

# The Sunlit Path



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**Editorial**

My dear friends,

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

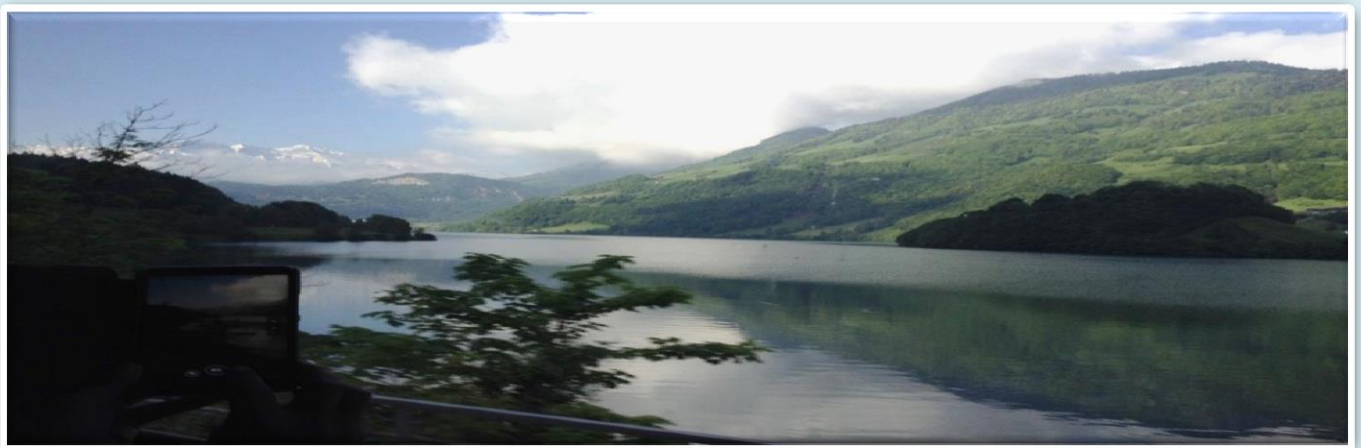
'Living Words' bring The Mother's articles on Virtues, Yoga and Its practice in daily Life. The message provided in 'Virtues' is very exceptional.

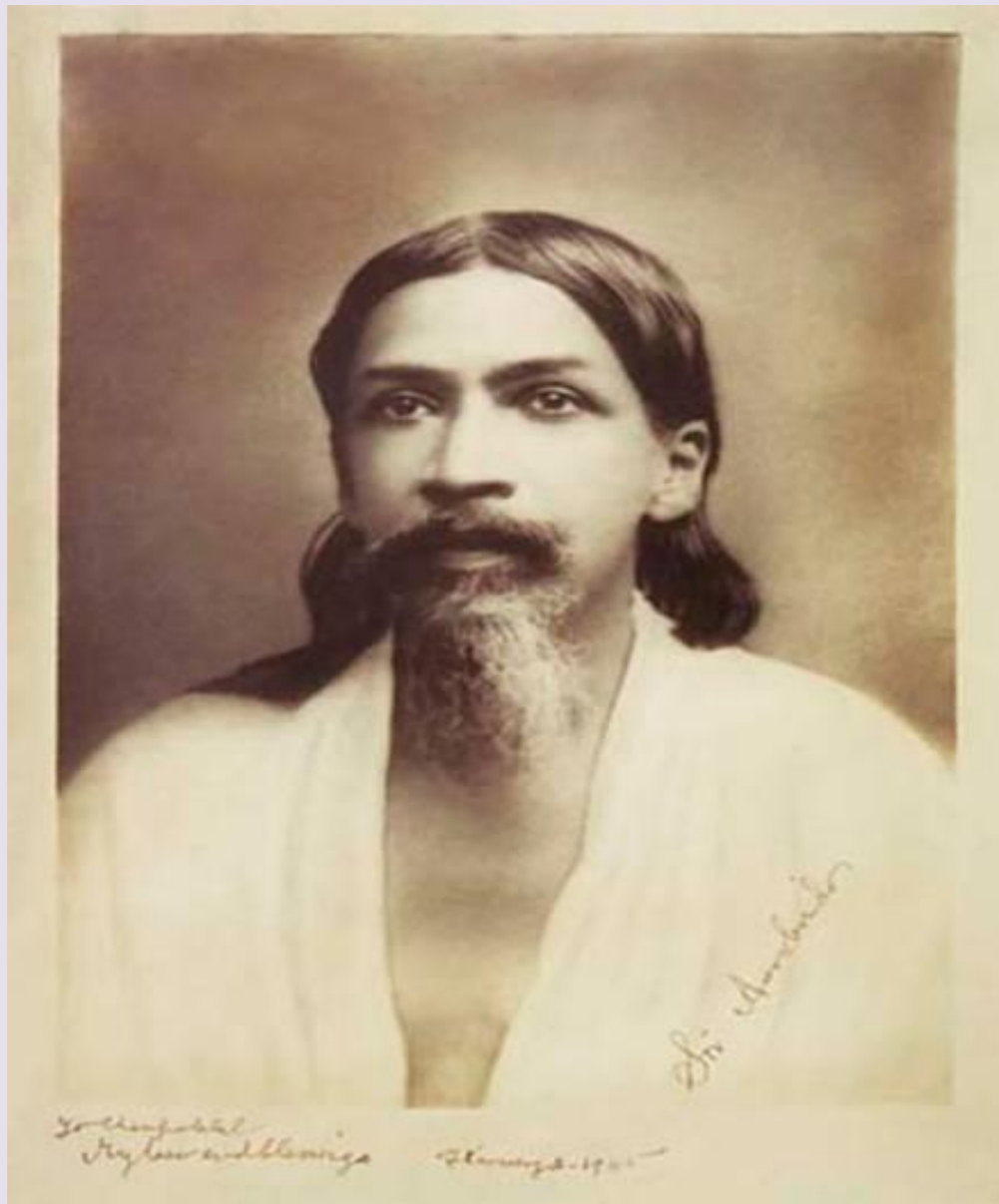
As the world is preparing to observe 'The World Yoga Day' on 21<sup>st</sup> June, 2015 these articles help us to understand the profoundest meaning of 'Yoga'. Such clear declaration of the aim of Yoga is of paramount importance in days when there is a general, global awakening to the need and practice of Yoga.

