

The Sunlit Path



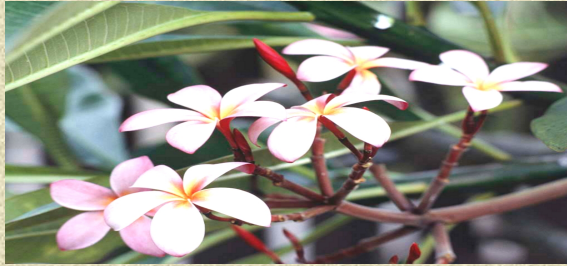
15 December 2010

**Sri Aurobindo Chair of Integral Studies
Sardar Patel University
Vallabh Vidyanagar
Gujarat**

Vol. 2

Issue 12

Contents



Page No.

Editorial		
• Living Words:		
Evolution	Sri Aurobindo	4
• Integral Education:		
To The Students : Life	The Mother	5
• Integral Life:		
Spiritual Aim in the Society : II	Sri Aurobindo	7
• Integral Health		
What is Physical Culture ?	The Mother	9
• Acknowledgements		10

My Dear Friends,

The contents of the present issue are selected with a view to offer inspiring and empowering writings for our fresh graduates.

Living Words open our thinking to a new dimension of reality.

Integral Education offers a compilation of very useful guiding principles for a growing life.

Integral Life carries us farther in our exploration of the spiritual perspective of life.

Integral Health offers an insight while we step up our physical exercises this winter !

With Sincere Regards,

December 15, 2010

Dr. Bhalendu Vaishnav

Living Words

Evolution

Man is a transitional being; he is not final.

As it did not begin with him, neither does it end with him. He is not its evident crown, not its highest issue, not the last clear sum of Nature.

Nature has not brought out in man her highest possibilities; she has not reached in him the supreme heights of consciousness and being; as there was before him the infrahuman, the insect and animal, so there shall be after him the superhuman, the superman.

Man may himself become the superman, he may become all that he is not now; but for that he must exceed himself. It is not by clinging to his present imperfect consciousness that he can take the next step in the evolution.

He must discover and release the spiritual godhead within him, realise his divine possibilities, be himself the giant potential something, the divine someone who has been struggling into emergence out of the original plasm that imprisoned it since began the mystery of terrestrial Nature. (1)

Sri Aurobindo

To The Students : Life

You who are young, are the hope of the country...

Of one thing you can be sure—*your future is in your hands.*

You will become the man you *want to be* and the higher your ideal and your aspiration, the higher will be your realisation, but you must keep a firm resolution and never forget your true aim in life.

*

To be young is to live in the future. To be young is to be always ready to give up what we are in order to become what we must be. To be young is never to accept the irreparable.

*

Consecrate your life to the realisation of something higher and broader than yourself and you will never feel the weight of the passing years.

*

It is not the number of years you have lived that makes you grow old. You become old when you stop progressing.

As soon as you feel you have done what you had to do, as soon as you think you know what you ought to know, as soon as you want to sit and enjoy the results of your effort, with the feeling you have worked enough in life, then at once you become old and begin to decline.

When, on the contrary, you are convinced that what you know is nothing compared to all which remains to be known, when you feel that what you have done is just the starting-point of what remains to be done, when you see the future like an attractive sun shining with the innumerable possibilities yet to be achieved, then you are young, however many are the years you have passed upon earth, young and rich with all the realisations of tomorrow.

And if you do not want your body to fail you, avoid wasting your energies in useless agitation. Whatever you do, do it in a quiet and composed poise. **In peace and silence is the greatest strength.**

For a happy and effective life, the essentials are sincerity, humility, perseverance and an insatiable thirst for progress.

Above all, one must be convinced of a limitless possibility of progress. Progress is youth; at a hundred years of age one can be young.(2)



The Mother

Do Not Err

Happiness is a consequence, not an aim.

**The aim of human life is to discover
the Divine and to manifest It.**

Naturally this discovery leads to happiness;

**but this happiness is a consequence,
not an aim in itself. And it is this mistake
of taking a mere consequence for aim of life
that has been the cause of most of
the miseries which are afflicting human life.**

(3)

The Mother

Integral Life

Spiritual Aim in Society :II

A large liberty will be the law of a spiritual society and the increase of freedom a sign of the growth of human society towards the possibility of true spiritualisation...

