



*Faith and Love for the Divine:
Their Role in Sadhana and in the
Development of Psychology*

Matthijs Cornelissen

Indian Psychology Institute

<http://ipi.org.in>



Faith



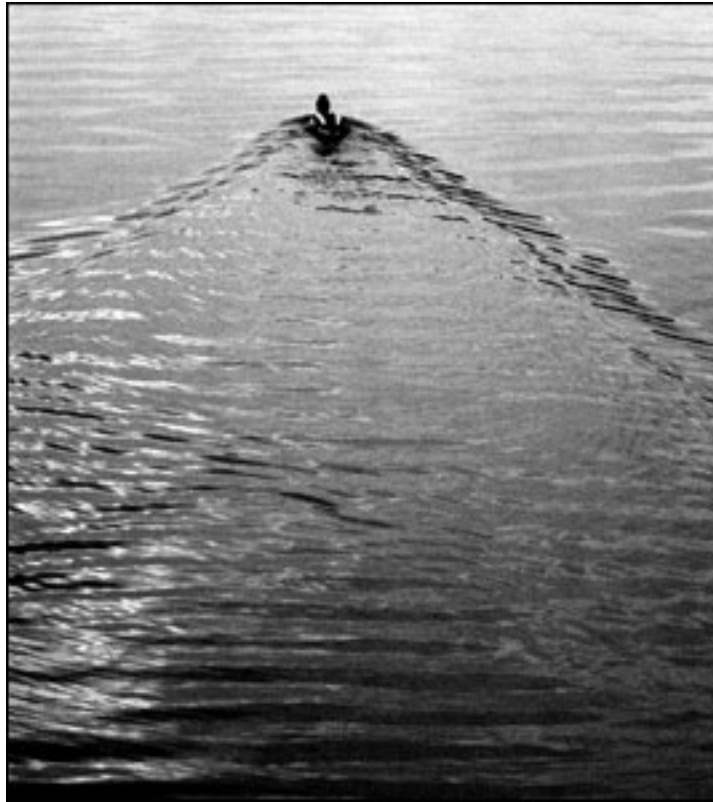


Faith





Faith





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Faith





Faith



children watching a puppet show during the Chechnia war



Faith

The essential faith is so central and essential a thing that the Gita can justly say of it that whatever is a man's *sraddha*, that he is, *yo yacchraddhah sa eva sah...*

(Sri Aurobindo, *The Synthesis of Yoga*, p. 771)



Faith

The enemy of faith is doubt, and yet doubt too is a utility and necessity, because man in his ignorance and in his progressive labour towards knowledge needs to be visited by doubt, otherwise he would remain obstinate in an ignorant belief and limited knowledge and unable to escape from his errors

(Sri Aurobindo, *The Synthesis of Yoga*, p. 772)



Faith

... especially in the psychical and other middle domains there is a very large room for the possibility of misleading and often captivating error, and here even a certain amount of positive scepticism has its use and at all events a great caution and scrupulous *intellectual rectitude*, but not the scepticism of the ordinary mind which amounts to a disabling denial.

(Sri Aurobindo, *The Synthesis of Yoga*, p. 778)



Faith

The faith demanded of us both in its general principle and its constant particular application amounts to a large and ever increasing and a constantly purer, fuller and stronger assent of the whole being and all its parts to the presence and guidance of God and the Shakti.

(Sri Aurobindo, *The Synthesis of Yoga*, p. 779)



Nothing can be taught . . .

Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creature. So also all perfection of which the outer man is capable, is only a realising of the eternal perfection of the Spirit within him. We know the Divine and become the Divine, because we are That already in our secret nature. All teaching is a revealing, all becoming is an unfolding.

(Sri Aurobindo, *The Synthesis of Yoga*, p. 54)



Nothing can be taught . . .

Self-attainment is the secret; self- knowledge and an increasing consciousness are the means and the process.

(Sri Aurobindo, *The Synthesis of Yoga*, p. 54)



Love

All our earth starts from mud and ends sky,
And Love that was once an animal's desire,
Then a sweet madness in the rapturous heart,
An ardent comradeship in the happy mind,
Becomes a wide spiritual yearning's space.
A lonely soul passions for the Alone,
The heart that loved man thrills to the love of God,
A body is his chamber and his shrine.

(Sri Aurobindo, *Savitri*, p. 632)



Love

The first status of Life we found to be characterised by a dumb inconscient drive or urge, a force of some involved will in the material or atomic existence, not free and possessor of itself or its works or their results, but entirely possessed by the universal movement in which it arises as the obscure unformed seed of individuality.



