

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

Sardar Patel University

Vallabh Vidyanagar

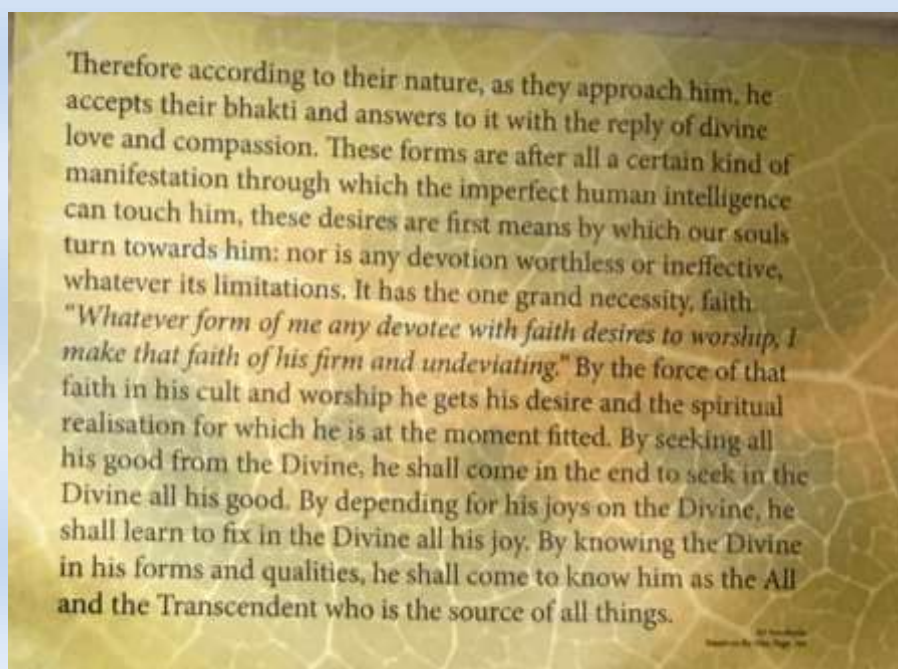
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Editorial

Dear friends,

I am happy to bring to you the 15th October, 2019 issue of The Sunlit Path. This issue contains some important passages from Sri Aurobindo's 'Essays on the Gita', and a very profound message for health professionals guiding their path of learning and clinical practice.

I do hope you will find the contents inspiring.

Sincere regards,

Dr Bhalendu Vaishnav

15th October, 2019

Suprarational Ultimate of Life

Sri Aurobindo

The ultimates of life are spiritual and only in the full light of the liberated self and spirit can it achieve them. That full light is not intellect or reason, but a knowledge by inner unity and identity which is the native self-light of the fully developed spiritual consciousness and, preparing that, on the way to it, a knowledge by intimate inner contact with the truth of things and beings which is intuitive and born of a secret oneness.

Life seeks for self-knowledge; it is only by the light of the spirit that it can find it. It seeks for a luminous guidance and mastery of its own movements; it is only when it finds within itself this inner self and spirit and by it or in obedience to it governs its own steps that it can have the illumined will it needs and the unerring leadership. For it is so only that the blind certitudes of the instincts and the speculative hypotheses and theories and the experimental and inferential certitudes of reason can be replaced by the seeing spiritual certitudes.

Life seeks the fulfilment of its instincts of love and sympathy, its yearnings after accord and union; but these are crossed by opposing instincts and it

is only the spiritual consciousness with its realised abiding oneness that can abolish these oppositions.

Life seeks for full growth of being, but it can attain to it only when the limited being has found in itself its own inmost soul of existence and around it its own widest self of cosmic consciousness by which it can feel the world and all being in itself and as itself.

Life seeks for power; it is only the power of the spirit and the power of this conscious oneness that can give it mastery of its self and its world. It seeks for pleasure, happiness, bliss; but the infrarational forms of these things are stricken with imperfection, fragmentariness, impermanence and the impact of their opposites. Moreover infrarational life still bears some stamp of the Inconscient in an underlying insensitiveness, a dullness of fibre, a weakness of vibratory response,—it cannot attain to true happiness or bliss and what it can obtain of pleasure it cannot support for long or bear or keep any extreme intensity of these things.

Only the spirit has the secret of an unmixed and abiding happiness or ecstasy, is capable of a firm tenseness of vibrant response to it, can achieve and justify a spiritual pleasure or joy of life as one form of the infinite and universal delight of being.

Life seeks a harmonious fulfilment of all its powers, now divided and in conflict, all its possibilities, parts, members; it is only in the consciousness

of the one self and spirit that that is found, for there they arrive at their full truth and their perfect agreement in the light of the integral Self-existence.

