

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

Sardar Patel University

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Editorial

My dear friends,

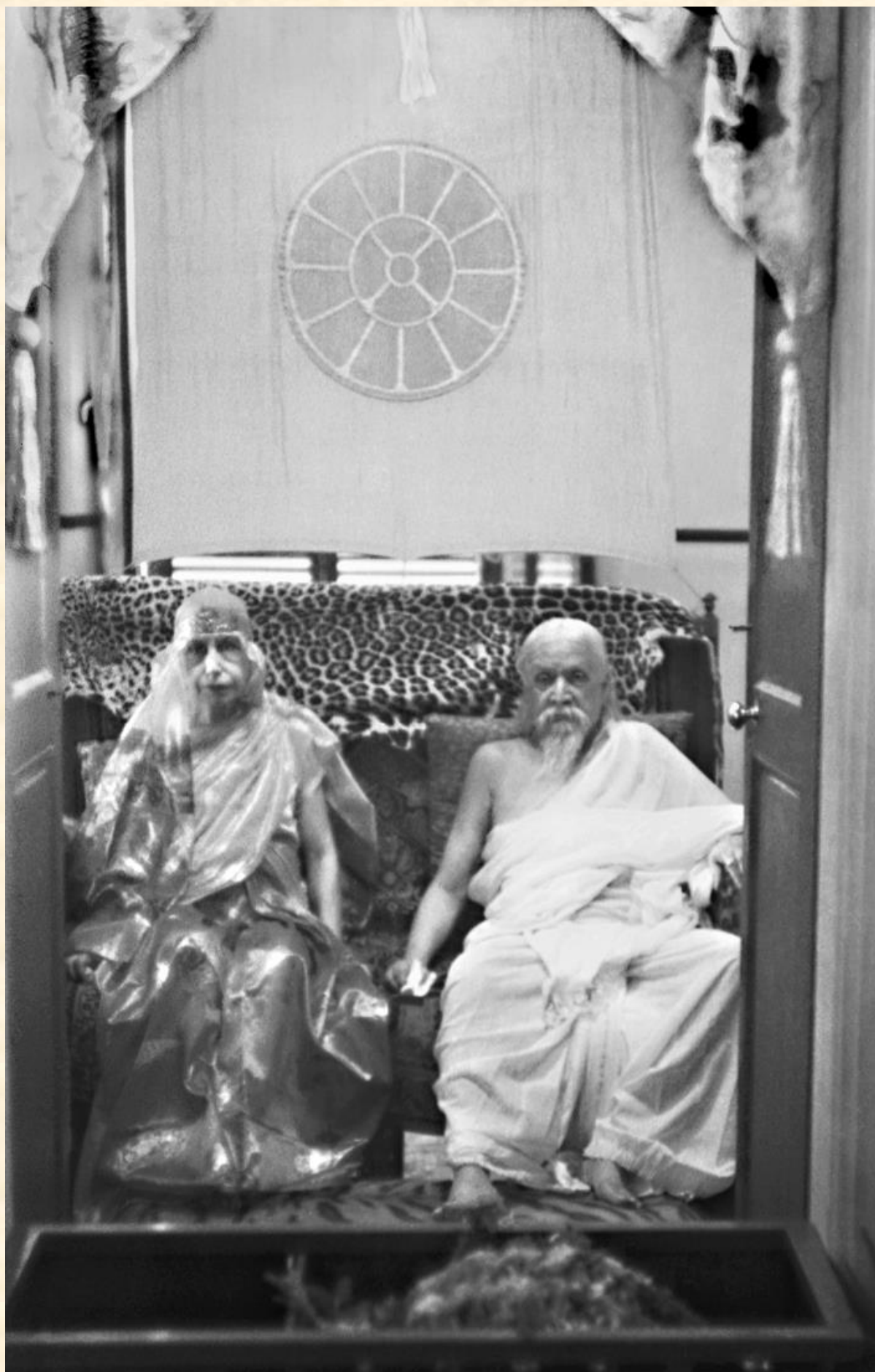
I am happy to bring to you the 15th August, 2017 issue of The Sunlit Path.

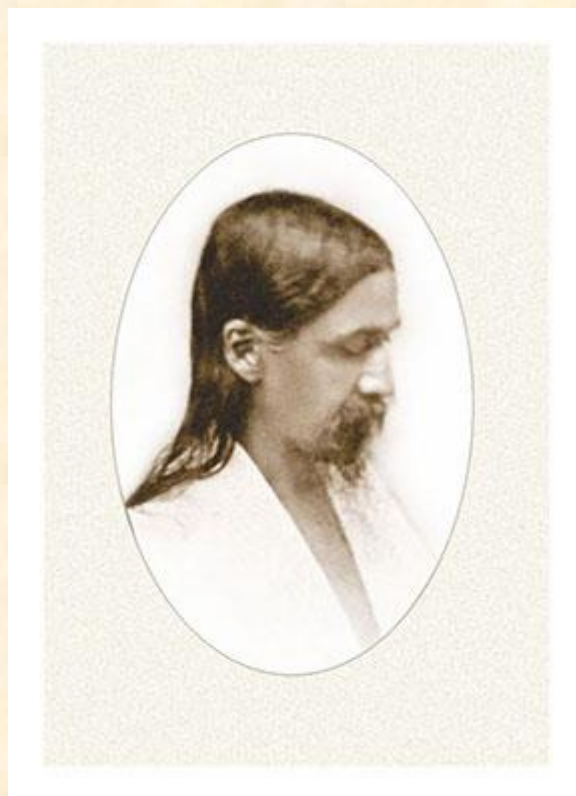
The 'Living Words' carry the Darshan Message received on the occasion of 15th August, 2017. 'Integral Education' contains the first chapter of the book 'The Mother' written by Sri Aurobindo.' Integral Life' contains a few very important messages given by by The Mother.

