the magnitude of the spiritual work set before him became more and more clear to him, and he saw that the concentration of all his energies on it was necessary.

*Sri Aurobindo*

\*

I have no intention of achieving the Supermind for myself only – I am not doing anything for myself, as I have no personal need of anything, neither of salvation (Moksha) nor supramentalisation. If I am seeking after supramentalisation, it is because it is a thing that has to be done for the earth-consciousness... My supramentalisation is only a key for opening the gates of the supramental to the earth-consciousness; done for its own sake, it would be perfectly futile.

\*

Heaven we have possessed, but not the earth; but the fullness of the Yoga is to make, in the formula of Veda, “Heaven and Earth equal and one.”

*Sri Aurobindo*

(Taken from AIM, April-May 2008)

## NAMAH

### *New Approaches to Medicine and Health*

*NAMAH is a quarterly journal dedicated to the cause of an integral approach to psychology, health and medicine. The basic concept is that a human being is a complex whole constituted by the body, emotional nature, mind and behind all these, the core self - soul or spirit. It is published by Sri Aurobindo Society, Puducherry, India.*

We live in the twilight of an age whence the light and shadows of Truth mingle and walk arm in arm together.

It is an age when the old paradigms, old patterns of thoughts and living, old forms of ideas and beliefs and the institutions that cherish and nurture them, are being challenged by the great destroyer of all forms to see whether there is something of lasting value in them, something that can survive unslain in its passage through a night of doubt and scepticism about things lovely and beautiful and luminous and divine.

For night is a time of stealth and surprise, suspicion and fear, an obscure sleep or an arousal by an alarm. Yet, this very night is pregnant with the stillness of the unborn.

It is a waiting period for the new forms of life, new ideas and paradigms, now vague and dim in the background as a shadowy figure, to emerge by the light of daybreak.

**NAMAH** essentially caters to this vision in the field of health and medicine.

So, dear friend, it is our great pleasure to invite you to **sponsor** a copy of **NAMAH**.

This means that you help the world by spreading a message of good health. Good health does not mean a dependence on drugs, dietary supplements, healers or exercise. It also means awakening the inner resources with which each of us is gifted.

**NAMAH** also gives an exposure to different healing modalities such as Ayurveda, Homoeopathy, energy healing etc. It thereby broadens the understanding of a practising physician and anybody interested in health.

You are welcome to be part of this movement of spreading light.

If you wish, you can avail of 50 free copies of **NAMAH** to gift or place an advertisement.

Welcoming you to the **NAMAH** team.

The price of **NAMAH** by Air Mail for one year is \$45, two years is \$80, three years is \$120.

E-mail: [namah@sriaurobindosociety.org.in](mailto:namah@sriaurobindosociety.org.in)

*(For any inquiries please call: 020 2098906/ 020 3546227/ 020 3555070)*