

# The Sunlit Path



**Sri Aurobindo Chair of Integral Studies**

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	<b>Page No.</b>
• Editorial	<b>3</b>
• Living Words: <b>Integral Yoga</b>	<b>Sri Aurobindo 4</b>
• Integral Education: <b>Psychic Education</b>	<b>The Mother 5</b>
• Integral Life: <b>Works, Knowledge and Devotion</b>	<b>Sri Aurobindo 9</b>
• Constant Companion: <b>What We Must Do Now?</b>	<b>Pranabkumar Bhattacharya 13</b>
<b>Acknowledgements</b>	<b>14</b>



**Editorial**

**Dear friends,**

**I am happy to bring to you the 15<sup>th</sup> June, 2017 issue of The Sunlit Path.**

**The present issue contains some short paragraphs from the writings of Sri Aurobindo and The Mother which provide basis for integral synthesis of works, knowledge and devotion.**

**'Living Words' provide us a brief description of comprehensiveness of the Integral Yoga.**

**'Integral Education' describes a few salient features of psychic education.**

**'To know Vasudeva as all and live in that knowledge is the secret', is the core message of a compilation form a short passage from 'The Essays on the Gita'.**

**Finally, there are very useful tips for growth of psychic being given by Pranabkumar Bhattacharya.**

**I do hope that you will find the contents inspiring.**

**Sincerely yours,**

**Dr Bhalendu Vaishnav**

**15 June, 2017**

A light blue oval containing a white rectangular box with a thin black border. Inside the box, the words "Living Words" are written in a bold, black, sans-serif font.

**Living Words**

## **Integral Yoga**

### **Sri Aurobindo**

To enter into the entire consciousness of the Divine Reality with all our being and all parts and in every way of our being and to change all our now ignorant and limited nature into divine nature so that it shall become the instrument and expression of the Divine Reality that in our self and essence we are, this is the complete fulfilment of our existence and this is the integral Yoga.

To enter into the Divine either by the way of the thinking mind or by the way of the heart or by the way of the will in works or by a change of the psychological nature-stuff or a freeing of the vital force in the body is not enough; all this is not enough. Through all these together it must be done and by a change of our very sense and body consciousness even to the material inconscience which must become aware of the Divine and luminous with the Divine.

To be one with the Divine, to live in and with the Divine, to be of one nature with the Divine, this should be the aim of our Yoga. (1)

## **Psychic Education The Mother**

... The starting-point is to seek in yourself that which is independent of the body and the circumstances of life, which is not born of the mental formation that you have been given, the language you speak, the habits and customs of the environment in which you live, the country where you are born or the age to which you belong. You must find, in the depths of your being, that which carries in it a sense of universality, limitless expansion, unbroken continuity. Then you decentralise, extend and widen yourself; you begin to live in all things and in all beings; the barriers separating individuals from each other break down. You think in their thoughts, vibrate in their sensations, feel in their feelings, live in the life of all. What seemed inert suddenly becomes full of life, stones quicken, plants feel and will and suffer, animals speak in a language more or less inarticulate, but clear and expressive; everything is animated by a marvelous consciousness without time or limit. And this is only one aspect of the psychic realisation; there are others, many others. All help you to go beyond the barriers of your egoism, the walls of your external personality, the impotence of your reactions and the incapacity of your will.

But, as I have already said, the path to that realization is long and difficult, strewn with snares and problems to be solved, which demand an unfailing determination. It is like the explorer's trek through virgin forest in quest of an unknown land, of some great discovery. The psychic being is also a great discovery which requires at least as much fortitude and endurance as the discovery of new continents. A few simple words of advice may be useful to one who has resolved to undertake it.

The first and perhaps the most important point is that the mind is incapable of judging spiritual things. All those who have written on this subject have said so; but very few are those who have put it into practice. And yet, in order to proceed on the path, it is absolutely indispensable to abstain from all mental opinion and reaction.

