

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

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Editorial

My dear friends,

I am happy to bring to you the 15th January, 2017 issue of The Sunlit Path.

Living Words: 'The Soul's Freedom' is a short passage taken from Sri Aurobindo's Savitri describing the state of the one who 'answers to the call'.

Integral Education: 'Integral Transformation' describes beautifully the phenomenon of change of consciousness, a step which can change our world view.

Integral Life: 'One and All' offers a profound basis of interconnectedness of individual and collective growth along the paradigm of growing consciousness. 'Wealth' puts the issue of 'possessing health' in its correct perspective.

I do hope that you will find the contents inspiring.

Sincerely yours,
Dr Bhalendu Vaishnav

15 January, 2017





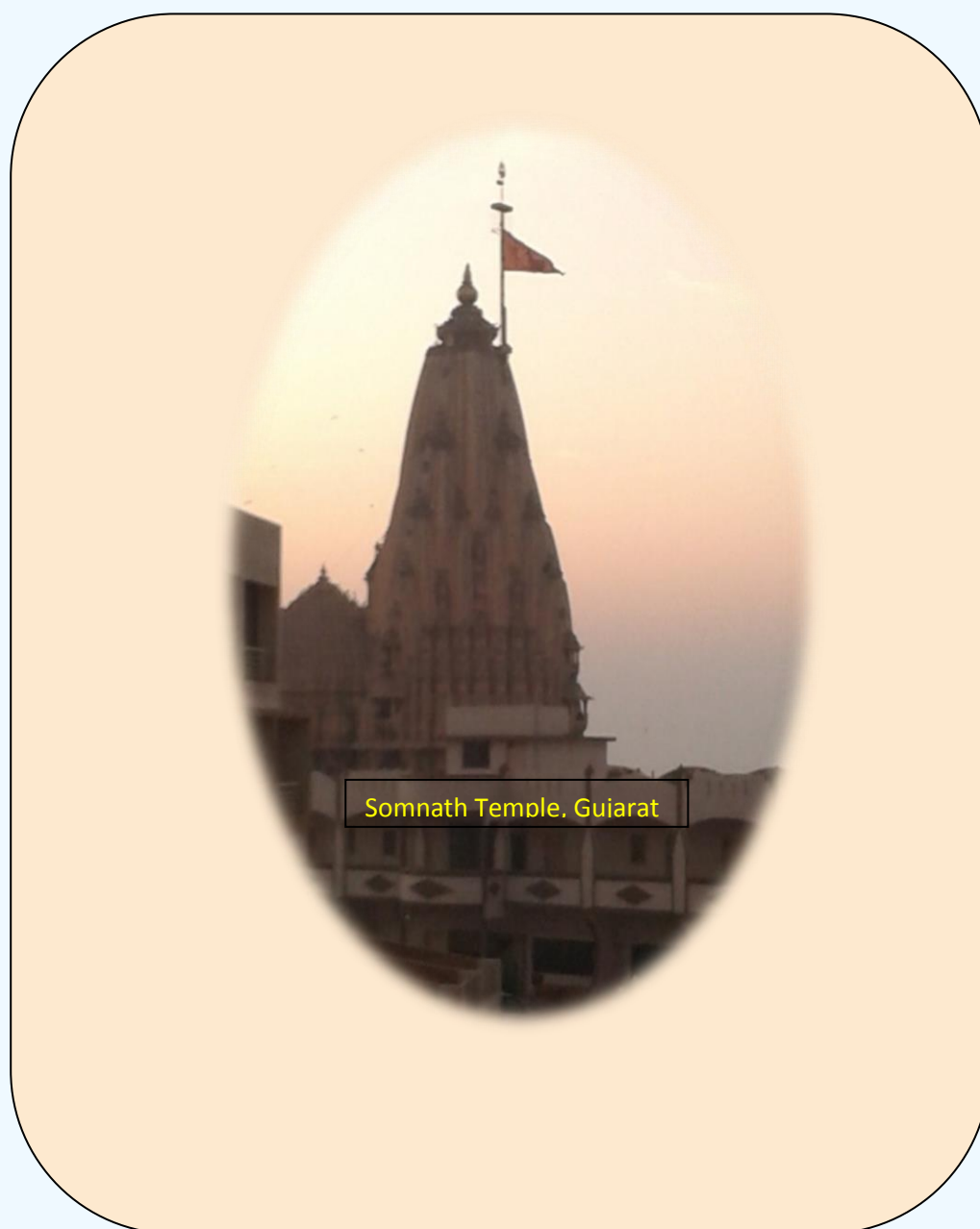
The Spirit's Freedom Sri Aurobindo

His soul retired from all that he had done.
Hushed was the futile din of human toil,
Forsaken wheeled the circle of the days;
In distance sank the crowded tramp of life.
The Silence was his sole companion left.

