

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

Sardar Patel University

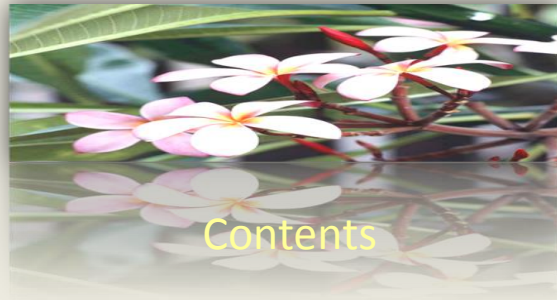
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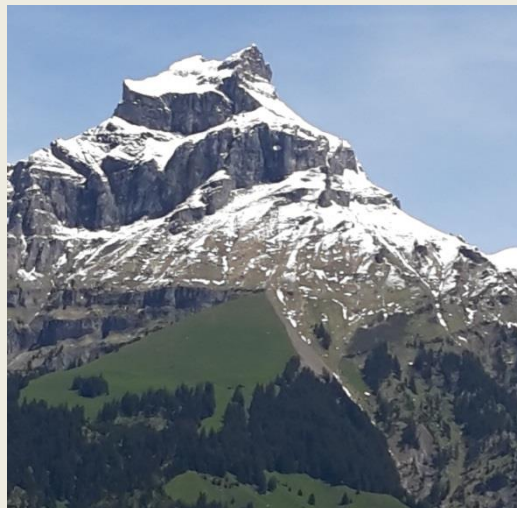
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Editorial

My dear friends,

I am happy to bring to you the 15th July, 2016 issue of The Sunlit Path.

'Living Words' carry a force which puts in place the correct construct of 'Spiritual Life'.

'Integral Education' describes very lucidly the concept of Supramental Realisation.

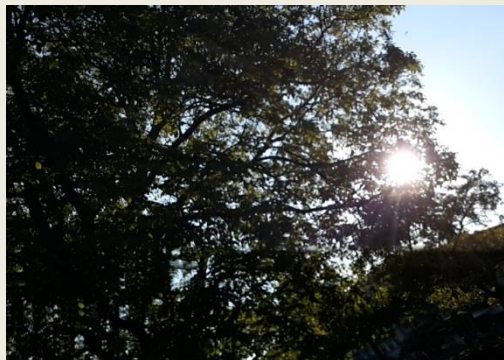
'Integral Life' provides a very useful guidance for 'Living Life Beautiful'.

I do hope that you will find the contents inspiring.

Sincerely yours,

Dr Bhalendu Vaishnav

15 July, 2016



Spiritual Life The Mother

Whatever difference there is between the West and the East in relation to spiritual life lies not in the inner being or nature, which is an invariable and constant thing, but in the mental habits, in the modes of outer expression and presentation which are the result of education and environment and other external conditions. All people, whether occidental or oriental, are alike in their deepest feelings; they are different in their way of thinking. Sincerity, for example, is a quality which is the same everywhere. Those who are sincere, to whichever nation they belong, are all sincere in the same way. Only the forms given to this sincerity vary. The mind works in different ways in different peoples, but the heart is the same everywhere; the heart is a much truer reality, and the differences belong to the superficial parts.

As soon as you go deep enough, you meet something that is one in all. All meet in the Divine. The sun is the symbol of the Divine in the physical nature. Clouds may modify its appearance, but when they are no longer there, you see it is the same sun always and everywhere.

If you cannot feel one with somebody, it means you have not gone deep enough in your feeling. (1)

The Supramental Realisation The Mother

In order to know what the Supramental Realisation will be like, the first step, the first condition is to know what the Supramental consciousness is. All those who have been, in one way or another, in contact with it have had some glimpse of the realisation to be. But those who have not, can yet aspire for that realisation, just as they can aspire to get the supramental knowledge. True knowledge means awareness by identity: once you get in touch with the supramental world, you can say something about its descent, but not before. What you can say before is that there will be a new creation upon earth; this you say through faith, since the exact character of it escapes you. And if you are called upon to define realisation, you may declare that, individually speaking, it means the transformation of your ordinary human consciousness into the divine and supramental.

