

# The Sunlit Path



**Sri Aurobindo Chair of Integral Studies**

**Sardar Patel University**

**Vallabh Vidyanagar**

**India**

**15 December, 2024**

**Volume 17 Issue 214**



## Contents

	Page No.
<b>Editorial</b>	<b>3</b>
<b>Living Words:</b>	
✚ <b>The Virtues</b>	<b>The Mother 4</b>
✚ <b>The Hidden Plan</b>	<b>Sri Aurobindo 7</b>
✚ <b>Peace: Aim of Old Spirituality, Basis of Future Realisation</b>	<b>The Mother 8</b>
✚ <b>The Word of the Silence</b>	<b>Sri Aurobindo 13</b>
<b>Acknowledgements</b>	<b>15</b>



## Editorial

Dear friends,

I am happy to bring to you the 15<sup>th</sup> December 2024 issue of The Sunlit Path.

This issue marks completion of 17 years of publication of The Sunlit Path. My Gratitude to Sri Aurobindo and The Mother is beyond words for this privilege of coming in contact of Their Light and living under Their Grace.

The current issue contains 'The Virtues' - a story written by The Mother. There are two sonnets written by Sri Aurobindo 'The Hidden Plan' and 'The Word of the Silence.' There are also two short passages from The Mother on Importance of Peace under the heading of 'Peace: Aim of Old Spirituality, Basis of Future Realisation.'

I am sure you will find the contents inspiring and revelatory.

Dr Bhalendu Vaishnav

## **The Virtues**

### **(A tale for young and old)**

### **The Mother**

ONCE UPON a time there was a splendid palace, in the heart of which lay a secret sanctuary, whose threshold no being had ever crossed. Furthermore, even its outermost galleries were almost inaccessible to mortals, for the palace stood on a very high cloud, and very few, in any age, could find the way to it.

It was the palace of Truth.

One day a festival was held there, not for men but for very different beings, gods and goddesses great and small, who on earth are honoured by the name of Virtues.

The vestibule of the palace was a great hall, where the walls, the floor, the ceiling, luminous in themselves, were resplendent with a myriad glittering fires.

It was the Hall of Intelligence. Near to the ground, the light was very soft and had a beautiful deep sapphire hue, but it became gradually clearer towards the ceiling, from which girandoles of diamonds hung like chandeliers, their myriad facets shooting dazzling rays.

The Virtues came separately, but soon formed congenial groups, full of joy to find themselves for once at least together, for they are usually so widely scattered throughout the world and the worlds, so isolated amid so many alien beings.



Sincerity reigned over the festival. She was dressed in a transparent robe, like clear water, and held in her hand a cube of purest crystal, through which things can be seen as they really are, far different from what they usually seem, for there their image is reflected without distortion.

Near to her, like two faithful guardians, stood Humility, at once respectful and proud, and Courage, lofty-browed, cleareyed, his lips firm and smiling, with a calm and resolute air.

Close beside Courage, her hand in his, stood a woman, completely veiled, of whom nothing could be seen but her searching eyes, shining through her veils. It was Prudence.

Among them all, coming and going from one to another and yet seeming always to remain near to each one, Charity, at once vigilant and calm, active and yet discrete, left behind her as she passed through the groups a trail of soft white light. The light that she spreads and softens comes to her, through a radiance so subtle that it is invisible to most eyes, from her closest friend, her inseparable companion, her twin sister, Justice.

And around Charity thronged a shining escort, Kindness, Patience, Gentleness, Solitude, and many others.

All of them are there, or so at least they think.

But then suddenly, at the golden threshold, a newcomer appears.

With great reluctance the guards, set to watch the gates, have agreed to admit her. Never before had they seen her, and there was nothing in her appearance to impress them.

She was indeed very young and slight, and the white dress which she wore was very simple, almost poor. She takes a few steps forward with a

shy, embarrassed air. Then, apparently ill at ease to find herself in such a large and brilliant company, she pauses, not knowing towards whom she should go.