Love

The root of the second status is desire, eager to possess but limited in capacity; the bud of the third is Love which seeks both to possess and be possessed, to receive and to we give itself;



Love

... the fine flower of the fourth, its sign of perfection, we conceive as the pure and full emergence of the original will, the illumined fulfilment of the intermediate desire, the high and deep satisfaction of the conscious interchange of Love by the unification of the state of the possessor and possessed in the divine unity of souls which is the foundation of the supramental existence.

(Sri Aurobindo, *The Life Divine*, p. 231)



Love

The growing of the love of God must carry with it in him an expansion of the knowledge of God and of the action of the divine Will in his nature and living. The divine Lover reveals himself; he takes possession of the life. But still the essential relation will be that of love from which all things flow, love passionate, complete, seeking a hundred ways of fulfilment, every means of mutual possession, a million facets of the joy of union.

(Sri Aurobindo, *The Synthesis* p. 604)



Consciousness and science - 1 the problem of reductionism

The problem of reductionism:

- it works for small, not for big steps
- it misses the whole
- it misses the meaning
- in the end, it undercuts itself



Consciousness and science - 2 the missing Self

A too exclusive focus on the objective half of reality.

The world is an interaction between Prakriti *and* Purusha



The much more we are inside

We are not only what we know of ourselves but an immense more which we do not know; our momentary personality is only a bubble on the ocean of our existence.

(Sri Aurobindo, *The Life Divine*, p. 576)



Subjective enquiry -1

...subjective discovery must be pursued by a subjective method of enquiry, observation and verification; research into the supraphysical must evolve, accept and test an appropriate means and methods other than those by which one examines the constituents of physical objects and the processes of Energy in material Nature.

(Sri Aurobindo, *The Life Divine*, p. 554)



Starting from the Height

A consciousness possessing the essential and integral knowledge, proceeding from the essence to the whole and from the whole to the parts, would be no longer Mind, but a perfect Truth-Consciousness automatically possessed of inherent self-knowledge and world-knowledge. *It is from this basis that we have to look at the subjective view of reality.* [stress added]

(Sri Aurobindo, *The Life Divine*, p. 686)



Realisation and the reflective and critical reason

Spiritual realisation and experience, an intuitive and direct knowledge, a growth of inner consciousness, a growth of the soul and of an intimate soul-perception, soul-vision and a soul-sense, are indeed the proper means of this evolution: but the support of the reflective and critical reason is also of great importance; if many can dispense with it, because they have a vivid and direct contact with inner realities and are satisfied with experience and insight, yet in the whole movement it is indispensable.

(Sri Aurobindo, *The Life Divine*, p. 878)



Vedic Knowledge - 1

...the knowledge we have to arrive at is not truth of the intellect; it is not right belief, right opinions, right information about oneself and things, that is only the surface mind's idea of knowledge.

To arrive at some mental conception about God and ourselves and the world is an object good for the intellect but not large enough for the Spirit; it will not make us the conscious sons of Infinity.

(Sri Aurobindo, *The Life Divine*, p.686-87)



Vedic Knowledge - 2

Ancient Indian thought meant by knowledge a consciousness which possesses the highest Truth in a direct perception and in self-experience; to become, to be the Highest that we know is the sign that we really have the knowledge.

(Sri Aurobindo, *The Life Divine*, p. 686-87)



Vedic Knowledge - 2

For the individual to arrive at the divine universality and supreme infinity, live in it, possess it, to be, know, feel and express that one in all his being, consciousness, energy, delight of being is what the ancient seers of the Veda meant by the Knowledge;

(Sri Aurobindo, *The Life Divine*, p.686-87)



Vidya and Avidya

It is by Vidya, the Knowledge of the Oneness, that we know God; without it Avidya, the relative and multiple consciousness, is a night of darkness and a disorder of Ignorance. Yet if we exclude the field of that Ignorance, if we get rid of Avidya as if it were a thing non-existent and unreal, then Knowledge itself becomes a sort of obscurity and a source of imperfection. We become as men blinded by a light so that we can no longer see the field which that light illumines.

(Sri Aurobindo, *The Life Divine*, p. 34)



Isha

Into a blind darkness they enter who follow after the Ignorance, they as if into a greater darkness who devote themselves to the Knowledge alone.

...

He who knows That as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by the Knowledge enjoys Immortality.

(Isha Upanishad)