

# The Sunlit Path



**Sri Aurobindo Chair of Integral Studies**

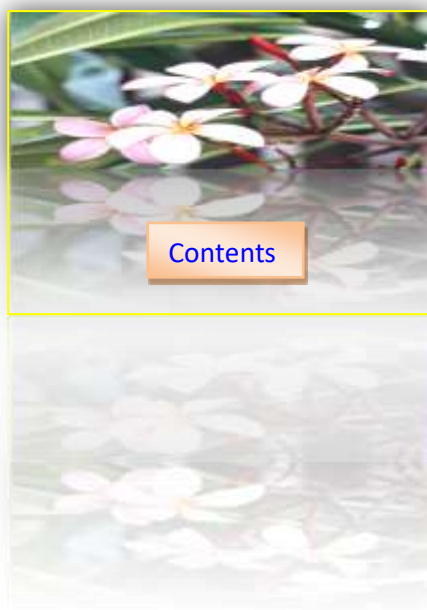
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## Editorial

Dear friends,

I am happy to bring to you the 15<sup>th</sup> May, 2019 issue of The Sunlit Path.

The 'Living Words' contain the Darshan Message of 24<sup>th</sup> April, 2019.

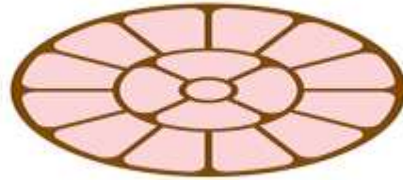
"Integral Education' contains two short essays on "The Psychology of Yoga' written by Sri Aurobindo, and 'Transformation' written by The Mother."

I do hope you will find the contents inspiring.

Sincere regards,

Dr. Bhalendu Vaishnav



**Living Words**

24 April 2019



In the physical world, of all things it is beauty that expresses best the Divine. The physical world is the world of form and the perfection of form is beauty. Beauty interprets, expresses, manifests the Eternal. Its role is to put all manifested nature in contact with the Eternal through the perfection of form, through harmony and a sense of the ideal which uplifts and leads towards something higher.

The Mother

Dans le monde physique, c'est de toutes choses la beauté qui exprime le mieux le Divin; le monde physique est le monde de la forme et la perfection de la forme, c'est la beauté. Elle interprète, exprime, manifeste l'Éternel. Son rôle est de mettre toute la nature manifestée en contact avec Lui par la perfection de la forme, l'harmonie, et un sens d'idéal qui élève et qui porte vers quelque chose de supérieur.

La Mère

## The Truth We Seek

...the truth we seek is made up of four major aspects: Love, Knowledge, Power and Beauty. These four attributes of the Truth will express themselves spontaneously in our being. The psychic will be the vehicle of true and pure love, the mind will be the vehicle of infallible knowledge, the vital will manifest an invincible power and strength and the body will be the expression of a perfect beauty and harmony.

## The Mother



(1)



## The Psychology of Yoga

### Sri Aurobindo

Yoga is not a modern invention of the human mind, but our ancient and prehistoric possession. The Veda is our oldest extant human document and the Veda, from one point of view, is a great compilation of practical hints about Yoga. All religion is a flower of which Yoga is the root; all philosophy, poetry & the works of genius use it, consciously or unconsciously, as an instrument.

We believe that God created the world by Yoga and by Yoga He will draw it into Himself again. *Yogah prabhavapyayau*, Yoga is the birth and passing away of things. When Sri Krishna reveals to Arjuna the greatness of His creation and the manner in which He has built it out of His being by a reconciliation of logical opposites, he says '*Pasya me yogam aishwaram*', Behold my divine Yoga. We usually attach a more limited sense to the word; when we use or hear it, we think of the details of Patanjali's system, of rhythmic breathing, of peculiar ways of sitting, of concentration of mind, of the trance of the adept. But these are merely details of particular systems. The systems are not the thing itself, any more than the water of an irrigation canal is the river Ganges. Yoga may be done without the least thought for the breathing, in any posture or no posture, without any insistence on concentration, in the full waking condition, while walking, working, eating, drinking, talking with others, in any

occupation, in sleep, in dream, in states of unconsciousness, semiconsciousness, double-consciousness. It is no nostrum or system or fixed practice, but an eternal fact of process based on the very nature of the Universe.

Nevertheless in practice the name may be limited to certain applications of this general process for specific and definite ends. Yoga stands essentially on the fact that in this world we are everywhere one, yet divided; one yet divided in our being, one with yet divided from our fellow creatures of all kinds, one with yet divided from the infinite existence which we call God, Nature or Brahman. **Yoga, generally, is the power which the soul in one body has of entering into effective relation with other souls, with parts of itself which are behind the waking consciousness, with forces of Nature and objects in Nature, with the Supreme Intelligence, Power & Bliss which governs the world either for the sake of that union in itself or for the purpose of increasing or modifying our manifest being, knowledge, faculty, force or delight. Any system which organises our inner being & our outer frame for these ends may be called a system of Yoga. (2)**





## 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 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.

*Bulletin, August 1950*

(3)





## **Acknowledgements**

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- 1. The Mother**, Collected Works of The Mother, CWM 12;8
- 2. Sri Aurobindo**, Complete Works of Sri Aurobindo, CWSA 12; 18,19
- 3. The Mother**, Collected Works of The Mother, CWM 12;80-81

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