Give up all personal seeking for comfort, satisfaction, enjoyment or happiness. Be only a burning fire for progress, take whatever comes to you as an aid to your progress and immediately make whatever progress is required.

Try to take pleasure in all you do, but never do anything for the sake of pleasure.

Never get excited, nervous or agitated. Remain perfectly calm in the face of all circumstances. And yet be always alert to discover what progress you still have to make and lose no time in making it.

Never take physical happenings at their face value. They are always a clumsy attempt to express something else, the true thing which escapes our superficial understanding.

Never complain of the behaviour of anyone, unless you have the power to change in his nature what makes him act in this way; and if you have the power, change him instead of complaining.

Whatever you do, never forget the goal which you have set before you. There is nothing great or small once you have set out on this great discovery; all things are equally important and can either hasten or delay its success. Thus before you eat, concentrate a few seconds in the aspiration that the food you are about to eat may bring your body the substance it needs to serve as a solid basis for your effort towards the great discovery, and give it the energy for persistence and perseverance in the effort.

Before you go to sleep, concentrate a few seconds in the aspiration that the sleep may restore your fatigued nerves, bring calm and quietness to your brain so that on waking you may, with renewed vigour, begin again your journey on the path of the great discovery.

Before you act, concentrate in the will that your action may help or at least in no way hinder your march forward towards the great discovery.

When you speak, before the words come out of your mouth, concentrate just long enough to check your words and allow only those that are absolutely necessary to pass, only those that are not in any way harmful to your progress on the path of the great discovery.

To sum up, never forget the purpose and goal of your life. The will for the great discovery should be always there above you, above what you do and what you are, like a huge bird of light dominating all the movements of your being.

...

(2)





## Synthesis of Works, Knowledge and Devotion

### Sri Aurobindo

The inner soul in man is here a partial self-manifestation of the Divine, self-limited for the works of his Nature in the universe, *prakrtirjvabhuta*. In his spiritual essence the individual is one with the Divine. In the works of the divine Prakriti he is one with him, yet there is an operative difference and many deep relations with God in Nature and with God above cosmic Nature. In the works of the lower appearance of Prakriti he seems by an ignorance and egoistic separation to be quite other than the One and to think, will, act, enjoy in this separative consciousness for the egoistic pleasure and purpose of his personal existence in the universe and its surface relations with other embodied minds and lives. But in fact all his being, all his thinking, all his willing and action and enjoyment are only a reflection—egoistic and perverted so long as he is in the ignorance—of the Divine's being, the Divine's thought, will, action and enjoyment of Nature. To get back to this truth of himself is his direct means of salvation, his largest and nearest door of escape from subjection to the Ignorance. Since he is a spirit, a soul with a nature of mind and reason, of will and dynamic action, of emotion and sensation and life's seeking for the delight of existence, it is by turning all these powers Godwards that the return to the highest truth of himself can be made entirely possible. He must know with

the knowledge of the supreme Self and Brahman; he must turn his love and adoration to the supreme Person; he must subject his will and works to the supreme Lord of cosmos.

Then he passes from the lower to the divine Nature: he casts from him the thought and will and works of the Ignorance and thinks, wills and works in his divine identity as soul of that Soul, power and light of that Spirit; he enjoys all the inner infinite of the Divine and no longer only these outward touches, masks and appearances. Thus divinely living, thus directing his whole self and soul and nature Godwards, he is taken up into the truest truth of the supreme Brahman.

To know Vasudeva as all and live in that knowledge is the secret. He knows him as the Self, immutable, continent of all as well as immanent in all things. He draws back from the confused and perturbed whirl of the lower nature to dwell in the still and inalienable calm and light of the self-existent spirit. There he realises a constant unity with this self of the Divine that is present in all existences and supports all cosmic movement and action and phenomenon. He looks upward from this eternal unchanging spiritual hypostasis of the mutable universe to the greater Eternal, the supracosmic, the Real. He knows him as the divine Inhabitant in all things that are, the Lord in the heart of man, the secret Ishwara, and removes the veil between his natural being and this inner spiritual Master of his being. He makes his will, thought and works

one in knowledge with the Ishwara's, attuned by an ever-present realisation to the sense of the indwelling Divinity, sees and adores him in all and changes the whole human action to the highest meaning of the divine nature. He knows him as the source and the substance of all that is around him in the universe. All things that are he sees as at once in their appearance the veils and in their secret trend the means and signs of self-manifestation of that one unthinkable Reality and everywhere discovers that oneness, Brahman, Purusha, Atman, Vasudeva, the Being that has become all these creatures.