The spiritual aim will recognise that man as he grows in his being must have as much free space as possible for all its members to grow in their own strength, to find out themselves and their potentialities.

In their freedom they will err, because experience comes through many errors, but each has in itself a divine principle and they will find it out, disengage its presence, significance and law as their experience of themselves deepens and increases. Thus true spirituality will not lay a yoke upon science and philosophy or compel them to square their conclusions with any statement of dogmatic religious or even of assured spiritual truth, as some of the old religions attempted, vainly, ignorantly, with an unspiritual obstinacy and arrogance. Each part of man's being has its own dharma which it must follow and will follow in the end, put on it what fetters you please.

The dharma of science, thought and philosophy is to seek for truth by the intellect dispassionately, without prepossession and prejudgment, with no other first propositions than the law of thought and observation itself imposes. Science and philosophy are not bound to square their observations and conclusions with any current ideas of religious dogma or ethical rule or aesthetic prejudice.

In the end, if left free in their action, they will find the unity of Truth with Good and Beauty and God and give these a greater meaning than any dogmatic religion or any formal ethics or any narrower aesthetic idea can give us.

But meanwhile they must be left free even to deny God and good and beauty if they will, if their sincere observation of things so points them. For all these rejections must come round in the end of their circling and return to a larger truth of the things

they refuse. Often we find atheism both in individual and society a necessary passage to deeper religious and spiritual truth: one has sometimes to deny God in order to find him; the finding is inevitable at the end of all earnest scepticism and denial. (4)

Sri Aurobindo

Integral Health

What is Physical Culture ?

Physical culture is the process of infusing consciousness into the cells of the body.

One may or may not know it, but it is a fact. When we concentrate to make our muscles move according to our will, when we endeavour to make our limbs more



supple, to give them an agility, or a force, or a resistance, or a plasticity which they do not naturally possess, we infuse into the cells of the body a consciousness which was not there before, thus turning it into an increasingly homogeneous and receptive instrument, which progresses in and by its activities.

This is the primary importance of physical culture. Of course, that is not the only thing that brings consciousness into the body, but it is something which acts in an overall way, and this is rare..The artist infuses a very great consciousness into his hands, as the intellectual does into his brain. But these are, as it were, local phenomena, whereas the action of physical culture is more general.

And when one sees the absolutely marvellous results of this culture, when one

observes the extent to which the body is capable of perfecting itself, one understands how useful this can be to the action of the psychic being which has entered into this material substance. For naturally, when it is in possession of an organised and harmonised instrument which is full of strength and suppleness and possibilities, its task is greatly facilitated.

I do not say that people who practise physical culture necessarily do it for this purpose, because very few are aware of this result. But whether they are aware of it or not, this is the result. Moreover, if you are at all sensitive, when you observe the moving body of a person who has practised physical culture in a methodical and rational way, you see a light, a consciousness, a life, which is not there in others. (5)

The Mother

સત્ય એ કહેવાનું, દર્શાવવાનું, અનુભવ કે
અનુભૂતિનો વિષય નથી
પણ એ સત્ય જીવી બતાવવાનો વિષય છે.

શ્રી અરવિંદ

Acknowledgements:

All passages from the writings of Sri Aurobindo and The Mother are copyright of Sri Aurobindo Ashram, Puducherry, 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 Complete Works of Sri Aurobindo Vol. 12, p 265
- 2 Collected Works of The Mother, Vol 12, p 122-23
- 3 Collected Works of The Mother, Vol 12, p 312
- 4 Complete Works of Sri Aurobindo Vol 25, page 228-9
- 5 Collected Works of The Mother Vol. 10, p 30

The Sunlit Path is e magazine of **Sri Aurobindo Chair of Integral Studies**.It can be viewed at the University website: www.spuvvn.edu**Editor:** Dr. Bhalendu 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.**Email** : bhalendusv@charutarhealth.org.