

# The Sunlit Path



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**Sri Aurobindo Chair of Integral Studies**  
**Sardar Patel University**  
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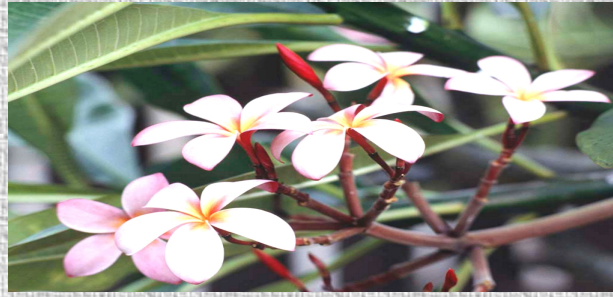
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## Editorial

**My dear friends ,**

I take this opportunity to wish all my fellow teachers a Happy Teacher's Day.

This issue of **The Sunlit Path** contains several compilations which are pertinent for those entrusted with the sacred task of education...the teacher, the taught and the policy makers and the society.

**Living Words** provide an all time message, which, even if followed only once in life, can change the journey of life forever.

The section on **Integral Education** contains ' The Spiritual Teacher' which shows us the Teacher Within. The section also vividly describes the qualities of good teachers, highlights the importance of development of formative aspects of mental education and leads us to contemplate *silently* on the need of incorporating these *matter of facts* in the process of education...

The section on **Integral Life** reveals the path of human evolution.

And finally, in the supplement, we have a heart stirring appeal for urgently working out reforms in our education system .

Sincerely,

**September 15, 2010**

**Dr. Bhalendu Vaishnav**



## Living Words

# This Opens New Horizons to You

## The Mother

THERE IS a state in which one realises that the effect of things, circumstances, all the movements and actions of life on the consciousness depends almost exclusively upon one's attitude to these things. There is a moment when one becomes sufficiently conscious to realise that things in themselves are truly neither good nor bad: they are such only in relation to us; their effect on us depends absolutely upon the attitude we have towards them.

The same thing, identically the same, if we take it as a gift of God, as a divine grace, as the result of the full Harmony, helps us to become more conscious, stronger, more true, while if we take it—exactly the very same circumstance—as a blow from fate, as a bad force wanting to affect us, this constricts us, weighs us down and takes away from us all consciousness and strength and harmony.

And the circumstance in itself is *exactly* the same—of this, I wish all of you had this experience, for when you have it, you become master of yourself. Not only master of yourself but, in what concerns you, master of the circumstances of your life.

And this depends exclusively upon the attitude you take; it is not an experience that occurs in the head, though it begins there, but an experience which can occur in the body itself. So much so, that—well, it is a realisation which naturally asks for a lot of work, concentration, self-mastery, consciousness pushed into Matter, but as a result, in accordance with the way the body receives shocks from outside, the effect may be different. And if you attain perfection in that field, you become master of accidents.

This is not a faith, it is a certitude that comes from experience.

This opens new horizons to you; it is the path, it is one step on the path leading to transformation. (1)



**Integral Education**



# The Spiritual Teacher

## Sri Aurobindo

THE TEACHER of the integral Yoga will follow as far as he may the method of the Teacher within us. He will lead the disciple through the nature of the disciple. Teaching, example, influence, —these are the three instruments of the Guru. But the wise Teacher will not seek to impose himself or his opinions on the passive acceptance of the receptive mind; he will throw in only what is productive and sure as a seed which will grow under the divine fostering within.

He will seek to awaken much more than to instruct; he will aim at the growth of the faculties and the experiences by a natural process and free expansion. He will give a method as an aid, as a utilisable device, not as an imperative formula or a fixed routine. And he will be on his guard against any turning of the means into a limitation, against the mechanising of process. His whole business is to awaken the divine light and set working the divine force of which he himself is only a means and an aid, a body or a channel.

The example is more powerful than the instruction; but it is not the example of the outward acts nor that of the personal character which is of most importance. These have their place and their utility; but what will most stimulate aspiration in others is the central fact of the divine realisation within him governing his whole life and inner state and all his activities.

This is the universal and essential element; the rest belongs to individual person and circumstance. It is this dynamic realisation that the sadhaka must feel and reproduce in himself according to his own nature; he need not strive after an imitation from outside which may well be sterilising rather than productive of right and natural fruits.

Influence is more important than example. Influence is not the outward authority of the Teacher over his disciple, but the power of his contact, of his presence, of the nearness of his soul to the soul of another, infusing into it, even though in silence, that which he himself is and possesses. This is the supreme sign of the Master. For the greatest Master is much less a Teacher than a Presence pouring the divine consciousness and its constituting light and power and purity

and bliss into all who are receptive around him.

And it shall also be a sign of the teacher of the integral Yoga that he does not arrogate to himself Guruhood in a humanly vain and self-exalting spirit. His work, if he has one, is a trust from above, he himself a channel, a vessel or a representative.

He is a man helping his brothers, a child leading children, a Light kindling other lights, an awakened Soul awakening souls, at highest a Power or Presence of the Divine calling to him other powers of the Divine.(2)

## **Personality traits of a Successful Teacher**

### **The Mother**

1.Complete self-control not only to the extent of not showing any anger, but remaining absolutely quiet and undisturbed under all circumstances.

2.In the matter of self-confidence, must also have a sense of the relativity of his importance.

Above all, must have the knowledge that the teacher himself must always progress if he wants his students to progress, must not remain satisfied either with what he is or with what he knows.

3.Must not have any sense of essential superiority over his students nor preference or attachment whatsoever for one or another.

4.Must know that all are equal spiritually and instead of mere tolerance must have a global comprehension or understanding.

