

The Sunlit Path



15 October, 2010
Volume 2, Issue 10

Sri Aurobindo Chair of Integral Studies
Sardar Patel University
Vallabh Vidyanagar
Gujarat

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Editorial

My Dear friends,

I take this opportunity to wish all the readers a Happy Diwali and *New Year* of Growth in the Light.

Living Words show us show The Supreme Aim of our Existence.

The compilation in the section of **Integral Education** on "**Ideals**", enlightens our our intellectuality.

The section of **Integral Education** contains conversation with The Mother on "**Perfection**" which offers a component of dynamic spirituality.

Let us aspire for "**Integral Oneness with The Divine**" in the New Year.

Sincerely,

October 15, 2010

Dr. Bhalendu Vaishnav

The Supreme Aim of Our Existence

Sri Aurobindo

The Absolute manifests itself in two terms, a Being and a Becoming.

The Being is the fundamental reality; the Becoming is an effectual reality: it is a dynamic power and result, a creative energy and working out of the Being, a constantly persistent yet mutable form, process, outcome of its immutable formless essence.

All theories that make the Becoming sufficient to itself are therefore half-truths, valid for some knowledge of the manifestation acquired by an exclusive concentration upon what they affirm and envisage, but otherwise *valid only because* the Being is not separate from the Becoming but present in it, constitutive of it, inherent in its every infinitesimal atom and in its boundless expansion and extension.

Becoming can only know itself wholly when it knows itself as Being; the soul in the Becoming arrives at self-knowledge and immortality when it knows the Supreme and Absolute and possesses the nature of the Infinite and Eternal.

To do that is the supreme aim of our existence; for that is the truth of our being and must therefore be the inherent aim, the necessary outcome of our becoming: this truth of our being becomes *in the soul* a necessity of manifestation, *in matter* a secret energy, *in life* an urge and tendency, a desire and a seeking, *in mind* a will, aim,

endeavour, purpose; to manifest what is from the first occult within it is the whole hidden trend of evolutionary Nature. (1)

Integral Education

The Ideals

Sri Aurobindo

IDEALS are truths that have not yet effected themselves for man, the realities of a higher plane of existence which have yet to fulfil themselves on this lower plane of life and matter, our present field of operation.

To the pragmatist intellect which takes its stand upon the ever-changing present, ideals are not truths, not realities, they are at most potentialities of future truth and only become real when they are visible in the external fact as work of force accomplished.

But to the mind which is able to draw back from the flux of force in the material universe, to the consciousness which is not imprisoned in its own workings or carried along in their flood but is able to envelop, hold and comprehend them, to the soul that is not merely the subject and instrument of the world-force but can *reflect* something of that Master-Consciousness which controls and uses it, the ideal present to its inner vision is a *greater reality* than the changing fact obvious to its outer senses. *The Idea is not a reflection of the external fact which it so much exceeds; rather the fact is only a partial reflection of the Idea which has created it.*

Certainly, ideals are not the ultimate Reality, for that is too high and vast for any ideal to envisage; they are aspects of it thrown out in the world-consciousness as a basis for the workings of the world-power. But they are primary, the actual workings secondary. They are nearer to the Reality and therefore always more real, forcible and complete than the facts which are their partial reflection.

The human intellect in proportion as it limits itself by the phenomena of self-realising Force fails to catch the creative Idea until after we have seen the external fact it has created; but this order of our sense-enslaved consciousness is not the real order of the universe.

God pre-exists before the world can come into being, but to our experience in which the senses act first and only then the finer workings of consciousness, the world seems to come first and God to emerge out of it, so much so that it costs us an effort to rise out of the mechanical, pluralistic and pantheistic conceptions of Him to a truer and higher idea of the Divine Reality.

The pragmatic intellect is only sure of a thing when it finds it realised in Power; therefore it has a certain contempt for the ideal, for the vision, because it drives always at execution and material realisation. But Power is not the only term of the Godhead; Knowledge is the elder sister of Power: Force and Consciousness are twin aspects of being both in the eternal foundation of things and in their evolutionary realisation.

The idea is the realisation of a truth in Consciousness as the fact is its realisation in Power, both indispensable, both justified in themselves and in each other, neither warranted in ignoring or despising its complement.

For the idealist and visionary to despise the pragmatist or for the pragmatist to

depreciate the idealist and visionary is a deplorable result of our intellectual limitations and the mutual misunderstandings by which the arrogance of our imperfect temperament and mentality shuts itself out from perfection.