There is then a suprarational ultimate of Life no less than a suprarational Truth, Good and Beauty. The endeavour to reach it is the spiritual meaning of this seeking and striving Life-nature.(1)



The Message of The Gita

Sri Aurobindo

“THE SECRET of action,” so we might summarise the message of the Gita, the word of its divine Teacher, “is one with the secret of all life and existence. Existence is not merely a machinery of Nature, a wheel of law in which the soul is entangled for a moment or for ages; it is a constant manifestation of the Spirit. Life is not for the sake of life alone, but for God, and the living soul of man is an eternal portion of the Godhead. Action is for self-finding, for self-fulfilment, for selfrealisation and not only for its own external and apparent fruits of the moment or the future. There is an inner law and meaning of all things dependent on the supreme as well as the manifested nature of the self; the true truth of works lies there and can be represented only incidentally, imperfectly and disguised by ignorance in the outer appearances of the mind and its action. The supreme, the faultless largest law of action is therefore to find out the truth of your own highest and inmost existence and live in it and not to follow any outer standard and dharma. All life and action must be till then an imperfection, a difficulty, a struggle and a problem. It is only by discovering your true self and living according to its true truth, its real reality that the problem can be finally solved, the difficulty and struggle overpassed and your doings perfected in the security of the discovered

self and spirit turn into a divinely authentic action. Know then your self; know your true self to be God and one with the self of all others; know your soul to be a portion of God. Live in what you know; live in the self, live in your supreme spiritual nature, be united with God and Godlike. Offer, first, all your actions as a sacrifice to the Highest and the One in you and to the Highest and the One in the world; deliver last all you are and do into his hands for the supreme and universal spirit to do through you his own will and works in the world. *This is the solution that I present to you and in the end you will find that there is no other.*"(2) CWSA 19:572

The Gita's message to the mind that follows after the vital and material life is that all life is indeed a manifestation of the universal Power in the individual, a derivation from the Self, a ray from the Divine, but actually it figures the Self and the Divine veiled in a disguising Maya, and to pursue the lower life for its own sake is to persist in a stumbling path and to enthrone our nature's obscure ignorance and not at all to find the true truth and complete law of existence.

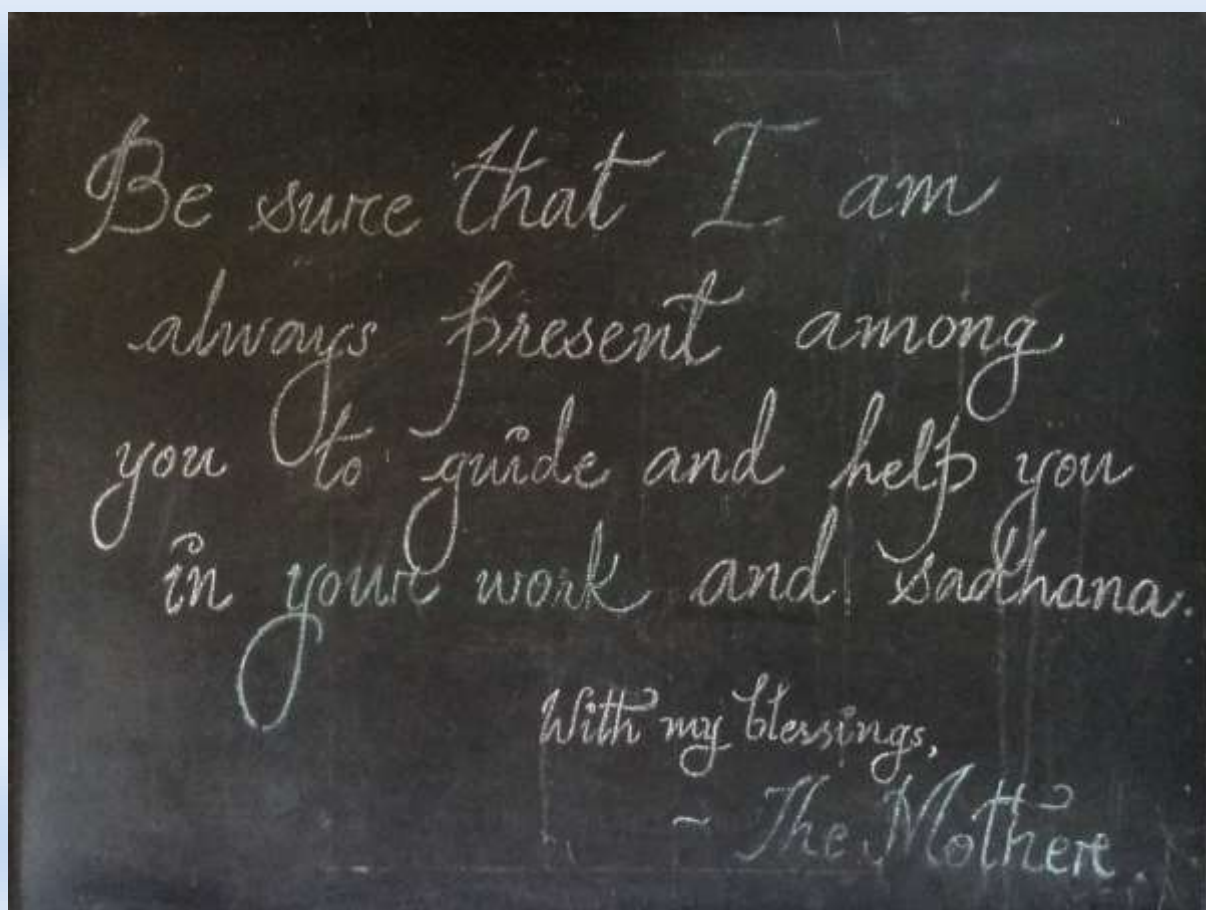
The Gita's message to the mind occupied with the pursuit of intellectual, ethical and social standards, the mind that insists on salvation by the observance of established dharmas, the moral law, social duty and function or the solutions of the liberated intelligence, is that this is indeed