5.“The business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material.” (Sri Aurobindo, *The Human Cycle*) (3)



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**All studies,  
or in any case the greater part of studies  
consists in learning about the past, in the hope that it  
will give you a better understanding of the present. But if  
you want to avoid the danger that the students may cling to the  
past and refuse to look to the future,  
you must take great care  
to explain to them that the purpose of everything  
that happened in the past was to prepare what is taking place  
now,  
and that everything that is taking place now is nothing  
but a preparation for the road towards the future,  
which is truly the most important thing  
for which we must prepare.  
It is by cultivating intuition that one prepares to live for the  
future.(4)**

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## **How To Cultivate Formative Faculty of The Mind**



## The Mother

Learning is only one aspect of mental activity; the other, which is at least equally important, is the constructive faculty, the capacity to form and thus prepare action.

This very important part of mental activity has rarely been the subject of any special study or discipline. Only those who want, for some reason, to exercise a strict control over their mental activities think of observing and disciplining this faculty of formation; and as soon as they try it, they have to face difficulties so great that they appear almost insurmountable.

And yet control over this formative activity of the mind is one of the most important aspects of self-education; one can say that without it no mental mastery is possible. As far as study is concerned, all ideas are acceptable and should be included in the synthesis, whose very function is to become more and more rich and complex; but where action is concerned, it is just the opposite. The ideas that are accepted for translation into action should be strictly controlled and only those that agree with the general trend of the central idea forming the basis of the mental synthesis should be permitted to express themselves in action.

This means that every thought entering the mental consciousness should be set before the central idea; if it finds a logical place among the thoughts already grouped, it will be admitted into the synthesis; if not, it will be rejected so that it can have no influence on the action. This work of mental purification should be done very regularly in order to secure a complete control over one's actions.

For this purpose, it is good to set apart some time every day when one can quietly go over one's thoughts and put one's synthesis in order. Once the habit is acquired, you can maintain control over your thoughts even during work and action, allowing only those which are useful for what you are doing to come to the surface.

But even before reaching this point, silence in itself is supremely useful, because

in most people who have a somewhat developed and active mind, the mind is never at rest.

The fact is that like all the other parts of the human being, the mind too needs rest and it will not have this rest unless we know how to provide it. The art of resting one's mind is something to be acquired. Changing one's mental activity is certainly one way of resting; but the greatest possible rest is silence. (5)

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**Integral Life**



**Mind of Light**

**Sri Aurobindo**

A NEW humanity means for us the appearance, the development of a type or race of mental beings whose principle of mentality would be no longer a mind in the Ignorance seeking for knowledge but even in its knowledge bound to the Ignorance, a seeker after Light but not its natural possessor, open to the Light but not an inhabitant of the Light, not yet a perfected instrument, truth-conscious and delivered out of the Ignorance.

Instead, it would be possessed already of what could be called a mind of Light, a mind capable of living in the truth, capable of being truth-conscious



and manifesting in its life a direct in place of an indirect knowledge. Its mentality would be an instrument of the Light and no longer of the Ignorance.

At its highest it would be capable of passing into the supermind and from the new race would be recruited the race of supramental beings who would appear as the leaders of the evolution in earth-nature....

Above all, its possession would enable the human being to rise beyond the normalities of his present thinking, feeling and being into those highest powers of the mind in its self-exceedings which intervene between our mentality and supermind and can be regarded as steps leading towards the greater and more luminous principle.

This advance like others in the evolution might not be reached and would naturally not be reached at one bound, but from the very beginning it would be inevitable: the pressure of the supermind creating from above out of itself the mind of Light would compel this certainty of the eventual outcome.

The first gleamings of the new Light would carry in themselves the seed of its highest flamings; even in the first beginnings, the certainty of their topmost powers would be there; for this is the constant story of each evolutionary emergence: the principle of its highest perfection lies concealed in the involution which precedes and necessitates the evolution of the secret principle. (6)

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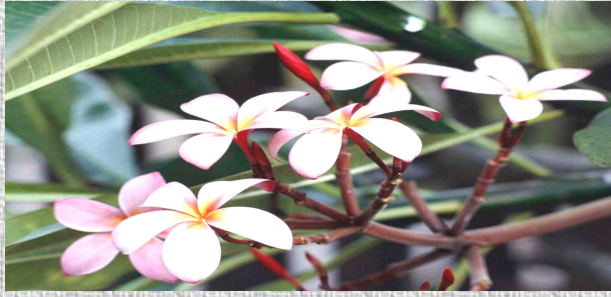
**THE SUPRAMENTAL**  
is a truth  
and its advent  
is  
in the very nature of things  
inevitable.

**The Mother**



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## Acknowledgements:

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- 1 Collected Works of The Mother, CWM Vol. 6, pages 123-4
- 2 Complete Works of Sri Aurobindo, CWSA, Vol 23, pages 66-68
- 3 Collected Works of The Mother, CWM Vol 12, page 167
- 4 Collected Works of The Mother, CWM Vol. 12, page 168
- 5 Collected Works of The Mother, CWM Vol. 12, pages 28,29
- 6 Complete Works of Sri Aurobindo, CWSA, Vol 13, pages 585-586
- 7 Azim Premji, Copyright(2005), Wipro Limited

## STUDENTS' PRAYER

Make of us the hero warriors  
we aspire to become.  
May we fight successfully the great battle  
of the future  
that is to be born,  
against the past  
that seeks to endure;  
so that the new things may manifest  
and we may be ready  
to  
receive them.

### Important Announcements: Integral Study Meet:

Topic: **Prayer**  
Day and Date: **Saturday, 25<sup>th</sup> July, 2010**  
Time: **3.30 pm to 5.00pm**  
Venue: **Library, Postgraduate Department of Gujarati,  
Sardar Patel University, Vallabh Vidyanagar**

All are cordially invited...

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