I do hope you will find the contents inspiring.

Sincere regards,

Dr Bhalendu Vaishnav



Living Words

In the Yoga as in life it is the man who persists unwearied to the last in the face of every defeat and disillusionment and of all confronting, hostile and contradicting events and powers who conquers in the end and finds his faith justified because to the soul and Shakti in man nothing is impossible.

Sri Aurobindo

Dans le yoga, comme dans la vie,
celui qui persiste inlassablement et
jusqu'au bout en face de toutes les
défaites et de toutes les désillusions,
tous les événements contradictoires
et les pouvoirs hostiles qui l'assail-
lent, celui-là finit par remporter la
victoire et voit sa foi justifiée, parce
que rien n'est impossible pour l'âme
et pour la Shakti en l'homme.

Sri Aurobindo

15-8-2017

Integral Education

The Mother

Sri Aurobindo

There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers.

But the supreme Grace will act only in the conditions of the Light and the Truth; it will not act in conditions laid upon it by the Falsehood and the Ignorance. For if it were to yield to the demands of the Falsehood, it would defeat its own purpose.

These are the conditions of the Light and Truth, the sole conditions under which the highest Force will descend; and it is only the very highest supramental Force descending from above and opening from below that can victoriously handle the physical Nature and annihilate its difficulties There must be a total and sincere surrender; there must be an exclusive self-opening to the divine Power; there must be a constant and integral choice of the Truth that is descending, a constant and integral rejection of the falsehood of the mental, vital and physical Powers and Appearances that still rule the earth-Nature.

The surrender must be total and seize all the parts of the being. It is not enough that the psychic should respond and the higher mental accept or even the inner vital submit and the inner physical consciousness feel the influence. There must be in no part of the being, even the most external, anything that makes a reserve, anything that hides behind doubts, confusions and subterfuges, anything that revolts or refuses.

If part of the being surrenders, but another part reserves itself, follows its own way or makes its own conditions, then each time that that happens, you are yourself pushing the divine Grace away from you.

If behind your devotion and surrender you make a cover for your desires, egoistic demands and vital insistences, if you put these things in place of the true aspiration or mix them with it and try to impose them on the Divine Shakti, then it is idle to invoke the divine Grace to transform you.

If you open yourself on one side or in one part to the Truth and on another side are constantly opening the gates to hostile forces, it is vain to expect that the divine Grace will abide with you. You must keep the temple clean if you wish to instal there the living Presence.

If each time the Power intervenes and brings in the Truth, you turn your back on it and call in again the falsehood that has been expelled, it is not

the divine Grace that you must blame for failing you, but the falsity of your own will and the imperfection of your own surrender.

If you call for the Truth and yet something in you chooses what is false, ignorant and undivine or even simply is unwilling to reject it altogether, then always you will be open to attack and the Grace will recede from you. Detect first what is false or obscure in you and persistently reject it, then alone can you rightly call for the divine Power to transform you.

Do not imagine that truth and falsehood, light and darkness, surrender and selfishness can be allowed to dwell together in the house consecrated to the Divine. The transformation must be integral, and integral therefore the rejection of all that withstands it.

Reject the false notion that the divine Power will do and is bound to do everything for you at your demand and even though you do not satisfy the conditions laid down by the Supreme. Make your surrender true and complete, then only will all else be done for you.

Reject too the false and indolent expectation that the divine Power will do even the surrender for you. The Supreme demands your surrender to her, but does not impose it: you are free at every moment, till the irrevocable transformation comes, to deny and to reject the Divine or to recall your self-giving, if you are willing to suffer the spiritual consequence. Your surrender must be self-made and free; it must be the surrender of a living being, not of an inert automaton or mechanical tool.

An inert passivity is constantly confused with the real surrender, but out of an inert passivity nothing true and powerful can come. It is the inert passivity of physical Nature that leaves it at the mercy of every obscure or undivine influence. A glad and strong and helpful submission is demanded to the working of the Divine Force, the obedience of the illumined disciple

of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the faithful servant of the Divine.

This is the true attitude and only those who can take and keep it, preserve a faith unshaken by disappointments and difficulties and shall pass through the ordeal to the supreme victory and the great transmutation.

(1)

Sri Aurobindo The Mother

Sri Aurobindo came to tell the world of the beauty of the future that must be realised.

He came to give not a hope but a certitude of the splendour towards which the world moves. The world is not an unfortunate accident, it is a marvel which moves towards its expression.

The world needs the certitude of the beauty of the future.

And Sri Aurobindo has given that assurance.

27 November 1971

Sri Aurobindo came to tell us how to find Thee and how to serve Thee.

Grant that in this year of his centenary we may truly understand what he has taught us and in all sincerity put it into practice.

6 December 1971

(2)



Acknowledgements

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1. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA, 32; 3-5
2. The Mother, Collected Works of The Mother, CWM, 13; 15

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/

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