



# THE SUNLIT PATH

15 September 2009

Sri Aurobindo Chair of Integral Studies

Sardar Patel University

Vallabh Vidyanagar

Gujarat

Volume 1

Issue 2

**In this issue :**

Two Sides of One Seeking

A Call to Young India

The Divine Working in The Universe

\*\*\*\*\*

26th September 2009: Integral Study Meet: "Science and Spirituality"

---

# The Sunlit Path

## Editorial

Friends,

I feel happy to place before you the second issue of The Sunlit Path...

The synthesis of Science and Spirituality is the need of the hour.

**Reason, a faculty of logical mind**, and **Faith, a faculty of intuitive heart** have remained for a long time quite irreconcilable. A utilitarian synthesis is being attempted in the world here and there, but a true synthesis can be only achieved by an **integral vision and realization** ; a vision which reveals that the heart and mind are one universal Deity and a true synthesis of the two is imperative for fulfillment of integral human education and development.

*'Two Sides of One Seeking'* beautifully explains that the pursuit of lower knowledge, the world knowledge, with which we are primarily concerned, is nothing but a hidden march towards the Divinity.

And very truly the goal of march will remain unrealized so long as we remain oblivious of the principle of an integral synthesis of the inner and the outer knowledge *within us* and fail to achieve its effectuation in real life.

An article, *'A Call to Young India'* draws our attention to the most pressing demand of the hour, that is, 'to insist on the spiritual change as the first necessity'. With a 'confident trust in the spirit that inspires us', this is certainly possible. A search within of what are we seeking will take us fast on the sunlit path.

Lastly, *'The Divine Working in The Universe'* points out where to look for the expression of The Divine.

15 September 2009

Dr. Bhalendu Vaishnav

## TWO SIDES OF ONE SEEKING

### SRI AUROBINDO

There are two kinds of knowledge, that which seeks to understand the apparent phenomenon of existence externally, by an approach from outside, through the intellect,—this is the lower knowledge, the knowledge of the apparent world; secondly, the knowledge which seeks to know the truth of existence from within, in its source and reality, by spiritual realisation.

Ordinarily, a sharp distinction is drawn between the two, and it is supposed that when we get to the higher knowledge, the God knowledge, then the rest, the world-knowledge, becomes of no concern to us: but in reality they are two sides of one seeking.

All knowledge is ultimately the knowledge of God, through himself, through Nature, through her works. Mankind has first to seek this knowledge through the external life; for until its mentality is sufficiently developed, spiritual knowledge is not really possible, and in proportion as it is developed, the possibilities of spiritual knowledge become richer and fuller.

Science, art, philosophy, ethics, psychology, the knowledge of man and his past, action itself are means by which we arrive at the knowledge of the workings of God through Nature and through life. At first it is the workings of life and forms of Nature which occupy us, but as we go deeper and deeper and get a completer view and experience, each of these lines brings us face to face with God.

**Science** at its limits, even physical Science, is compelled to perceive in the end the infinite, the universal, the spirit, the divine intelligence and will in the material universe.

Still more easily must this be the end with the **psychic sciences** which deal with the operations of higher and subtler planes and powers of our being and come into contact with the beings and the phenomena of the worlds behind which are unseen, not sensible by our physical organs, but ascertainable by the subtle mind and senses.

**Art** leads to the same end; the aesthetic human being intensely preoccupied with Nature through aesthetic emotion must in the end arrive at spiritual emotion and perceive not only the infinite life, but

the infinite presence within her; preoccupied with beauty in the life of man he must in the end come to see the divine, the universal, the spiritual in humanity.

**Philosophy** dealing with the principles of things must come to perceive the Principle of all these principles and investigate its nature, attributes and essential workings. So ethics must eventually perceive that the law of good which it seeks is the law of God and depends on the being and nature of the Master of the law.

**Psychology** leads from the study of mind and the soul in living beings to the perception of the one soul and one mind in all things and beings.