I do hope that you will find them very pertinent and inspiring too.

Sincerely yours,

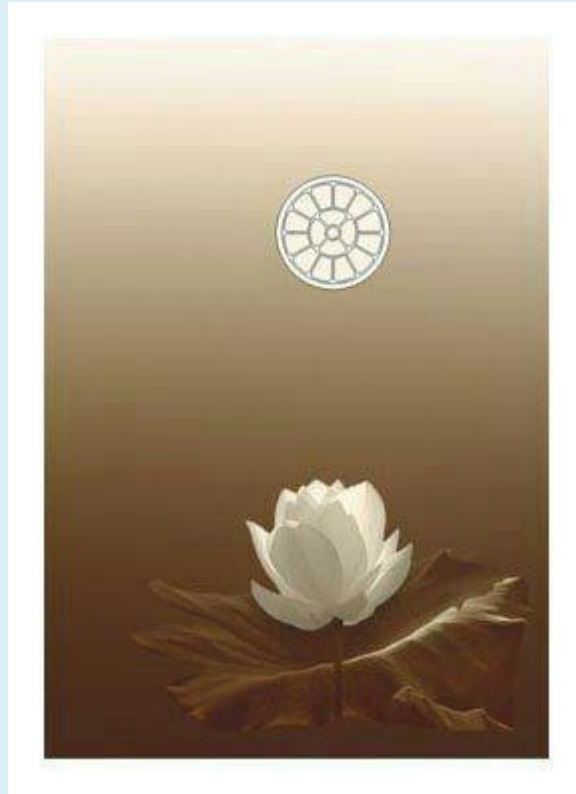
Dr Bhalendu Vaishnav





**All Life is Yoga.**

**Sri Aurobindo**



**Living Words**

## **The Virtues**

## **The Mother**

ONCE UPON a time there was a splendid palace, in the heart of which lay a secret sanctuary, whose threshold no being had ever crossed. Furthermore, even its outermost galleries were almost

inaccessible to mortals, for the palace stood on a very high cloud, and very few, in any age, could find the way to it.

It was the palace of Truth.

One day a festival was held there, not for men but for very different beings, gods and goddesses great and small, who on earth are honoured by the name of Virtues.

The vestibule of the palace was a great hall, where the walls, the floor, the ceiling, luminous in themselves, were resplendent with a myriad glittering fires.

It was the Hall of Intelligence. Near to the ground, the light was very soft and had a beautiful deep sapphire hue, but it became gradually clearer towards the ceiling, from which girandoles of diamonds hung like chandeliers, their myriad facets shooting dazzling rays.

The Virtues came separately, but soon formed congenial groups, full of joy to find themselves for once at least together, for they are usually so widely scattered throughout the world and the worlds, so isolated amid so many alien beings.

Sincerity reigned over the festival. She was dressed in a transparent robe, like clear water, and held in her hand a cube of purest crystal,

through which things can be seen as they really are, far different from what they usually seem, for there their image is reflected without distortion.