Impassive he lived immune from earthly hopes,
A figure in the ineffable Witness' shrine
Pacing the vast cathedral of his thoughts
Under its arches dim with infinity
And heavenward brooding of invisible wings.

A call was on him from intangible heights;
Indifferent to the little outpost Mind,
He dwelt in the wideness of the Eternal's reign.
His being now exceeded thinkable Space,
His boundless thought was neighbour to cosmic sight:
A universal light was in his eyes,
A golden influx flowed through heart and brain;
A Force came down into his mortal limbs,
A current from eternal seas of Bliss;
He felt the invasion and the nameless joy.

Aware of his occult omnipotent Source,
Allured by the omniscient Ecstasy,
A living centre of the Illimitable
Widened to equate with the world's circumference,
He turned to his immense spiritual fate. ...(1)



Somnath Temple, Gujrat

Transformation The Mother

WE WANT an integral transformation, the transformation of the body and all its activities. But there is an absolutely indispensable first step that must be accomplished before anything else can be undertaken: the transformation of the consciousness. The starting-point is of course the aspiration for this transformation and the will to realise it; without that nothing can be done. But if in addition to the aspiration there is an inner opening, a kind of receptivity, then one can enter into this transformed consciousness at a single stroke and maintain oneself there. This change of consciousness is abrupt, so to say; when it occurs, it occurs all of a sudden, although the preparation for it may have been long and slow. I am not speaking here of a mere change in mental outlook, but of a change in the consciousness itself. It is a complete and absolute change, a revolution in the basic poise; the movement is like turning a ball inside out. To the transformed consciousness everything appears not only new and different, but almost the reverse of what it seemed to the ordinary consciousness. In the ordinary consciousness you advance slowly, by successive experiences, from ignorance to a very distant and often doubtful knowledge. In the transformed consciousness your starting-point is knowledge and you proceed from knowledge to knowledge. However, this is only a beginning; for the outer consciousness, the various planes and parts of the outer active being are transformed only slowly and gradually as a result of the inner transformation.

There is a partial change of consciousness which makes you lose all interest in things that you once found desirable; but it is only a change of consciousness and not what we call the transformation. For the transformation is fundamental and absolute; it is not merely a change, but a reversal of consciousness: the being turns inside out, as it were, and

takes a completely different position. In this reversed consciousness the being stands above life and things and deals with them from there; it is at the centre of everything and directs its action outwards from there.

Whereas in the ordinary consciousness the being stands outside and below: from outside it strives to reach the centre; from below, crushed by the weight of its own ignorance and blindness, it struggles desperately to rise above them. The ordinary consciousness is ignorant of what things are in reality; it sees only their shell. But the true consciousness is at the centre, at the heart of reality and has the direct vision of the origin of all movements. Seated within and above, it knows the source, the cause and effect of all things and forces.

I repeat, this reversal is sudden. Something opens within you and all at once you find yourself in a new world. The change may not be final and definitive to begin with; it sometimes requires time to settle permanently and become your normal nature. But once the change has taken place, it is there, in principle, once and for all; and then what is needed is to express it gradually in the details of practical life. The first manifestation of the transformed consciousness always seems to be abrupt. You do not feel that you are changing slowly and gradually from one state into another; you feel that you are suddenly awakened or newly born. No effort of the mind can lead you to this state, for with the mind you cannot imagine what it is and no mental description can be adequate.

Such is the starting-point of all integral transformation. ... (2)