It is as if we were to think that God the Seer and Knower must despise God the Master of works and energies or the Lord of action and sacrifice ignore the divine Witness and Originator. But these two are one and the division in us a limitation that mankind has yet to conquer.

The human being advances in proportion as he becomes more and more capable of knowing before he realises in action.

This is indeed the order of evolution.

In proportion as he goes beyond the fact and seeks to anticipate Nature, to catch the ideas and principles behind her workings and finally to seize the idea that is not yet realised in fact and himself preside over its execution, he becomes originative and creative and no longer merely executive.

He begins thus his passage from subjection to mastery. (2)



Perfection

The Mother

“We are not aiming at success—our aim is perfection. “We are not seeking fame or reputation; we want to prepare ourselves for a Divine manifestation.”

What is perfection?

Some people put perfection at the apex. It is generally thought that perfection is the maximum one can do. But I say that perfection is not the apex, it is not an extreme. There is no extreme—whatever you may do, there is always the possibility of something better, and it is exactly this possibility of something better which is the very meaning of progress.

Since there is no extreme, how can we attain perfection?

If we make some progress, could it be said that we are going towards perfection? You are mixing up perfection and progress. You do not necessarily progress towards perfection. In progress there is perhaps a certain perfection, but it can't be said that progress is perfection. *Progress is rather an ascent.*

Perfection is a harmony, an equilibrium.

But what is equilibrium? Who here has studied a little physics?

In a balance, when the two scales are equally loaded, it is said that an equilibrium is established.

That's it. And so what do I mean when I say that perfection is an equilibrium?

When, in a given circumstance, what is against the realisation, that is to say the opposition, is conquered by a conscious force, the result is the manifestation of the realisation.

Yes, it is more or less like that, but I should put it otherwise.

The idea of perfection is something which comes to us from the Divine, it

descends from plane to plane; and we climb back from plane to plane.

This is still an evolutionary idea. It is always said that when a creation reaches its maximum possibility, this is perfection; but it is not that!.....Perfection will come only when Nature can no longer undo what she has begun. For the moment there is no instance where she has not successively undone what she had begun, believing that it was not enough or it was not that which she wanted to do. Hence it cannot be said that she has attained perfection in her creation....

You say that we do not seek success, but is not success a sort of perfection?

For the ordinary human mentality success is perhaps a perfection, but not for us. Perfection is not a static state, it is an equilibrium. But a progressive, dynamic equilibrium. One may go from perfection to perfection...

Is not perfection the fulfilment of the Divine in all the parts of the being?

No, what you are thinking of is again a rung in progress and not perfection. Now we are going to try to find a definition which can fit all instances, that is, the individual, the collectivity, the earth and the universe.

We may say that perfection will be attained in the individual, the collectivity, on the earth and in the universe, when, at every moment, the receptivity will be equal in quality and quantity to the Force which wants to manifest.

That is the supreme equilibrium.

Hence, there must be a perfect equilibrium between what comes from above and what answers from below, and when the two meet, that is perfect equilibrium, which is the Realisation —a realisation in constant progress. (3)

*It is good
to do exercises
and to lead a simple and hygienic life,
but
for the body to be truly perfect,
it must open to the divine forces,
it must be subject only to the divine influence,
it must aspire constantly
to
realise the Divine.*

The Mother

Acknowledgements:

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- 1 Complete Works of Sri Aurobindo,CWSA,Vol.22, pages 685-6
- 2 Complete Works of Sri Aurobindo Vol.13,CWSA, pages111-113
- 3 Collected Works of The Mother, CWM,pages Vol. 4, pp 14-16

ज्यां लगी आतमा तत्प यिह्न्यो नही
त्यां लगी साधना सर्व बूही.

नरसिंह महेता

Integral Study Meet:

Topic: **Perfection**
Day and Date: **Saturday,30th October, 2010, Time: 3.30 pm to 5.00pm**
Venue: **Library, Postgraduate Department of Gujarati,
Sardar Patel University, Vallabh Vidyanagar**

All are cordially invited...

The Sunlit Path is e magazine of **Sri Aurobindo Chair of Integral Studies**.It can be viewed at the University website: www.spuvvn.edu **Editor:** Dr. Bhalendu Vaishnav, Chairperson, Sri Aurobindo Chair of Integral Studies, Sardar Patel University, Vallabh Vidyanagar, 388120, Gujarat, India. **Contact:** Department of Medicine, Pramukhswami Medical College, Karamsad 388325, Gujarat, India. **Email :** bhalendusv@charutarhealth.org.