

The Sunlit Path



15 February, 2013
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India

Vol. 5

Issue 41

Contents



	Page No.
• Editorial	3
• Living Words:	
The Hour of God	Sri Aurobindo 4
• Integral Education:	
Mahasaraswati	Sri Aurobindo 5
• Integral Life:	
Perfect Living	Sri Aurobindo 7
• Integral Health	
Finally It is The Faith That Cures	The Mother 9
• Acknowledgements	10



Editorial

Dear Friends,

I am very happy to bring to you February issue of The Sunlit Path.

Living Words reverberate with Mantirc Influence.

Integral Education reveals true description of the Mahasaraswati aspect of The Mother.

Integral Life expresses the need of organizing the outer life in the Light of the Inner.

Integral Health describes the power of faith.

I hope you will find the contents inspiring and useful.

With Sincere Regards,

Dr. Bhalendu Vaishnav

15 February, 2013

The Hour of God

Sri Aurobindo

There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism.

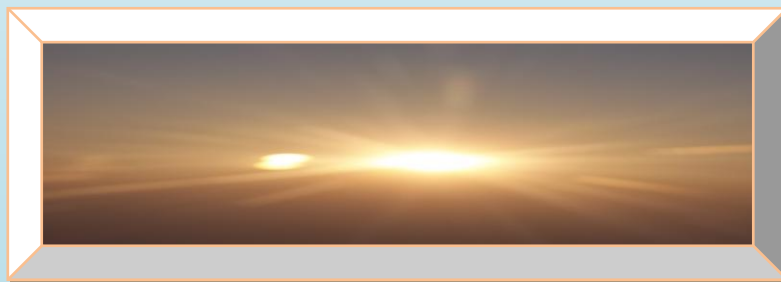
The rest are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God's bounty.

Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction.

In the hour of God cleanse thy soul of all self-deceit and hypocrisy and vain self-flattering that thou mayst look straight into thy spirit and hear that which summons it. All insincerity of nature, once thy defence against the eye of the Master and the light of the ideal, becomes now a gap in thy armour and invites the blow. Even if thou conquer for the moment, it is the worse for thee, for the blow shall

come afterwards and cast thee down in the midst of thy triumph. But being pure cast aside all fear; for the hour is often terrible, a fire and a whirlwind and a tempest, a treading of the winepress of the wrath of God; but he who can stand up in it on the truth of his purpose is he who shall stand; even though he fall, he shall rise again, even though he seem to pass on the wings of the wind, he shall return. Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected, the incalculable, the immeasurable. Mete not the power of the Breath by thy petty instruments, but trust and go forward.

But most keep thy soul clear, even if for a while, of the clamour of the ego. Then shall a fire march before thee in the night and the storm be thy helper and thy flag shall wave on the highest height of the greatness that was to be conquered. (1)



MAHASARASWATI

Sri Aurobindo

MAHASARASWATI is the Mother's Power of Work and her spirit of perfection and order.

The youngest of the Four, she is the most skilful in executive faculty and the nearest to physical Nature. Maheshwari lays down the large lines of the world forces, Mahakali drives their energy and impetus, Mahalakshmi discovers their rhythms and measures, but Mahasaraswati presides over their detail of organisation and execution, relation of parts and effective combination of forces and unflinching exactitude of result and fulfilment.

The science and craft and technique of things are Mahasaraswati's province. Always she holds in her nature and can give to those whom she has chosen the intimate and precise knowledge, the subtlety and patience, the accuracy of intuitive mind and conscious hand and discerning eye of the perfect worker. This Power is the strong, the tireless, the careful and efficient builder, organiser, administrator, technician, artisan and classifier of the worlds. When she takes up the transformation and new-building of the nature, her action is laborious and minute and often seems to our impatience slow and interminable, but it is persistent, integral and flawless. For the will in her works is scrupulous, unsleeping, indefatigable; leaning over us she notes and

touches every little detail, finds out every minute defect, gap, twist or incompleteness, considers and weighs accurately all that has been done and all that remains still to be done hereafter.