The consciousness is like a ladder: at each great epoch there has been one great being capable of adding one more step to the ladder and reaching a place where the ordinary consciousness had never been. It is possible to attain a high level and get completely out of the material consciousness; but then one does not retain the ladder, whereas the great achievement of the great epochs of the universe has been the capacity to add one more step to the ladder without losing contact

with the material, the capacity to reach the Highest and at the same time connect the top with the bottom instead of letting a kind of emptiness cut off all connection between the different planes. To go up and down and join the top to the bottom is the whole secret of realisation, and that is the work of the Avatar. Each time he adds one more step to the ladder there is a new creation upon earth.... The step which is being added now Sri Aurobindo has called the Supramental; as a result of it, the consciousness will be able to enter the supramental world and yet retain its personal form, its individualisation and then come down to establish here a new creation. Certainly this is not the last, for there are farther ranges of being; but now we are at work to bring down the supramental, to effect a reorganisation of the world, to bring the world back to the true divine order. It is essentially a creation of order, a putting of everything in its true place; and the chief spirit or force, the Shakti active at present is Mahasaraswati, the Goddess of perfect organisation.

The work of achieving a continuity which permits one to go up and down and bring into the material what is above, is done inside the consciousness. He who is meant to do it, the Avatar, even if he were shut up in a prison and saw nobody and never moved out, still would he do the work, because it is a work in the consciousness, a work of connection between the Supermind and the material being. He does not need to be recognised, he need have no outward power in order to be able to establish this conscious connection. Once, however, the

connection is made, it must have its effect in the outward world in the form of a new creation, beginning with a model town and ending with a perfect world. (2)



The Sprit shall look out through Matter's gaze.

And Matter shall reveal the Sprit's face.

Sri Aurobindo

Stepping Back

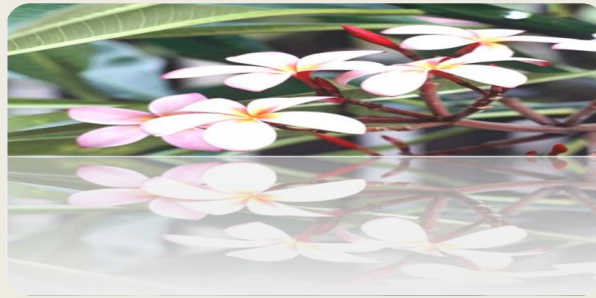
The Mother

Most of you live on the surface of your being, exposed to the touch of external influences. You live almost projected, as it were, outside your own body, and when you meet some unpleasant being similarly projected you get upset. The whole trouble arises out of your not being accustomed to stepping back. You must always step back into yourself—learn to go deep within —step back and you will be safe. Do not lend yourself to the superficial forces which move in the outside world. Even if you are in a hurry to do something, step back for a while and you will discover to your surprise how much sooner and with what greater success your work can be done. If someone is angry with you, do not be caught in his vibrations but simply step back and his anger, finding no support or response, will vanish. Always keep your peace, resist all temptation to lose it. Never decide anything without stepping back, never speak a word without stepping back, never throw yourself into action without stepping back. All that belongs to the ordinary world is impermanent and fugitive, so there is nothing in it worth getting upset about. What is lasting, eternal, immortal and infinite—that indeed is worth having, worth conquering, worth possessing. It is Divine Light, Divine Love, Divine Life—it is also Supreme Peace, Perfect Joy and All-Mastery upon earth with the

Complete Manifestation as the crowning. When you get the sense of the relativity of things, then whatever happens you can step back and look; you can remain quiet and call on the Divine Force and wait for an answer. Then you will know exactly what to do. Remember, therefore, that you cannot receive the answer before you are very peaceful. Practise that inner peace, make at least a small beginning and go on in your practice until it becomes a habit with you. (3)



Acknowledgements



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1. The Mother, Collected Works of The Mother, CWM; 3,12
2. The Mother, Collected Works of The Mother, CWM; 3, 178-79
3. The Mother, Collected Works of The Mother, CWM;3,160

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