One and All Sri Aurobindo

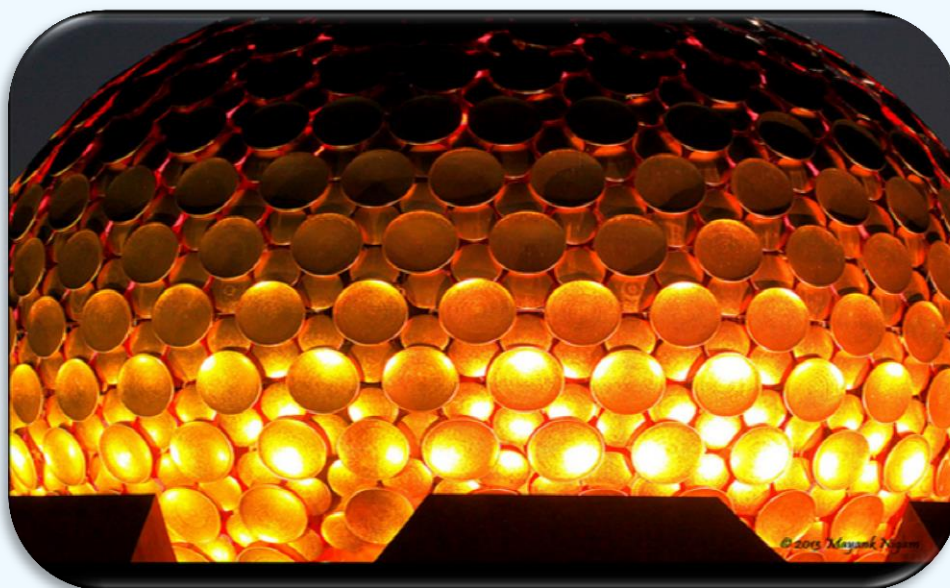
The liberation of the individual soul is therefore the keynote of the definitive divine action; it is the primary divine necessity and the pivot on which all else turns. It is the point of Light at which the intended complete self-manifestation in the Many begins to emerge. But the liberated soul extends its perception of unity horizontally as well as vertically. Its unity with the transcendent One is incomplete without its unity with the cosmic Many. And that lateral unity translates itself by a multiplication, a reproduction of its own liberated state at other points in the Multiplicity. The divine soul reproduces itself in similar liberated souls as the animal reproduces itself in similar bodies.

Therefore, whenever even a single soul is liberated, there is a tendency to an extension and even to an outburst of the same divine self-consciousness in other individual souls of our terrestrial humanity and,—who knows?—perhaps even beyond the terrestrial consciousness. Where shall we fix the limit of that extension? Is it altogether a legend which says of the Buddha that as he stood on the threshold of Nirvana, of the Non-Being, his soul turned back and took the vow never to make the irrevocable crossing so long as there was a single being upon earth undelivered from the knot of the suffering, from the bondage of the ego?

But we can attain to the highest without blotting ourselves. Mind and body are not our real self; out from the cosmic extension. Brahman preserves always its two terms of liberty within and of formation without, of expression and of freedom from the expression. We also, being That, can attain to the same divine self-possession. The harmony of the two tendencies is the condition of all life that aims at being really

divine. Liberty pursued by exclusion of the thing exceeded leads along the path of negation to the refusal of that which God has accepted. Activity pursued by absorption in the act and the energy leads to an inferior affirmation and the denial of the Highest. But what God combines and synthetises, wherefore should man insist on divorcing? To be perfect as He is perfect is the condition of His integral attainment.

Through Avidya, the Multiplicity, lies our path out of the transitional egoistic self-expression in which death and suffering predominate; through Vidya consenting with Avidya by the perfect sense of oneness even in that multiplicity, we enjoy integrally the immortality and the beatitude. By attaining to the Unborn beyond all becoming we are liberated from this lower birth and death; by accepting the Becoming freely as the Divine, we invade mortality with the immortal beatitude and become luminous centres of its conscious self-expression in humanity. (3)



Wealth

The Mother

Wealth is a force—I have already told you this once—a force of Nature; and it should be a means of circulation, a power in movement, as flowing water is a power in movement.

It is something which can serve to produce, to organise. It is a convenient means, because in fact it is only a means of making things circulate fully and freely.

This force should be in the hands of those who know how to make the best possible use of it, that is, as I said at the beginning, people who have abolished in themselves or in some way or other got rid of every personal desire and every attachment. To this should be added a vision vast enough to understand the needs of the earth, a knowledge complete enough to know how to organise all these needs and use this force by these means.

If, besides this, these beings have a higher spiritual knowledge, then they can utilise this force to construct gradually upon the earth what will be capable of manifesting the divine Power, Force and Grace. ... (4)



Acknowledgements

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1. Sri Aurobindo, Complete Works of Sri Aurobindo, **CWSA 33,78-79**
2. The Mother, Collected Works of The Mother, **CWM 12,80-81**
3. Sri Aurobindo, Complete Works of Sri Aurobindo, **CWSA 21,45-46**
4. The Mother, Collected Works of The Mother, **CWM, 7,55**

The Sunlit Path is a monthly 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/

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