Nothing is too small or apparently trivial for her attention; nothing however impalpable or disguised or latent can escape her. Moulding and remoulding she labours each part till it has attained its true form, is put in its exact place in the whole and fulfils its precise purpose. In her constant and diligent arrangement and rearrangement of things her eye is on all needs at once and the way to meet them and her intuition knows what is to be chosen and what rejected and successfully determines the right instrument, the right time, the right conditions and the right process. Carelessness and negligence and indolence she abhors; all scamped and hasty and shuffling work, all clumsiness and *`a peu pr`es* and misfire, all false adaptation and misuse of instruments and faculties and leaving of things undone or half done is offensive and foreign to her temper.

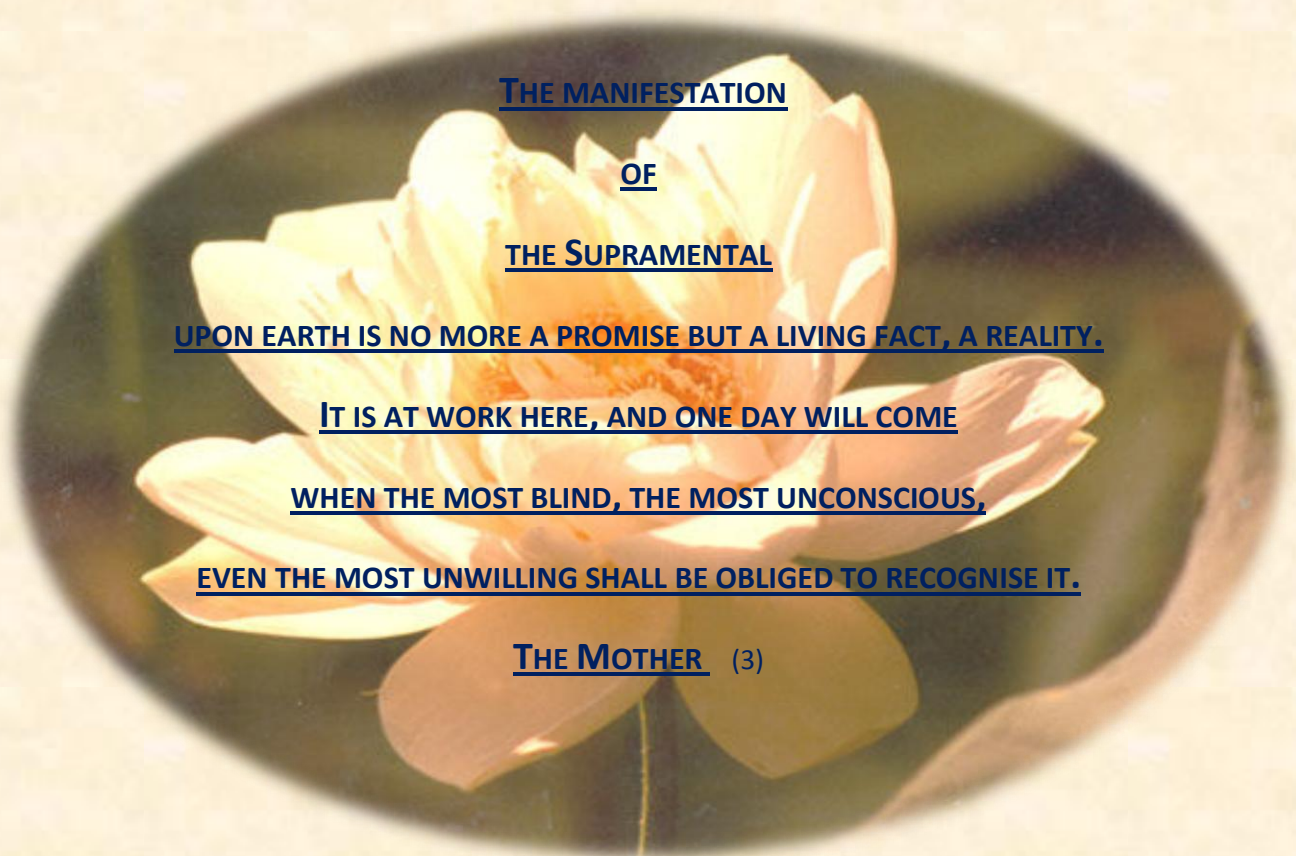
When her work is finished, nothing has been forgotten, no part has been misplaced or omitted or left in a faulty condition; all is solid, accurate, complete, admirable. Nothing short of a perfect perfection satisfies her and she is ready to face an eternity of toil if that is needed for the fullness of her creation. Therefore of all the Mother's powers she is the most long-suffering with man and his thousand imperfections. Kind, smiling, close and helpful, not easily turned away or discouraged, insistent even after repeated failure, her hand sustains

our every step on condition that we are single in our will and straightforward and sincere; for a double mind she will not tolerate and her revealing irony is merciless to drama and histrionics and self-deceit and pretence.

