

The Sunlit Path



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

My Dear Friends,

I wish you all a very Happy New Year....

Living Words is a very succinct description of the Secrets of Yoga.

The compilation in the **Integral Education** offers specific guidance pertinent to the profession of teaching and when applied, would certainly work wonders.

Integral Life provides a very useful tip for achieving peace in oneself.

Integral Health draws our attention to the importance of yogic attitude which should drive our exercises.

I am happy to inform that text book for **Life Enrichment** course which has been introduced for the students of M.A. , is now ready (Volume I and II) in both English and Gujarati, and their pdf files can be downloaded from the university website: **www.spuvvn.edu** .

With Sincere Regards,
Dr. Bhalendu Vaishnav

January 15, 2011



Living Words

Three Secrets of Yoga

Sri Aurobindo

The first secret of Yoga

is to get back behind the mind to the spirit,
behind the surface emotional movements to the soul,
— behind the life to the universal force
that builds these outward shapes and movements,
— behind matter to the eternal Existence
that puts on the robe of the body.

The second secret of Yoga

is to open these discovered powers

to their own supreme Truth
above matter, above life, above the mind.
This Truth, secret in the Superconscient,
has four gradations or movements of its power,
infinite supermind or Gnosis,
infinite Bliss, Ananda, infinite Consciousness and Power,
Chit-Tapas, infinite Being—Sat-Chid-Ananda.

The third secret of Yoga is,
once arisen beyond mind, to bring down the power...

(1)

Integral Education

Thinking With Ideas and Experience

The Mother

Question:

You have asked the teachers “to think with ideas instead of with words”.

You have also said that later on you will ask them to think with experiences.

Will you throw some light on these three ways of thinking?

Answer:

Our house has a very high tower; at the very top of that tower there is a bright and bare room, the last one before we emerge into the open air, into the full light.

Sometimes, when we are at leisure to do so, we climb up to this bright room, and there, if we remain very quiet, one or more visitors call on us; some are tall, others small, some single, others in groups; all are bright and graceful.

Usually, in our joy at their arrival and in our haste to receive them well, we lose our tranquillity and come galloping down to rush into the large hall which forms the base of the tower and which is the store-room of words. Here, more or less excited, we select, reject, assemble, combine, disarrange, rearrange all the words within our reach in an attempt to transcribe this or that visitor who has come to us. But most often the picture we succeed in making of her is more like a caricature than a portrait.

And yet if we were wiser, we would remain up there at the summit of the tower, quite still, in joyful contemplation.

Then, after a certain length of time, we would see the visitors themselves descending slowly, gracefully, calmly, without losing anything of their elegance or their beauty and, as they cross the store-room of words, clothing themselves effortlessly, automatically, with the words needed to make them perceptible even in the material house.

This is what I call thinking with ideas.

When you think with words, you can express what you think with those words only. To think with ideas is to be able to put the same idea in many kinds of words. The words can also *be of different languages, if you happen to know more than one language*. This is the first, the most elementary thing about thinking with ideas.

When you think with experience, you go much deeper and you can express the

same experience with many kinds of ideas. Then thought can take this form or that form in any language and through all of them the essential realisation will remain unchanged.

To be convincing when you speak, think not in ideas but in experiences.

I don't know whether you have tried to get mental silence. You can spend your whole life on that and achieve almost nothing, whereas this is extremely interesting.

At first nothing happens. You must stay like that: not actively— be in an aspiration towards the Divine. There must be no movement in the mind; it is not even surrender, it is a movement of perfect... something between self-giving and selfabdication.

And if the mind makes an offering of its way of being, one day the answer comes spontaneously. It falls like a light.

The calmer you are, the more confidence you have, the more attentive you are, the more clearly it comes. A time comes when one has only to do that (*gesture of opening*).... The student asks a question. You remain (*same gesture*)....

And above all, do not think actively: "I want to know... What should I say to him?" No!

Then you will always get the answer for the student. Perhaps not the answer to the question he has asked, but the answer he needs. And it will always be interesting....

Up there, one knows. When you come to believe that the mind is powerless, that it knows nothing, you fall silent. You are more and more convinced that up there, there is a consciousness that not only knows but has the power,

perceives the smallest detail and consequently the student's need, and replies to that.

When you are convinced of that, you give up your personal intervention and say: "Take my place." (2)

Integral Life

Establishing a Settled Peace in Oneself

The Mother

Question:

How can we establish a settled peace and silence in the *mind*?

Answer:

First of all, you must want it.

And then you must try and must persevere, keep on trying.

.. You sit quietly, to begin with; and then, instead of thinking of fifty things, you begin saying to yourself, "Peace, peace, peace, peace, peace, calm, peace!" You imagine peace and calm. You aspire, ask that it may come: "Peace, peace, calm." And then, when something comes and touches you and acts, say quietly, like this, "Peace, peace, peace." Do not look at the thoughts, do not

listen to the thoughts, you understand. You must not pay attention to everything that comes.

You know, when someone bothers you a great deal and you want to get rid of him, you don't listen to him, do you? Good! You turn your head away and think of something else.

Well, you must do that: when thoughts come, you must not look at them, must not listen to them, must not pay any attention at all, you must behave as though they did not exist, you see! And then, repeat all the time like a kind of—how shall I put it?—as an idiot does, who repeats the same thing always.

Well, you must do the same thing; you must repeat, “Peace, peace, peace.” So you try this for a few minutes and then do what you have to do; and then, another time, you begin again; sit down again and then try.

Do this on getting up in the morning, do this in the evening when going to bed. You can do this... look, if you want to digest your food properly, you can do this for a few minutes before eating.

You can't imagine how much this helps your digestion! Before beginning to eat you sit quietly for a while and say, “Peace, peace, peace!” and *everything* becomes calm. It seems as though all the noises were going far, far, far away and then you must continue; and there comes a time when you no longer need to sit down, and no matter what you are doing, no matter what you are saying, it is **always “Peace, peace, peace.”** Everything remains here, like this, it does not enter (*gesture in front of the forehead*), it remains like this.

And then one is always in a perfect peace... after some years.

But at the beginning, a very small beginning, two or three minutes,

it is very simple. For something complicated you must make an effort, and when one makes an effort, one is not quiet. It is difficult to make an effort while remaining quiet. Very simple, very simple, you must be very simple in these things. It is as though you were learning how to call a friend: by dint of being called he comes. Well, make peace and calm your friends and call them: “Come, peace, peace, peace, peace, come!” (3)

In peace and silence, the Eternal manifests.
Let nothing disturb you and the Eternal will manifest.

The Mother

Integral Health

About Hatha Yoga

The Mother

From our experience we have found that a particular system of exercises cannot be stamped as the only yogic type of exercises and we cannot definitely say that participation in those exercises only will help to gain health because they are yogic exercises.

Any rational system of exercises suited to one's need

and capacity will help the participant to improve in health. Moreover it is the attitude that is more important. Any well-planned and scientifically arranged programme of exercises practised with a yogic attitude will become yogic exercises and the person practising them will draw full benefit from the point of view of physical health and moral and spiritual uplift. (3)

Acknowledgements:



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The sources of the short passages in the present issue are:

1 Sri Aurobindo, Complete Works of Sri Aurobindo Vol. 12, p 350-1

2 The Mother, Collected Works of The Mother, Vol 12, p 185-88

3 The Mother, Collected Works of The Mother, Vol.12, p 285

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Let us work as we pray.

For indeed, work is

body's best prayer for the Divine.

The Mother

Both science and spirituality have the same goal

— *the Supreme Divinity.*

The only difference between them is

that the latter knows it

and the other not.

The Mother