

# The Sunlit Path



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## Editorial

My dear friends,

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

The 'Living Words' present the very core element of true spirituality, upon which all endeavours of human progress should be founded. 'Integral Education' describes the qualities of a teacher of Integral Yoga. 'Integral Life' draws our attention to the denominator and the process of human evolution. Finally, there is a short passage from the writings of The Mother which gives an insight into '*making the world better*'.

I do hope you will find the contents inspiring.

Sincere regards,

Dr Bhalendu Vaishnav





## True Spirituality

### Sri Aurobindo

The spiritual view holds that the mind, life, body are man's means and not his aims and even that they are not his last and highest means; it sees them as his outer instrumental self and not his whole being. It sees the infinite behind all things finite and it adjudges the value of the finite by higher infinite values of which they are the imperfect translation and towards which, to a truer expression of them, they are always trying to arrive. It sees a greater reality than the apparent not only behind man and the world, but within man and the world, and this soul, self, divine thing in man it holds to be that in him which is of the highest importance, that which everything else in him must try in whatever way to bring out and express, and this soul, self, divine presence in the world it holds to be that which man has ever to try to see and recognise through all appearances, to unite his thought and life with it and in it to find his unity with his fellows. This alters necessarily our whole normal view of things; even in preserving all the aims of human life, it will give them a different sense and direction.

We aim at the health and vigour of the body; but with what object? For its own sake, will be the ordinary reply, because it is worth having; or else that we may have long life and a sound basis for our intellectual, vital, emotional satisfactions. Yes, for its own sake, in a way, but in this sense that the physical too is an expression of the spirit and its perfection is worth having, is part of the dharma of the complete human living; but still more as a basis for all that higher activity which ends in the discovery and

expression of the divine self in man. *Sariram khalu dharmasadhanam*, runs the old Sanskrit saying, the body too is our means for fulfilling the dharma, the Godward law of our being. The mental, the emotional, the aesthetic parts of us have to be developed, is the ordinary view, so that they may have a greater satisfaction, or because that is man's finer nature, because so he feels himself more alive and fulfilled. This, but not this only; rather because these things too are the expressions of the spirit, things which are seeking in him for their divine values and by their growth, subtlety, flexibility, power, intensity he is able to come nearer to the divine Reality in the world, to lay hold on it variously, to tune eventually his whole life into unity and conformity with it.

Morality is in the ordinary view a well-regulated individual and social conduct which keeps society going and leads towards a better, a more rational, temperate, sympathetic, self-restrained dealing with our fellows. But ethics in the spiritual point of view is much more, it is a means of developing in our action and still more essentially in the character of our being the diviner self in us, a step of our growing into the nature of the Godhead. So with all our aims and activities; spirituality takes them all and gives them a greater, diviner, more intimate sense. (1)



## **Teacher of The Integral Yoga**

### **Sri Aurobindo**

The Teacher of the integral Yoga will follow as far as he may the method of the Teacher within us. He will lead the disciple through the nature of the disciple. Teaching, example, influence, —these are the three instruments of the Guru. But the wise Teacher will not seek to impose himself or his opinions on the passive acceptance of the receptive mind; he will throw in only what is productive and sure as a seed which will grow under the divine fostering within. He will seek to awaken much more than to instruct; he will aim at the growth of the faculties and the experiences by a natural process and free expansion. He will give a method as an aid, as a utilisable device, not as an imperative formula or a fixed routine. And he will be on his guard against any turning of the means into a limitation, against the mechanising of process. His whole business is to awaken the divine light and set working the divine force of which he himself is only a means and an aid, a body or a channel.

The example is more powerful than the instruction; but it is not the example of the outward acts nor that of the personal character which is of most importance. These have their place and their utility; but what will most stimulate aspiration in others is the central fact of the divine realisation within him governing his whole life and inner state and all his activities. This is the universal and essential element; the rest belongs to individual person and circumstance. It is this dynamic realisation that the sadhaka must feel and reproduce in himself according to his own nature; he need not strive after an imitation from outside which may well be sterilising rather than productive of right and natural fruits.



Influence is more important than example. Influence is not the outward authority of the Teacher over his disciple, but the power of his contact, of his presence, of the nearness of his soul to the soul of another, infusing into it, even though in silence, that which he himself is and possesses. This is the supreme sign of the Master. For the greatest Master is much less a Teacher than a Presence pouring the divine consciousness and its constituting light and power and purity and bliss into all who are receptive around him.

And it shall also be a sign of the teacher of the integral Yoga that he does not arrogate to himself Guruhood in a humanly vain and self-exalting spirit. His work, if he has one, is a trust from above, he himself a channel, a vessel or a representative. He is a man helping his brothers, a child leading children, a Light kindling other lights, an awakened Soul awakening souls, at highest a Power or Presence of the Divine calling to him other powers of the Divine. (2)



## 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.

(3)

## Making The World Better

### The Mother

The world will be made better only in proportion as we make ourselves better. The Vedantic truth that the world is only a projection— a function—of our consciousness is as pragmatically true as it is spiritually true. The ills that humanity suffers from —collectively and individually— stem from the errors that lie at the roots of our ignorant nature. We must be cleansed of these evils—individually first of all—if we ever hope to see a clean world outside. A yoga of self-purification is the condition precedent to a yoga of perfection.

But, in the end, a Higher Destiny leans over earth's children and its ways are beyond calculation.

So long as you do not have the power to change the world, it is useless to say that the world is wrong. And if you abolish in yourself the things that are wrong in the world, you will see that the world will no longer be wrong.

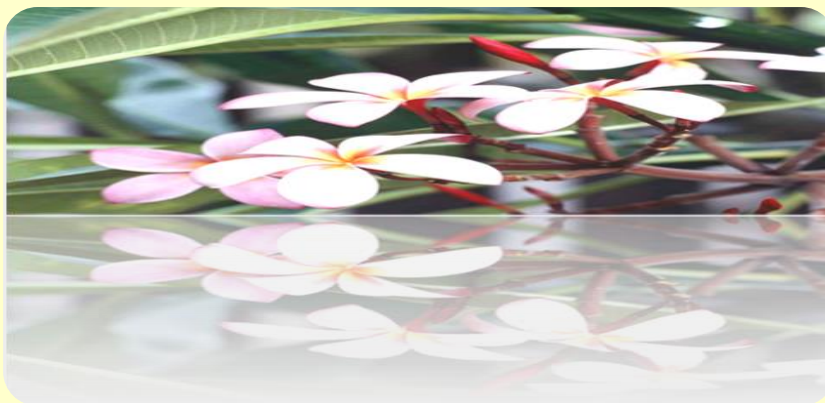
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When you are truly changed, everything around you will also be changed.

(4)







## Acknowledgements

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1. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA, 20; 34-36
2. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA, 23; 66-68
3. The Mother, Collected Works of The Mother, CWM,3; 178-79
4. The Mother, Collected Works of The Mother,CWM,14; 277-78

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