A mother to our wants, a friend in our difficulties, a persistent and tranquil counsellor and mentor, chasing away with her radiant smile the clouds of gloom and fretfulness and depression, reminding always of the ever-present help, pointing to the eternal sunshine, she is firm, quiet and persevering in the deep and continuous urge that drives us towards the integrality of the higher nature.

All the work of the other Powers leans on her for its completeness; for she assures the material foundation, elaborates the stuff of detail and erects and rivets the armour of the structure.

(2)



THE MANIFESTATION

OF

THE SUPRAMENTAL

UPON EARTH IS NO MORE A PROMISE BUT A LIVING FACT, A REALITY.

IT IS AT WORK HERE, AND ONE DAY WILL COME

WHEN THE MOST BLIND, THE MOST UNCONSCIOUS,

EVEN THE MOST UNWILLING SHALL BE OBLIGED TO RECOGNISE IT.

THE MOTHER (3)

Integral Life

Perfect Living

Sri Aurobindo

In the ordinary human existence an outgoing action is obviously three-fourths or even more of our life.

It is only the exceptions, the saint and the seer, the rare thinker, poet and artist who can live more within themselves; these indeed, at least in the most intimate parts of their nature, shape themselves more in inner thought and feeling than in the surface act.

But it is not either of these sides separated from the other, but rather a harmony of the inner and the outer life made one in fullness and transfigured into a play of something that is beyond them which will create the form of a perfect living.

A Yoga of works, a union with the Divine in our will and acts—and not only in knowledge and feeling—is then an indispensable, an inexpressibly important element of an integral Yoga. The conversion of our thought and feeling without a corresponding conversion of the spirit and body of our works would be a maimed achievement. (4)



Finally It Is The Faith That Cures The Mother

Question: Sweet Mother, what does “a Cou´eistic optimism” mean?

Answer: Cou´e was a doctor.

He used to treat by psychological treatment, auto-suggestion, and he called this the true working of the imagination; and what he defined as imagination was faith.

And so he treated all his patients in this way: they had to make a kind of imaginative formation which consisted in thinking themselves cured or in any case on the way to being cured, and in repeating this formation to themselves with sufficient persistence for it to have its effect. He had very remarkable results. He cured lots of people; only, he failed also...

But in any case, this made many people reflect on something that’s quite true and of capital importance: that the mind is a formative instrument and that if one knows how to use it in the right way, one gets a good result.

He observed—and I think it is true, my observation agrees with his—that people spend their time thinking wrongly. Their mental activity is almost always half pessimistic, and even half destructive. They are all the time thinking of and foreseeing bad things which may happen, troublesome consequences of what they have done, and they construct all kinds of catastrophes with an exuberant imagination which, if it were utilised in the other way, would naturally have opposite and more satisfying results.

If you observe yourself, if you... how to put it?... if you catch yourself thinking—well, if you do it suddenly, if you look at yourself thinking all of a sudden, spontaneously, unexpectedly, you will notice that nine times out of ten you are thinking something troublesome. It is very rarely that you are thinking about harmonious, beautiful, constructive, happy things, full of hope, light and joy; you will see, try the experiment.

...

Whereas Cou'e recommended... It was in this way that he cured his patients; he was a doctor, he told them, "You are going to repeat to yourself: 'I am being cured, gradually I am getting cured' and again, you see, 'I am strong, I am quite healthy and I can do this, I can do that'." (5)

Acknowledgements:



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1. Complete Works of Sri Aurobindo, CWSA Vol.12, p 146-7
2. Complete Works of Sri Aurobindo, CWSA Vol. 32, pp 22-23
3. Collected Works of The Mother, CWM Vol. 15, p 96
4. Complete Works of Sri Aurobindo, CWSA Vol. 23, p 91-2
5. Collected Works of The Mother, CWM Vol 7, p 4-5

The Sunlit Path is e magazine of Sri Aurobindo Chair of Integral Studies, Sardar Patel University. It can be viewed at the University webpage: http://www.spuvvn.edu/academics/academic_chairs/aurobindo/

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