a very necessary stage, the dharma has indeed to be observed and, rightly observed, can raise the stature of the spirit and prepare and serve the spiritual life, but still it is not the complete and last truth of existence. The soul of man has to go beyond to some more absolute dharma of man's spiritual and immortal nature.

The Gita's message to those, absolutist seekers of the Infinite, who carry impersonality to an exclusive extreme, entertain an intolerant passion for the extinction of life and action and would have as the one ultimate aim and ideal an endeavour to cease from all individual being in the pure silence of the ineffable Spirit, is that this is indeed one path of journey and entry into the Infinite, but the most difficult, the ideal of inaction a dangerous thing to hold up by precept or example before the world, this way, though great, yet not the best way for man and this knowledge, though true, yet not the integral knowledge. The Supreme, the all-conscious Self, the Godhead, the Infinite is not solely a spiritual existence remote and ineffable; he is here in the universe at once hidden and expressed through man and the gods and through all beings and in all that is. And it is by finding him not only in some immutable silence but in the world and its beings and in all self and in all Nature, it is by raising to an integral as well as to a highest union with him all the activities of the intelligence, the heart, the will, the life that man can solve at once his

inner riddle of self and God and the outer problem of his active human existence.

This highest message is first for those who have the strength to follow after it, the master men, the great spirits, the God knowers, God-doers, God-lovers who can live in God and for God and do their work joyfully for him in the world, a divine work uplifted above the restless darkness of the human mind and the false limitations of the ego. (2)



THE WORSHIP OF THE SUPREME IN MATTER

THE MOTHER

In all religious and particularly in occult initiations, the ritual of the different ceremonies is prescribed in every detail; each word uttered, each gesture made has its importance and the least infraction of the rule, the least mistake committed can have disastrous consequences. It is the same with the material life, and if one were initiated into the true way of living, one would be able to transform physical existence.

If the body is considered as the tabernacle of the Lord, then medical science, for example, becomes the initiatory ritual for service of the temple and doctors of all categories are the priests who officiate in the different rituals of the worship. Thus, medicine is truly a priesthood and should be treated as such.

The same thing may be said of physical culture and of all the sciences dealing with the body and its working. And if the

material universe is regarded as the external robe and manifestation of the Supreme, then it can be said, generally, that all the physical sciences are rituals of worship.

So we always come back to the same thing: the absolute necessity of a perfect sincerity, a perfect honesty, and a sense of the dignity of what one does, so that one does it as it should be done. If one could know all the details truly, perfectly, all the details of the ceremony of life, of the worship of the Lord in physical life, it would be wonderful—to know and not to make more mistakes, never make any more mistakes. One performs the ceremony with the perfection of an initiation.(3)





Acknowledgements

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1. Sri Aurobindo, Complete works of Sri Aurobindo, CWSA 25:171-72
2. Sri Aurobindo, Complete works of Sri Aurobindo, CWSA 19: 572
3. Sri Aurobindo, Complete works of Sri Aurobindo CWSA 19:569:571
4. The Mother, Collected Works of The Mother, CWM 15: 354

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Editor: Dr. Bhalendu S. Vaishnav, Chairperson, **Sri Aurobindo Chair of Integral Studies, Sardar Patel University, Vallabh Vidyanagar, 388120, Gujarat, India.** **Contact:** Department of Medicine, Pramukhswami Medical College, Karamsad 388325, Gujarat, India.

e mail: Sriaurobindochair@gmail.com