

The Sunlit Path



15 January, 2014

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Contents



	Page No.
• Editorial	3
• Living Words:	
Happy New Year	The Mother 4
• Integral Education:	
Intellect, Philosophy, Spiritual Experience	
	Sri Aurobindo 5
• Integral Life:	
Towards the Supreme Light	The Mother 7
• Companion for All:	
The Word has power	Sri Aurobindo 9
Acknowledgements	10



Editorial

My dear friends,

Wish you a Happy New Year!

I am happy to bring to you the 15th January, 2014 issue of The Sunlit Path.

‘Living Words’ carry a Message for the New Year. ‘Integral Education’ compares and contrasts the characteristics of intellect, philosophy and spirituality. ‘Integral Life’ offers a beautiful perspective of one’s guiding light appropriate to one’s growing enlightenment.

I do hope that you will find the contents inspiring and helpful.

Sincerely yours,

Dr Bhalendu Vaishnav

15 January, 2014

Happy New Year

The Mother

Only
those years
that are passed
uselessly make you grow old.
A year spent uselessly is a year
during which
no progress has been accomplished,
no growth in consciousness has been
achieved, no further step has been taken
towards perfection.

Consecrate
your life to the realisation of
something higher and broader than yourself
and you will never feel the weight
of the passing years.

(1)

Intellect, Philosophy, Spiritual Experience

Sri Aurobindo

Action of the Intellect:

Our thinking mind is concerned mainly with the statement of general spiritual truth, the logic of its absolute and the logic of its relativities, how they stand to each other or lead to each other, and what are the mental consequences of the spiritual theorem of existence.

But besides this understanding and intellectual statement which is its principal right and share, the intellect seeks to exercise a critical control; it may admit the ecstatic or other concrete spiritual experiences, but its demand is to know on what sure and well-ordered truths of being they are founded.

Indeed, without such a truth known and verifiable, our reason might find these experiences insecure and unintelligible, might draw back from them as possibly not founded on truth or else distrust them in their form, if not in their foundation, as affected by an error, even an aberration of the imaginative vital mind, the emotions, the nerves or the senses;...

For the action of our intellect is primarily the function of understanding, but secondarily critical and finally organising, controlling and formative.

Philosophy as an aid to intellect:

The means by which this need can be satisfied and with which our nature of mind has provided us is philosophy, and in this field it must be a spiritual philosophy. Such systems have arisen in numbers in the East; for almost always, wherever there has been a considerable spiritual

development, there has arisen from it a philosophy justifying it to the intellect.

The method was at first an intuitive seeing and an intuitive expression, as in the fathomless thought and profound language of the Upanishads, but afterwards there was developed a critical method, a firm system of dialectics, a logical organisation.

The later philosophies were an intellectual account or a logical justification of what had been found by inner realisation; or they provided, themselves, a mental ground or a systematised method for realisation and experience. In the West where the syncretic tendency of the consciousness was replaced by the analytic and separative, the spiritual urge and the intellectual reason parted company almost at the outset; philosophy took from the first a turn towards a purely intellectual and ratiocinative explanation of things.

But still this line of development too is necessary, because there must be a bridge between the spirit and the intellectual reason: the light of a spiritual or at least a spiritualised intelligence is necessary for the fullness of our total inner evolution,...

Beyond Intellect and Philosophy

It is only by an inner realisation of what these approaches are seeking after, by an overwhelming experience or by many experiences building up an inner change, by a transmutation of the consciousness, by a liberation of the spirit from its present veil of mind, life and body that there can emerge the spiritual being.

That is the final line of the soul's progress towards which the others are pointing...Till then all that the human mental being has reached is a familiarity with the idea of things beyond him,...A change there may be, but not the transmutation of the mental into the spiritual being.
(2)

Towards the Supreme Light

The Mother

SOME people—nearly all—live in their sensations, to the extent of being conscious only of the present moment. They must be taught the consciousness of their whole life and shown the extent to which their feelings are transient and will be replaced, in the course of their existence, by innumerable contradictory sensations.

(The candle)



Those who have become conscious of their life in its entirety must be taught to identify their consciousness with that of the earth (to enter into a depth of their being which is one with the terrestrial destinies). What is the duration of one life compared with the duration of the earth?

(The gaslight)



Those who have become conscious of the terrestrial life must be taught to identify their consciousness with that of the universe, to find within themselves that which is one with the universe and will last as long as the universe. (What is the duration of the earth in comparison to that of the universe? One breath!)

(The electric light)



Those who have become conscious of the universal life, in all its forms, must be taught to identify their consciousness with That which is Eternal, with That which has never begun and will never end, with the Permanent, the Immutable, beyond Which there is nothing.

And for them will be kindled the undying Light.

(The Supreme Light)



(3)

Companion for All

The Sunlit Path

**The Word has power
– even the ordinary written word
has a power.**

**If
it is an inspired word
it has still more power.**

Sri Aurobindo

SABCL, Vol 9, p 510



Acknowledgements



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1. The Mother, Collected Works of The Mother, CWM Vol 12, p 122
2. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol. 22, pp 911-13
3. The Mother, Collected Works of The Mother, CWM Vol 2, p 134

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