Near to her, like two faithful guardians, stood Humility, at once respectful and proud, and Courage, lofty-browed, cleareyed, his lips firm and smiling, with a calm and resolute air.

Close beside Courage, her hand in his, stood a woman, completely veiled, of whom nothing could be seen but her searching eyes, shining through her veils. It was Prudence.

Among them all, coming and going from one to another and yet seeming always to remain near to each one, Charity, at once vigilant and calm, active and yet discrete, left behind her as she passed through the groups a trail of soft white light. The light that she spreads and softens comes to her, through a radiance so subtle that it is invisible to most eyes, from her closest friend, her inseparable companion, her twin sister, Justice.

And around Charity thronged a shining escort, Kindness, Patience, Gentleness, Solitude, and many others.

All of them are there, or so at least they think.

But then suddenly, at the golden threshold, a newcomer appears.

With great reluctance the guards, set to watch the gates, have agreed to admit her. Never before had they seen her, and there was nothing in her appearance to impress them.

She was indeed very young and slight, and the white dress which she wore was very simple, almost poor. She takes a few steps forward with a shy, embarrassed air. Then, apparently ill at ease to find herself in such a large and brilliant company, she pauses, not knowing towards whom she should go.

After a brief exchange with her companions, Prudence steps forward at their request and goes towards the stranger. Then, after clearing her throat, as people do when they are embarrassed, to give herself a moment to reflect, she turns to her and says:

“We who are gathered here and who all know each other by our names and our merits are surprised at your coming, for you appear to be a stranger to us, or at least we do not seem to have ever seen you before. Would you be so kind as to tell us who you are?”

Then the newcomer replied with a sigh:

“Alas! I am not surprised that I appear to be a stranger in this palace, for I am so rarely invited anywhere.

“My name is Gratitude.”





## Yoga The Mother

Will you say something to us about Yoga?

What do you want the Yoga for ? To get power ? To attain to peace and calm? To serve humanity?

None of these motives is sufficient to show that you are meant for the Path.

The question you are to answer is this: Do you want the Yoga for the sake of the Divine? Is the Divine the supreme fact of your life, so much so that it is simply impossible for you to do without it? Do you feel that your very *raison d'être* is the Divine and without it there is no meaning in your existence? If so, then only can it be said that you have a call for the Path.

This is the first thing necessary—aspiration for the Divine.

The next thing you have to do is to tend it, to keep it always alert and awake and living.

And for that what is required is concentration—concentration upon the Divine with a view to an integral and absolute consecration to its Will and Purpose.

Concentrate in the heart. Enter into it; go within and deep and far, as far as you can. Gather all the strings of your consciousness that are spread abroad, roll them up and take a plunge and sink down.

*A fire is burning there, in the deep quietude of the heart. It is the divinity in you—your true being. Hear its voice, follow its dictates.*

There are other centres of concentration, for example, one above the crown and another between the eye-brows. Each has its own efficacy and will give you a particular result. But the central being lies in the heart and from the heart proceed all central movements—all dynamism and urge for transformation and power of realisation.

### *What is one to do to prepare oneself for the Yoga?*

To be conscious, first of all. We are conscious of only an insignificant portion of our being; for the most part we are unconscious. It is this unconsciousness that keeps us down to our unregenerate nature

and prevents change and transformation in it. It is through unconsciousness that the undivine forces enter into us and make us their slaves. You are to be conscious of yourself, you must awake to your nature and movements, you must know why and how you do things or feel or think them; you must understand your motives and impulses, the forces, hidden and apparent, that move you; in fact, you must, as it were, take to pieces the entire machinery of your being. Once you are conscious, it means that you can distinguish and sift things, you can see which are the forces that pull you down and which help you on. And when you know the right from the wrong, the true from the false, the divine from the undivine, you are to act strictly up to your knowledge; that is to say, resolutely reject one and accept the other. The duality will present itself at every step and at every step you will have to make your choice. You will have to be patient and persistent and vigilant—“sleepless”, as the adepts say; you must always refuse to give any chance whatever to the undivine against the divine.

### **Is the Yoga for the sake of humanity?**

No, it is for the sake of Divinity. It is not the welfare of humanity that we seek but the manifestation of the Divine. We are here to work out the Divine Will, more truly, to be worked upon by the Divine Will so that we may be its instruments for the progressive incorporation of the Supreme and the establishment of His reign upon earth. Only that portion of humanity which will respond to the Divine Call shall

receive its Grace. Whether humanity as a whole will be benefited, if not directly, at least, in an indirect way, will depend upon the condition of humanity itself. If one is to judge from the present conditions, there is not much hope. What is the attitude today of the average man—the representative humanity? Does he not rise in anger and revolt directly he meets something that partakes of the genuinely divine? Does he not feel that the Divine means the destruction of his cherished possessions? Is he not continually yelling out the most categorical negative to everything that the Divine intends and wills? Humanity will have to change much before it can hope to gain anything by the advent of the Divine.