After a brief exchange with her companions, Prudence steps forward at their request and goes towards the stranger. Then, after clearing her throat, as people do when they are embarrassed, to give herself a moment to reflect, she turns to her and says:

“We who are gathered here and who all know each other by our names and our merits are surprised at your coming, for you appear to be a stranger to us, or at least we do not seem to have ever seen you before. Would you be so kind as to tell us who you are?”

Then the newcomer replied with a sigh:

“Alas! I am not surprised that I appear to be a stranger in this palace, for I am so rarely invited anywhere.

“My name is Gratitude.”

1904

(1)



**Detailed Gratitude:  
Gratitude that awakens in us all the details of the Divine Grace.  
The Mother**

## The Hidden Plan Sri Aurobindo

However long Night's hour, I will not dream  
That the small ego and the person's mask  
Are all that God reveals in our life-scheme,  
The last result of Nature's cosmic task.

A greater Presence in her bosom works;  
Long it prepares its far epiphany:  
Even in the stone and beast the godhead lurks,  
A bright Persona of eternity.

It shall burst out from the limit traced by Mind  
And make a witness of the prescient heart;  
It shall reveal even in this inert blind  
Nature, long veiled in each inconscient part,

Fulfilling the occult magnificent plan,  
The world-wide and immortal spirit in man.

(2)



## **Peace: Aim of Old Spirituality, Basis of Future Realisation The Mother**

There was a time, not so long ago, when the spiritual aspiration of man was turned towards a silent, inactive peace, detached from all worldly things, a flight from life, precisely to avoid battle, to rise above the struggle, escape all effort; it was a spiritual peace in which, along with the cessation of all tension, struggle, effort, there ceased also suffering in all its forms, and this was considered to be the true and only expression of a spiritual and divine life. It was considered to be the divine grace, the divine help, the divine intervention. And even now, in this age of anguish, tension, hypertension, this sovereign peace is the best received aid of all, the most welcome, the solace people ask and hope for. For many it is still the true sign of a divine intervention, of divine grace.

In fact, no matter what one wants to realise, one must begin by establishing this perfect and immutable peace; it is the basis from which one must work; but unless one is dreaming of an exclusive, personal and egoistic liberation, one cannot stop there. There is another aspect of the divine grace, the aspect of progress which will be victorious over all obstacles, the aspect which will propel humanity to a new realisation, which will open the doors of a new world and make it possible not only for a chosen few to benefit by the divine realisation but for their influence, their example, their power to



bring to the rest of mankind new and better conditions.

This opens up roads of realisation into the future, possibilities which are already foreseen, when an entire part of humanity, the one which has opened consciously or unconsciously to the new forces, is lifted up, as it were, into a higher, more harmonious, more perfect life.... Even if individual transformation is not always permissible or possible, there will be a kind of general uplifting, a harmonisation of the whole, which will make it possible for a new order, a new harmony to be established and for the anguish of the present disorder and struggle to disappear and be replaced by an order which will allow a harmonious functioning of the whole.

There will be other consequences which will tend to eliminate in an opposite way what the intervention of the mind in life has created, the perversions, the ugliness, the whole mass of distortions which have increased suffering, misery, moral poverty, an entire area of sordid and repulsive misery which makes a whole part of human life into something so frightful.

That must disappear. This is what makes humanity in so many ways infinitely worse than animal life in its simplicity and the natural spontaneity and harmony that it has in spite of everything.

Suffering in animals is never so miserable and sordid as it is in an entire section of humanity which has been perverted by the use of a mentality exclusively at the service of egoistic needs.

We must rise above, spring up into Light and Harmony or fall back, down into the simplicity of a healthy unperverted animal life.

(3)

\*\*\*\*\*

Of course, it is impossible for man to fall back to the level of the animal and lose the consciousness he has acquired; therefore, for him there is only one means, one way to get out of this condition he is in, which I call a miserable one, and to emerge into a higher state where worry is replaced by a trusting surrender and the certitude of a luminous culmination—this way is to change the consciousness.

