

The Sunlit Path



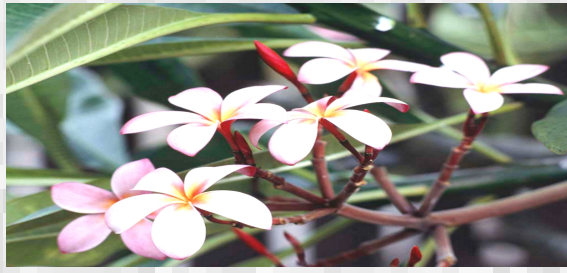
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Editorial

My Dear Friends,

The contents of the present issue bring to us closer *to our own* Self.

Living Words uncover a Light in the depths of the being.

Integral Education offers an inner key for outer works. **Integral Life** illumines us with a spiritual perspective of collective life in the society.

Finally, we have a portion from Savitri on the '**World-redeemer's task**'..

Always With Oneness in Light ,

Dr. Bhalendu Vaishnav

November15,2010

There Shines a Light The Mother

If at any time a deep sorrow, a searing doubt
or an intense pain overwhelms you and drives you to despair,
there is an infallible way to regain calm and peace.

In the depths of our being

there shines a light

whose brilliance is equalled only by its purity;

a light, a living and conscious portion of a universal godhead

who animates and nourishes and illumines Matter,

a powerful and unfailing guide

for those who are willing to heed his law,

a helper full of solace and loving forbearance

towards all who aspire to see and hear and obey him.

No sincere and lasting aspiration towards him can be in vain;

no strong and respectful trust can be disappointed,

no expectation **ever** deceived. (1)

Yoga, says the Gita, is skill in works, and by this phrase the ancient Scripture meant that the transformation of mind and being to which it gave the name of Yoga brought with it a perfect inner state and faculty out of which the right principle of action and the right spiritual and divine result of works emerged naturally like a tree out of its seed.

Certainly, it did not mean that the clever general or politician or lawyer or shoemaker deserves the name of a Yogin; it did not mean that any kind of skill in works was Yoga, but by Yoga it signified a spiritual condition of universal equality and God-union and by the skill of the Yogic worker it intended a perfect adaptation of the soul and its instruments to the rhythm of the divine and universal Spirit in a nature liberated from the shackles of egoism and the limitations of the sense-mind.

Essentially, Yoga is a generic name for the processes and the result of processes by which we transcend or shed off our present modes of being and rise to a new, a higher, a wider mode of consciousness which is not that of the ordinary animal and intellectual man. Yoga is the exchange of an egoistic for a universal or cosmic consciousness lifted towards or informed by the supra-cosmic, transcendent Unnameable who is the source and support of all things.

Yoga is the passage of the human thinking animal towards the God-consciousness from which he has descended. In that ascent we find many levels and stages, plateau after plateau of the hill whose summit touches the Truth of things; but at every stage the saying of the Gita applies in an ever higher degree.

Even a little of this new law and inner order delivers the soul out of the great peril by which it had been overtaken in its worldward descent, the peril of the ignorance by which the unillumined intellect, even when it is keenest or sagest, must ever be bound and limited, of the sorrow and sin from which the unpurified heart, even when it

wears the richest purple of aspiration and feeling, must ever suffer soil and wound and poverty, and of the vanity of its works to which the undivided will of man, even when it is most vehement and powerful or Olympian and victorious, must eternally be subject.

It is the utility of Yoga that it opens to us a gate of escape out of the vicious circle of our ordinary human existence.(2)

Integral Life

The Spiritual Aim in Society : I

Sri Aurobindo

The true and full spiritual aim in society will regard man not as a mind, a life and a body, but as a soul incarnated for a divine fulfilment upon earth, not only in heavens beyond, which after all it need not have left if it had no divine business here in the world of physical, vital and mental nature.

It will therefore regard the life, mind and body neither as ends in themselves, sufficient for their own satisfaction, nor as mortal members full of disease which have only to be dropped off for the rescued spirit to flee away into its own pure regions, but as first instruments of the soul, the yet imperfect instruments of an unseized diviner purpose.

It will believe in their destiny and help them to believe in themselves, but for that very reason in their highest and not only in their lowest or lower possibilities. Their destiny will be, in its view, to spiritualise themselves so as to grow into visible members of the spirit, lucid means of its manifestation, themselves spiritual, illumined, more and more conscious and perfect. For, accepting the truth of man's soul as a thing entirely divine in its essence, it will accept also the possibility of his whole being becoming divine in spite of Nature's first patent

contradictions of this possibility, her darkened denials of this ultimate certitude, and even with these as a necessary earthly starting-point.