Therefore too his whole inner existence comes into tune and harmony with the Infinite now self-revealed in all that lives or is within and around him and his whole outer existence turns into an exact instrumentation of the cosmic purpose. He looks up through the Self to the Parabrahman who there and here is the one and only existence. He looks up through the divine Inhabitant in all to that supernal Person who in his supreme status is beyond all habitation. He looks up through the Lord manifested in the universe to the Supreme who exceeds and rules all his manifestation. Thus he arises through a limitless unfolding of knowledge and upward vision and aspiration to that to which he has turned with an all-compelling integrality, *sarvabhavena*. This integral turning of the soul Godwards bases royally the Gita's synthesis of knowledge and works and devotion. (3)

## Our Homage...





## What we must do now ? આપણે અત્યારે શું કરવાનું છે ?

1. Do our work as properly and as perfectly as we can.  
આપણું કામ આપણે શક્ય તેટલી સારી અને પુર્ણ રીતે કરવાનું છે.
2. Develop our mind, life and body with proper culture and study to the maximum of their possibilities.  
આપણા મન, પ્રાણ અને શરીરનો યોગ્ય સંસ્કાર અને અભ્યાસ દ્વારા વિકાસ કરવાનો છે અને તે પણ તેમની મહત્તમ શક્યતાઓ સુધી.
3. Keep a constant contact with our psychic being by Japa-Prayer, Meditation or simply by remembering.  
આપણા ચૈત્યપુરૂષ સાથેનો અવિરત સંપર્ક જાળવી રાખવો. જપ, પ્રાર્થના, ધ્યાન અથવા તો સ્મરણ દ્વારા.
4. Keep our selves open upward so that when the higher forces come down they can enter into us and do their work.  
આપણી જાતને ઉર્ધ્વ પ્રત્યે ખુલ્લી કરવી કે જેથી ઉર્ધ્વની શક્તિઓ નીચે આવે અને આપણી અંદર ઉતરીને તેમનું કાર્ય કરે.
5. Remain quietly happy all the time.  
બધો વખત શાંત રીતે આનંદમાં રહેવું.

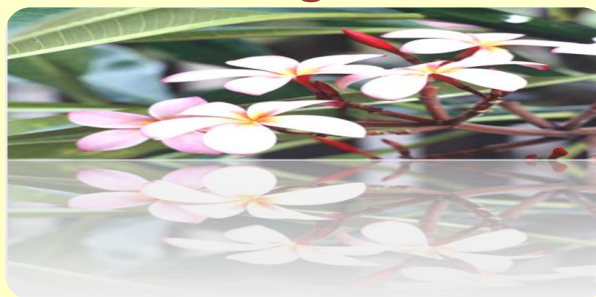
Note :- Absolute Surrender, no personal reaction, no personal preference and absolute detachment and have no fear what soever.

સંપુર્ણ સમર્પણ, કોઈ અંગત પ્રતિક્રિયા નહી, કોઈ અંગત પસંદગી નહી, સંપુર્ણ અનાશક્તિ અને કોઈ પણ સંજોગોમાં ભય નહિ.

Observation :- Tried many times and found wonderful results.  
અનેકવાર આનું પાલન કરતાં આશ્ચર્યજનક પરિણામો મળ્યા છે.



## Acknowledgements



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1. Sri Aurobindo, Complete Works of Sri Aurobindo , CWSA, 12; 356-7
2. The Mother, Collected Works of The Mother, CWM, 12; 32-35
3. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA,19; 321-24

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