(2)



## Yoga and Life

### The Mother

It has been said that in order to progress in Yoga one must offer up everything to the Divine, even every little thing that one has or does in life. What is precisely the meaning of that?

Yoga means union with the Divine, and the union is effected through offering—it is founded on the offering of yourself to the Divine. In the beginning you start by making this offering in a general way, as though once for all; you say, “I am the servant of the Divine; my life is given absolutely to the Divine; all my efforts are for the realisation of the Divine Life.” But that is only the first step; for this is not sufficient. When the resolution has been taken, when you have decided that the whole of your life shall be given to the Divine, you have still at every moment to remember it and carry it out in all the details of your existence. You must feel at every step that you belong to the Divine;

you must have the constant experience that, in whatever you think or do, it is always the Divine Consciousness that is acting through you. You have no longer anything that you can call your own; you feel everything as coming from the Divine, and you have to offer it back to its source. When you can realise that, then even the smallest thing to which you do not usually pay much attention or care, ceases to be trivial and insignificant; it becomes full of meaning and it opens up a vast horizon beyond.

This is what you have to do to carry out your general offering in detailed offerings. Live constantly in the presence of the Divine; live in the feeling that it is this presence which moves you and is doing everything you do. Offer all your movements to it, not only every mental action, every thought and feeling but even the most ordinary and external actions such as eating; when you eat, you must feel that it is the Divine who is eating through you.

When you can thus gather all your movements into the One Life, then you have in you unity instead of division. No longer is one part of your nature given to the Divine, while the rest remains in its ordinary ways, engrossed in ordinary things; your entire life is taken up, an integral transformation is gradually realized in you.

In the integral Yoga, the integral life down even to the smallest detail has to be transformed, to be divinised. There is nothing here that is

insignificant, nothing that is indifferent. You cannot say, "When I am meditating, reading philosophy or listening to these conversations I will be in this condition of an opening towards the Light and call for it, but when I go out to walk or see friends I can allow myself to forget all about it." To persist in this attitude means that you will remain untransformed and never have the true union; always you will be divided; you will have at best only glimpses of this greater life. For although certain experiences and realisations may come to you in meditation or in your inner consciousness, your body and your outer life will remain unchanged. An inner illumination that does not take any note of the body and the outer life, is of no great use, for it leaves the world as it is. This is what has continually happened till now. Even those who had a very great and powerful realisation withdrew from the world to live undisturbed in inner quiet and peace; the world was left to its ways, and misery and stupidity, Death and Ignorance continued, unaffected, their reign on this material plane of existence. For those who thus withdraw, it may be pleasant to escape from this turmoil, to run away from the difficulty and to find for themselves a happy condition elsewhere; but they leave the world and life uncorrected and untransformed; and their own outer consciousness too they leave unchanged and their bodies as unregenerate as ever. Coming back to the physical world, they are likely to be worse there than even ordinary people; for they have lost their mastery over material things, and their dealing with physical life is

likely to be slovenly and helpless in its movements and at the mercy of every passing force.

An ideal of this kind may be good for those who want it, but it is not our Yoga. For we want the divine conquest of this world, the conquest of all its movements and the realisation of the Divine here. But if we want the Divine to reign here we must give all we have and are and do here to the Divine. It will not do to think that anything is unimportant or that the external life and its necessities are no part of the Divine Life. If we do, we shall remain where we have always been and there will be no conquest of the external world; nothing abiding there will have been done.

**Do people who have advanced very far come back to this plane?**

Yes; if there is a will in them to change this plane, then the more advanced they are, the surer they are to come back. And as for those who have the will of running away, even they, when they go over to the other side, may find that the flight was not of much use after all.

**When we are concentrated in mental movements or intellectual pursuits, why do we sometimes forget or lose touch with the Divine?**



You lose it because your consciousness is still divided. The Divine has not settled into your mind; you are not wholly consecrated to the Divine Life. Otherwise you could concentrate to any extent upon such things and still you would have the sense of being helped and supported by the Divine.

In all pursuits, intellectual or active, your one motto should be, “Remember and Offer.” Let whatever you do be done as an offering to the Divine. And this too will be an excellent discipline for you; it will prevent you from doing many foolish and useless things.

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## Acknowledgements



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1. **The Mother, CWM;2,5-7**
2. **The Mother, CWM; 3,1-3**
3. **The Mother, CWM;3,23-25**

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