

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

Sardar Patel University

Vallabh Vidyanagar

India

15 May, 2014

Volume 6

Issue 56

Contents



	Page No.
• Editorial	3
• Living Words: Spirituality	Sri Aurobindo 4
• Integral Education: Two Parallel Movements	The Mother 5
The Wisest Seeing	Sri Aurobindo 8
• Integral Life: Transformation	Sri Aurobindo 9
Discover Self to Discover God	Sri Aurobindo 11
Companion <i>for All</i>	Sri Aurobindo 13
• Acknowledgements	14

Editorial

My dear friends,

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

'Living Words' explain the essence of Spirituality.

'Integral Education' describes the necessity of synthesising two apparently disparate lines of development.

'Integral Life' describes the processes of integral development.

I do hope that you will find the contents inspiring.

Sincerely yours,

Dr Bhalendu Vaishnav

15 May, 2014



Living Words**Spirituality
Sri Aurobindo**

Spirituality is in its essence an awakening to the inner reality of our being, to a spirit, self, soul which is other than our mind, life and body, an inner aspiration to know, to feel, to be that, to enter into contact with the greater Reality beyond and pervading the universe which inhabits also our own being, to be in communion with It and union with It, and a turning, a conversion, a transformation of our whole being as a result of the aspiration, the contact, the union, a growth or waking into a new becoming or new being, a new self, a new nature. (1)

Two Parallel Movements

The Mother

THERE should be two parallel movements in the evolution of an individual; and it is because he generally neglects one or the other of these movements in order to concentrate on one alone, that his progress is so halting and so unbalanced.

One of these movements is to become conscious of all the constituent elements of the being, material and sensory as well as intellectual and spiritual; we must become acquainted with the mechanism of the life within us, with all its tendencies, qualities, faculties and varied activities, very impartially, that is, without any preconceived idea of good or evil, without any absolute or arbitrary judgment (for our judgments are inevitably lacking in clear-sightedness) about what should subsist and what should disappear, what should be encouraged and what should be suppressed.

Our vision of what we are must be objective, without bias, if we want it to be sincere and integral: we are faced with a universe which we must explore down to its smallest details, know in its most obscure

and infinitesimal elements, with a scientific attitude of perfect mental impersonality, that is, without any *a priori* judgments.

Whatever we may think, this work of observation, analysis and introspection is never completed. At all events, as long as we are on earth in a physical body, we should always study the immensely complex being that we are, so that no element may elude our knowledge and therefore our control: for we can only master what we know and command what we have mastered.

This brings us to the second movement which should exist parallel to and simultaneous with the first. It is the consecration, the constant and constantly repeated surrender of all the elements subject to our control to the Supreme and Divine Law.

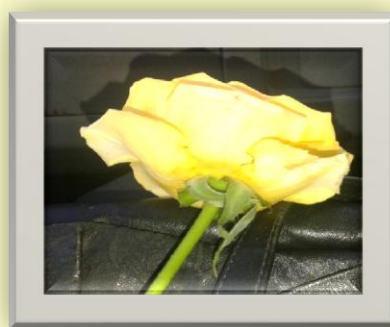
Each element that has become conscious of itself, each tendency, each faculty, must surrender to the Sovereign Guidance of the Eternal Essence of Being, with the simple trust of a child; She will order, classify and utilise all these elements in the right way; She and She alone can separate what can be used from what cannot, what must be encouraged from what must be eliminated; and, no doubt, as before Her all is of equal value, all can be used, since by Her all is transformed, illumined, transfigured: all that becomes conscious of Her and gives itself to Her becomes Herself and thus escapes all notions of good and evil, which are purely external and human.

One of these movements, one of these attitudes without the other is incomplete and one-sided. To consecrate our being in one block

to the Supreme Essence is not enough: all the elements that we do not know and have not mastered elude this consecration and therefore follow their own law instead of conforming to the Eternal Law, and become the source of every disturbance, every unexpected revolt in one who had yet thought himself to be entirely a servant of The Law. But he was forgetful of all the unknown nooks in his being which also have a claim to life and activity and which are manifested in their turn, but in an activity that is disorderly and disharmonious relative to the being as a whole, since they elude the central will.

On the other hand, to become conscious of ourselves in our smallest details is vain and sterile, even dangerous, if it is not done for the sake of order, so that the Divine Essence can be made the Omnipotent ruler of all these elements, if we do not secure their unreserved surrender to Her supreme guidance, to The Sovereign Law.

Only in the balanced union of these two attitudes can one truly, integrally, call oneself a Servant of the Eternal. (2)



The Wisest Seeing

THE HIGHEST and widest seeing is the wisest; for then all knowledge is unified in its one comprehensive meaning.

All religions are seen as approaches to a single Truth, all philosophies as divergent view-points looking at different sides of a single Reality, all Sciences meet together in a supreme Science.