And as it will regard man the individual, it will regard too man the collectivity as a soul-form of the Infinite, a collective soul myriadly embodied upon earth for a divine fulfilment in its manifold relations and its multitudinous activities.

Therefore it will hold sacred all the different parts of man's life which correspond to the parts of his being, all his physical, vital, dynamic, emotional, aesthetic, ethical, intellectual, psychic evolution, and see in them instruments for a growth towards a diviner living. It will regard every human society, nation, people or other organic aggregate from the same standpoint, sub-souls, as it were, means of a complex manifestation and self-fulfilment of the Spirit, the divine Reality, the conscious Infinite in man upon earth. The possible godhead of man because he is inwardly of one being with God will be its one solitary creed and dogma.

But it will not seek to enforce even this one uplifting dogma by any external compulsion upon the lower members of man's natural being; for that is *nigraha*, a repressive contraction of the nature which may lead to an apparent suppression of the evil, but not to a real and healthy growth of the good; it will rather hold up this creed and ideal as a light and inspiration to all his members to grow into the godhead from within themselves, to become freely divine. Neither in the individual nor in the society will it seek to imprison, wall in, repress, impoverish, but to let in the widest air and the highest light. (3)

(*Continued*)



Insight

Sri Aurobindo

Suffering

makes us capable

of the full force of the

Master of Delight;

it makes us capable also

to bear the utter play

of the Master of Power.

Pain

is the key

that opens the

gates of strength;

it is the high-road

that leads to

the city of beatitude. (4)

The World-redeemer

Sri Aurobindo

He too must grapple with the riddling Sphinx

And plunge into her long obscurity...

He must call light into its dark abysms,

Else never can Truth conquer Matter's sleep

And all earth look into the eyes of God....

All things obscure his knowledge must relume,

All things perverse his power must unknot:

He must pass to the other shore of falsehood's sea,
 He must enter the world's dark to bring there light.
 The heart of evil must be bared to his eyes,
 He must learn its cosmic dark necessity,
 Its right and its dire roots in Nature's soil...
 He must enter the eternity of Night
 And know God's darkness as he knows his Sun.
 For this he must go down into the pit,
 For this he must invade the dolorous Vasts.
 Imperishable and wise and infinite,
 He still must travel Hell the world to save.
 Into the eternal Light he shall emerge
 On borders of the meeting of all worlds;
 There on the verge of Nature's summit steps
 The secret Law of each thing is fulfilled,
 All contraries heal their long dissidence...
 Then shall be ended here the Law of Pain..
 The superconscient beam shall touch men's eyes
 And the truth-conscious world come down to earth
 Invading Matter with the Spirit's ray,
 Awaking its silence to immortal thoughts,
 Awaking the dumb heart to the living Word.
 This mortal life shall house Eternity's bliss,
 The body's self taste immortality.
 Then shall the world-redeemer's task be done.
 (5)

Acknowledgements:

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- 1 Collected Works of The Mother, Vol.2, page 20
- 2 Complete Works of Sri Aurobindo,CWSA Vol. 13, pages119,120
- 3 Complete Works of Sri AurobindoCWSA Vol. Passage25, pages 227-228
- 4 Complete Works of Sri Aurobindo, CWSA Vol.12, p. 403
- 5 Complete Works of Sri Aurobindo CWSA, Vol. 33, pages 449-451
- 6 Collected Works of The Mother,CWM Vol. 6, page 391

Strengthening One's Will

The Mother

Oh, as one strengthens muscles,
by a methodical exercise.

You take one little thing, something you want
to do or don't want do.

Begin with a small thing,
not something very essential to the being,
but a small detail.

And then, if, for instance, it is something you are in the habit of doing,
you insist on it with the same regularity,
you see, either not to do it or to do it—
you insist on it and compel yourself to do it
as you compel yourself to lift a weight—it's the same thing.

You make the same kind of effort, but it is more of an inner effort.

And after having taken little things like this—
things relatively easy, you know—
after taking these and succeeding with them,
you can unite with a greater force
and try a more complicated experiment.

And gradually, if you do this regularly,
you will end up by acquiring

an independent and very strong will. (6)

Integral Study Meet

Topic: **Death**
 Day and Date: Saturday,27th November, 2010
 Time: 3.30 pm to 5.00pm
 Venue: Library, P.G.Department of Gujarati,
 S.P. University, Vallabh Vidyanagar

All are cordially invited...

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**Make of thy daily way a pilgrimage
Sri Aurobndo**