

# The Sunlit Path



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**Editorial**

My dear friends,

I am happy to bring to you the 15<sup>th</sup> July, 2015 issue of The Sunlit Path.

‘Living Words’ describe the true purpose of Yoga. ‘Integral Education’ describes the true perspectives of lower and higher knowledge. ‘Integral Life’ articulates all important existential truth for uniting with The Within.

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

Sincerely yours,

Dr Bhalendu Vaishnav



## Yoga Sri Aurobindo

Yoga is not a thing of ideas but of inner spiritual experience.

Merely to be attracted to any set of religious or spiritual ideas does not bring with it any realisation. Yoga means a change of consciousness; a mere mental activity will not bring a change of consciousness, it can only bring a change of mind. And if your mind is sufficiently mobile, it will go on changing from one thing to another till the end without arriving at any sure way or any spiritual harbour. The mind can think and doubt and question and accept and withdraw its acceptance, make formations and unmake them, pass decisions and revoke them, judging always on the surface and by surface indications and therefore never coming to any deep and firm experience of Truth, but by itself it can do no more.

There are only three ways by which it can make itself a channel or instrument of Truth. Either it must fall silent in the Self and give room for a wider and greater consciousness; or it must make itself passive to an inner Light and allow that Light to use it as a means of expression; or else it must itself change from the questioning intellectual superficial mind it now is to an intuitive intelligence, a mind of vision fit for the direct perception of the divine Truth.

If you want to do anything in the path of Yoga, you must fix once for all what way you mean to follow. It is no use setting your face towards the future and then always looking back towards the past; in this way you will arrive nowhere. If you are tied to your past, return to it and follow the way you then choose; but if you choose this way instead, you must give yourself to it single-mindedly and not look back at every moment. (1)



## Two Kinds of Knowledge

### Sri Aurobindo

There are two kinds of knowledge, that which seeks to understand the apparent phenomenon of existence externally, by an approach from outside, through the intellect,—this is the lower knowledge, the knowledge of the apparent world; secondly, the knowledge which seeks to know the truth of existence from within, in its source and reality, by **spiritual realisation**. Ordinarily, a sharp distinction is drawn between the two, and it is supposed that when we get to the higher knowledge, the Godk nowledge, then the rest, the world-knowledge, becomes of no concern to us: but **in reality they are two sides of one seeking**. All knowledge is ultimately the knowledge of God, through himself, through Nature, through her works. Mankind has first to seek this knowledge through the external life; for until its mentality is sufficiently developed, spiritual knowledge is not really possible, and in proportion as it is developed, the possibilities of spiritual knowledge become richer and fuller.

Science, art, philosophy, ethics, psychology, the knowledge of man and his past, action itself are means by which we arrive at the knowledge of the workings of God through Nature and through life. At first it is the workings of life and forms of Nature which occupy us, but as we go deeper and deeper and get a completer view and experience, each of these lines brings us face to face with God. Science at its limits, even physical Science, is compelled to perceive in the end the infinite, the universal, the spirit, the divine intelligence and will in the material universe. Still more easily must

this be the end with the psychic sciences which deal with the operations of higher and subtler planes and powers of our being and come into contact with the beings and the phenomena of the worlds behind which are unseen, not sensible by our physical organs, but ascertainable by the subtle mind and senses. Art leads to the same end; the aesthetic human being intensely preoccupied with Nature through aesthetic emotion must in the end arrive at spiritual emotion and perceive not only the infinite life, but the infinite presence within her; preoccupied with beauty in the life of man he must in the end come to see the divine, the universal, the spiritual in humanity. Philosophy dealing with the principles of things must come to perceive the Principle of all these principles and investigate its nature, attributes and essential workings. So ethics must eventually perceive that the law of good which it seeks is the law of God and depends on the being and nature of the Master of the law. Psychology leads from the study of mind and the soul in living beings to the perception of the one soul and one mind in all things and beings. The history and study of man like the history and study of Nature lead towards the perception of the eternal and universal Power and Being whose thought and will work out through the cosmic and human evolution. Action itself forces us into contact with the divine Power which works through, uses, overrules our actions. The intellect begins to perceive and understand, the emotions to feel and desire and revere, the will to turn itself to the service of the Divine without whom Nature and man cannot exist or move and by conscious knowledge of whom alone we can arrive at our highest possibilities.

**It is here that Yoga steps in.** It begins by using knowledge, emotion and action for the possession of the Divine. For Yoga is the conscious and perfect seeking of union with the Divine towards which all the rest was an ignorant and imperfect moving and seeking. At first, then, Yoga separates itself from the action and method of the lower knowledge. For while this lower knowledge approaches God indirectly from outside and never enters

his secret dwelling-place, Yoga calls us within and approaches him directly; while that seeks him through the intellect and becomes conscious of him from behind a veil, Yoga seeks him through realisation, lifts the veil and gets the full vision; where that only feels the presence and the influence, Yoga enters into the presence and fills itself with the influence; where that is only aware of the workings and through them gets some glimpse of the Reality, Yoga identifies our inner being with the Reality and sees from that the workings. **Therefore the methods of Yoga are different from the methods of the lower knowledge.**

The method of Yoga in knowledge must always be a turning of the eye inward and, so far as it looks upon outer things, a penetrating of the surface appearances to get at the one eternal reality within them. The lower knowledge is preoccupied with the appearances and workings; it is the first necessity of the higher to get away from them to the Reality of which they are the appearances and the Being and Power of conscious existence of which they are the workings. It does this by three movements each necessary to each other, by each of which the others become complete, purification, concentration, identification.

The object of purification is to make the whole mental being a clear mirror in which the divine reality can be reflected, a clear vessel and an unobstructing channel into which the divine presence and through which the divine influence can be poured, a subtilised stuff which the divine nature can take possession of, new-shape and use to divine issues.... (2)



## The Divinity Within The Mother

ALL IN us that is not wholly consecrated to the Divinity within is in the possession, by fragments, of the whole entirety of things that encompass us and act upon what we improperly call “ourselves” , whether through the intermediary of our senses or directly on the mind by suggestion.

The only way to become a conscious being, to be oneself, is to unite with the divine Self that is in all. For that, we must, by the aid of concentration, isolate ourselves from external influences.

When you are one with the Divinity within, you are one with all things in their depths. And it is through It and by It that you must enter into relation with them. You are then, but without attraction or repulsion, near to whatever is near to It and far from whatever is far.

Living among others you should always be a divine example, an occasion offered to them to understand and to enter on the path of the life divine. Nothing more: you should not even have the desire to make them progress; for that too would be something arbitrary.

Until you are definitively one with the Divinity within, the best way, in your relations with the outside, is to act according to the unanimous advice given by those who have themselves had the experience of this unity.

To be in a state of constant benevolence, with this as your rule, not to be troubled by anything and not to be the cause of trouble to others, not to inflict suffering upon them so far as possible. (3)

## knowledgements



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1. Sri Aurobindo, CWSA; 28,321-21
2. Sri Aurobindo, CWSA; 23, 512-15
3. The Mother, CWM;3,107

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