For that which all our mind-knowledge and sense-knowledge and suprasensuous vision is seeking, is found most integrally in the unity of God and man and Nature and all that is in Nature. (3)

Sri Aurobindo

Transformation

Sri Aurobindo

“There are higher levels of the mind than any we now conceive and to these we must one day reach and rise beyond them to the heights of a greater, a spiritual existence.

As we rise we have to open to them our lower members and fill these with those superior and supreme dynamisms of light and power; the body we have to make a more and more and even entirely conscious frame and instrument, a conscious sign and seal and power of the spirit.

As it grows in this perfection, the force and extent of its dynamic action and its response and service to the spirit must increase, the control of the spirit over it also must grow and the plasticity of its functioning both in its developed and acquired parts of power and in its automatic responses down to those that are now purely organic and seem to be the movements of a mechanic inconstancy. This cannot happen without a veritable transformation and a transformation of the mind and life and very body is indeed the change to which our evolution is secretly moving and without this transformation the entire fullness of a divine life on earth cannot emerge. In this transformation the body itself can become an agent and a partner. It might indeed be possible for the spirit to achieve a considerable manifestation with only a passive and imperfectly conscious body as its last or bottommost means of material functioning,

but this could not be anything perfect or complete. A fully conscious body might even discover and work out the right material method and process of a material transformation. For this, no doubt, the spirit's supreme light and power and creative joy must have manifested on the summit of the individual consciousness and sent down their fiat into the body...." (4).



Discover Self to Discover God

Sri Aurobindo

The higher self-knowledge begins ... as soon as man has got beyond his preoccupation with the relation of Nature and God to his superficial being, his most apparent self.

- One step is to know that this life is not all, to get at the conception of his own temporal eternity, to realise, to become concretely aware of that subjective persistence which is called the immortality of the soul.

When he knows that there are states beyond the material and lives behind and before him, at any rate a pre-existence and a subsequent existence, *he is on the way to get rid of his temporal ignorance by enlarging himself beyond the immediate moments of Time into the possession of his own eternity.*

- Another step forward is to learn that his surface waking state is only a small part of his being, to begin to fathom the abyss of the Inconscient and depths of the subconscious and subliminal and scale the heights of the superconscient; so he commences the removal of his psychological self-ignorance.
- A third step is to find out that there is something in him other than his instrumental mind, life and body, not only an

immortal ever-developing individual soul that supports his nature but an eternal immutable self and spirit, and to learn what are the categories of his spiritual being, until he discovers that all in him is an expression of the spirit and distinguishes the link between his lower and his higher existence; thus he sets out to remove his constitutional self-ignorance.

Discovering self and spirit he discovers God; he finds out that there is a Self beyond the temporal: he comes to the vision of that Self in the cosmic consciousness as the divine Reality behind Nature and this world of beings; his mind opens to the thought or the sense of the Absolute of whom self and the individual and the cosmos are so many faces; the cosmic, the egoistic, the original ignorance begin to lose the rigidity of their hold upon him.

In his attempt to cast his existence into the mould of this enlarging self-knowledge his whole view and motive of life, thought and action are progressively modified and transformed; his practical ignorance of himself, his nature and his object of existence diminishes: **he has set his step on the path which leads out of the falsehood and suffering of a limited and partial into the perfect possession and enjoyment of a true and complete existence.** (4)

Companion for All

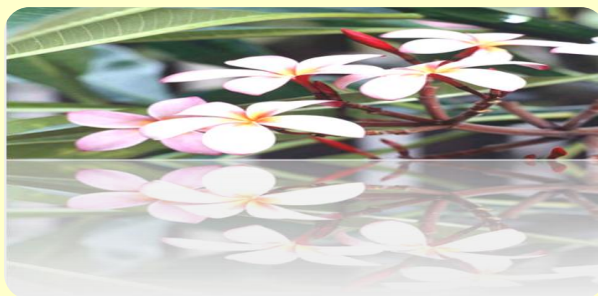
A UNITY behind diversity and discord
is the secret of the variety of human religions and philosophies;
for they all get at some image or some side clue, touch some portion of the one Truth
or envisage some one of its myriad aspects.

Sri Aurobindo

(6)

*Supplement**The Sunlit Path**15th May, 2014*

Acknowledgements



All passages from the writings of Sri Aurobindo and The Mother are copyright of Sri Aurobindo Ashram, Pondicherry, India and taken with kind permission of Sri Aurobindo Ashram Trust. Their titles and captions are chosen by the editor. The photographs of flowers are copyrights of Sri Aurobindo Society, Pondicherry. The sources of the short passages in the present issue are:

1. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA; 22: 889-90
2. The Mother, Collected Works of The Mother, CWM; 2:132-3
3. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA; 22:728
4. Sri Aurobindo, Complete Works of Sri Aurobindo, SABCL, Vol. 16, pp. 15 – 16
5. Sri Aurobindo, Complete Works of Sri Aurobindo CWSA; 22:724-5
6. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA; 22,727

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/

Editor: Dr. Bhalendu S. 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.
e mail: Sriaurobindochair@orgmail.com