

The Sunlit Path



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India

15 March, 2024

Volume 17 Issue 203

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The Supreme Aim of Our Existence Sri Aurobindo

The Absolute manifests itself in two terms, a Being and a Becoming.

The Being is the fundamental reality; the Becoming is an effectual reality: it is a dynamic power and result, a creative energy and working out of the Being, a constantly persistent yet mutable form, process, outcome of its immutable formless essence.

All theories that make the Becoming sufficient to itself are therefore half-truths, valid for some knowledge of the manifestation acquired by an exclusive concentration upon what they affirm and envisage, but otherwise valid only because the Being is not separate from the Becoming but present in it, constitutive of it, inherent in its every infinitesimal atom and in its boundless expansion and extension.

Becoming can only know itself wholly when it knows itself as Being; the soul in the Becoming arrives at self-knowledge and immortality when it knows the Supreme and Absolute and possesses the nature of the Infinite and Eternal.

To do that is the supreme aim of our existence; for that is the truth of our being and must therefore be the inherent aim, the necessary outcome of our becoming: this truth of our being becomes in the soul a necessity of manifestation, in matter a secret energy, in life an urge and tendency, a desire and a seeking, in mind a will, aim, endeavour, purpose; to manifest what is from the first occult within it is the whole hidden trend of evolutionary Nature.(1)

As so he grew into his larger self... Sri Aurobindo

As so he grew into his larger self,
Humanity framed his movements less and less;
A greater being saw a greater world.

A fearless will for knowledge dared to erase
The lines of safety Reason draws that bar
Mind's soar, soul's dive into the Infinite.
Even his first steps broke our small earth-bounds
And loitered in a vaster freer air.

In hands sustained by a transfiguring Might
He caught up lightly like a giant's bow
Left slumbering in a sealed and secret cave
The powers that sleep unused in man within.

He made of miracle a normal act
And turned to a common part of divine works,
Magnificently natural at this height,
Efforts that would shatter the strength of mortal hearts,
Pursued in a royalty of mighty ease
Aims too sublime for Nature's daily will:
The gifts of the spirit crowding came to him;
They were his life's pattern and his privilege.

A pure perception lent its lucent joy:
Its intimate vision waited not to think;
It enveloped all Nature in a single glance,
It looked into the very self of things;
Deceived no more by form he saw the soul.

In beings it knew what lurked to them unknown;
It seized the idea in mind, the wish in the heart;
It plucked out from grey folds of secrecy
The motives which from their own sight men hide.

He felt the beating life in other men
Invade him with their happiness and their grief;
Their love, their anger, their unspoken hopes
Entered in currents or in pouring waves
Into the immobile ocean of his calm.

He heard the inspired sound of his own thoughts
Re-echoed in the vault of other minds;
The world's thought-streams travelled into his ken;
His inner self grew near to others' selves
And bore a kinship's weight, a common tie,
Yet stood untouched, king of itself, alone.

A magical accord quickened and attuned
To ethereal symphonies the old earthy strings;
It raised the servitors of mind and life
To be happy partners in the soul's response,
Tissue and nerve were turned to sensitive chords,
Records of lustre and ecstasy; it made
The body's means the spirit's acolytes.

A heavenlier function with a finer mode
Lit with its grace man's outward earthliness;
The soul's experience of its deeper sheaths
No more slept drugged by Matter's dominance.
In the dead wall closing us from wider self,
Into a secrecy of apparent sleep,
The mystic tract beyond our waking thoughts,
A door parted, built in by Matter's force,
Releasing things unseized by earthly sense:
A world unseen, unknown by outward mind
Appeared in the silent spaces of the soul.

He sat in secret chambers looking out
Into the luminous countries of the unborn
Where all things dreamed by the mind are seen and true
And all that the life longs for is drawn close.

He saw the Perfect in their starry homes
Wearing the glory of a deathless form,
Lain in the arms of the Eternal's peace,
Rapt in the heart-beats of God-ecstasy.

He lived in the mystic space where thought is born
And will is nursed by an ethereal Power
And fed on the white milk of the Eternal's strengths
Till it grows into the likeness of a god.

In the Witness's occult rooms with mind-built walls
On hidden interiors, lurking passages
Opened the windows of the inner sight.

He owned the house of undivided Time.

(2)



Approaches to Transformation The Mother

This problem of transformation, I see more and more clearly that there are three approaches to it, three ways of proceeding, and to be complete the three must be combined.

One, naturally the most important one, is the way that may be called “spiritual”, which is that of contact with the Consciousness —Love-Consciousness-Power, yes, it is that; it is these three aspects: the supreme Love-Consciousness-Power, and the contact, the identification: to render all the material cells capable of receiving That and expressing That—to be That. Of all the means, this is the most powerful, and the most indispensable.

There is the occult way, which makes all the intermediary worlds intervene. There is a very detailed knowledge of all the powers and personalities, all the intermediary regions, and it uses all that. It is there that one makes use of the divinities of the Overmind. This is in the second way. Shiva, Krishna, all the aspects of the Mother form part of this second way.

And then there is the higher intellectual approach, which is the projection of a spirit transcending the scientific, which seizes the problem from below, and which has its importance also. From the viewpoint of detailed handling, this approach diminishes the approximations, brings a more direct and precise action.

If the three can be combined, then evidently the thing will go faster.

Without the first nothing is possible, without it the others are even illusory:

they lead nowhere, you turn round and round indefinitely. But if you clothe the first with the other two, then I think the action becomes much more precise and direct and rapid.

This is the result of the “studies” these days.

(3)





Acknowledgements

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The sources of the short passages in the present issue are:

1. Sri Aurobindo, CWSA, 22; 685-686
2. Sri Aurobindo CWSA, 33;26-28
3. The Mother CWM, 11;60

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/

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