Truly speaking there is no condition more miserable than being responsible for an existence to which one doesn't have the key, that is, of which one doesn't have the threads that can guide and solve the problems. The animal sets itself no problems: it just lives. Its instinct drives it, it relies on a collective consciousness which has an innate knowledge and is higher than itself, but it is automatic, spontaneous, it has no need to will something and make an effort to bring it about, it is quite naturally like that, and as it is not responsible for its life, it does not worry. With man is born the sense of having to depend on himself, and as he does not have the necessary knowledge the result is a perpetual torment. This torment can come to an end only with a total surrender to a higher consciousness than his own to

which he can totally entrust himself, hand over his worries and leave the care of guiding his life and organising everything.

How can a problem be solved when one doesn't have the necessary knowledge? And the unfortunate thing is that man believes that he has to resolve all the problems of his life, and he does not have the knowledge needed to do it. That is the source, the origin of all his troubles—that perpetual question, “What should I do?...” which is followed by another one still more acute, “What is going to happen?” and at the same time, more or less, the inability to answer.

That is why all spiritual disciplines begin with the necessity of surrendering all responsibility and relying on a higher principle.

Otherwise peace is impossible.

And yet, consciousness has been given to man so that he can progress, can discover what he doesn't know, develop into what he has not yet become; and so it may be said that there is a higher state than that of an immobile and static peace: it is a trust total enough for one to keep the will to progress, to preserve the effort for progress while ridding it of all anxiety, all care for results and consequences. This is one step ahead of the methods which may be called “quietist”, which are founded on the rejection of all activity and a plunging into an immobility and inner silence, which forsake all life because it has been suddenly felt that without peace one can't have any inner realisation and, quite naturally, one thought that one couldn't have peace so long as one was living in outer conditions, in the state of anxiety in which

problems are set and cannot be solved, for one does not have the knowledge to do so.

The next step is to face the problem, but with the calm and certitude of an absolute trust in the supreme Power which knows, and can make you act. And then, instead of abandoning action, one can act in a higher peace that is strong and dynamic.

This is what could be called a new aspect of the divine intervention in life, a new form of intervention of the divine forces in existence, a new aspect of spiritual realisation.

(4)





## The Word of the Silence

**Sri Aurobindo**

A bare impersonal hush is now my mind,

A world of sight clear and inimitable,

A volume of silence by a Godhead signed,

A greatness pure of thought, virgin of will.

Once on its pages Ignorance could write

In a scribble of intellect the blind guess of Time

And cast gleam-messages of ephemeral light,

A food for souls that wander on Nature's rim.

But now I listen to a greater Word

Born from the mute unseen omniscient Ray:

The Voice that only Silence' ear has heard

Leaps missioned from an eternal glory of Day.

All turns from a wideness and unbroken peace

To a tumult of joy in a sea of wide release.

(5)



**Perfect Surrender**  
**The indispensable condition for identification.**

**The Mother**

## Acknowledgements

All passages from the writings of Sri Aurobindo and The Mother are copyright of Sri Aurobindo Ashram, Pondicherry, India and taken with kind permission of Sri Aurobindo Ashram Trust. Their titles and captions are chosen by the editor. The sources of the short passages in the present issue are:

1. The Mother, CWM, Vol 2; 5-7
2. Sri Aurobindo, CWSA 2, 602
3. The Mother, CWM, 9, 298-99
4. The Mother, CWM, 304-5
5. Sri Aurobindo, CWSA 2, 609

**The Sunlit Path** is an 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/](http://www.spuvvn.edu/academics/academic_chairs/aurobindo/)

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, Bhaikaka University, Karamsad 388325, Gujarat, India.

e mail: [Sriaurobindochair@gmail.com](mailto:Sriaurobindochair@gmail.com)