**The History and Study of Man** like the history and study of Nature lead towards the perception of the eternal and universal Power and Being whose thought and will work out through the cosmic and human evolution. Action itself forces us into contact with the divine Power which works through, uses, overrules our actions.

The *intellect* begins to perceive and understand, the *emotions* to feel and desire and revere, the *will* to turn itself to the service of the Divine without whom Nature and man cannot exist or move and by conscious knowledge of whom alone we can arrive *at our highest possibilities*.

**It is here that Yoga steps in.** (1)

## Science and Spirituality

**Do not divide what is one.**

**Both science and spirituality have the same goal**

— *the Supreme Divinity.*

**The only difference between them is**

**that the latter knows it**

**and the other not.**

**The Mother**

## A CALL TO YOUNG INDIA

### SRI AUROBINDO

Our ideal is a new birth of humanity into the spirit; our life must be a spiritually inspired effort to create a body of action for that great new birth and creation.

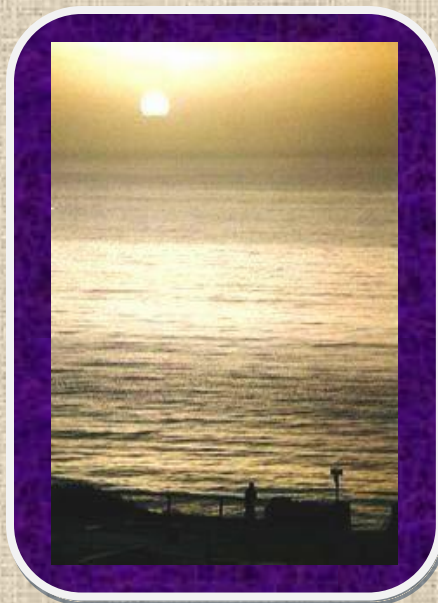
A spiritual ideal has always been the characteristic idea and aspiration of India. But the progress of Time and the need of humanity demand a new orientation and another form of that ideal. The old forms and methods are no longer sufficient for the purpose of the Time-Spirit. India can no longer fulfill herself on lines that are too narrow for the great steps she has to take in the future.

Nor is ours the spirituality of a life that is aged and world-weary and burdened with the sense of the illusion and miserable inutility of all God's mighty creation. Our ideal is not the spirituality that withdraws from life but the conquest of life by the power of the spirit.

It is to accept the world as an effort of manifestation of the Divine, but also to transform humanity by a greater effort of manifestation than has yet been accomplished, one in which the veil between man and God shall be removed, the divine manhood of which we are capable shall come to birth and our life shall be remoulded in the truth and light and power of the spirit. It is to make of all our action a sacrifice to the master of our action and an expression of the greater self in man and of all life a Yoga.

The West has made the growth of the intellectual, emotional vital and material being of man its ideal, but it has left aside the greater possibilities of his spiritual existence. Its highest standards are ideals of progress, of liberty, equality and fraternity, of reason and science, of efficiency of all kinds, of a better political, social and economical state, of the unity and earthly happiness of the race.

These are great endeavours, but experiment after experiment has shown that they cannot be realised in their truth by the power of the idea and the sentiment alone: their real truth and practice can only be founded in the spirit.



The East has the secret of that spiritual change, but it has too long turned its eyes away from the earth. The time has now come to heal the division and to unite life and the spirit.

This secret too has been possessed but not sufficiently practiced by India. It is summarised in the rule of the Gita, *yogasthah. kuru karm`ani*.

Its principle is to do all actions in Yoga, in union with God, on the foundation of the highest self and through the rule of all our members by the power of the spirit. And this we believe to be not only possible for man but the true solution of all his problems and difficulties.

This then is the message we shall constantly utter and this the ideal that we shall put before the young and rising India, a spiritual life that shall take up all human activities and avail to transfigure the world for the great age that is coming.

Our first object shall be to declare this ideal, insist on the spiritual change as the first necessity and group together all who accept it and are ready to strive sincerely to fulfill it: our second shall be to build up not only an individual but a communal life on this principle. An outer activity as well as an inner change is needed and it must be at once a spiritual, cultural, educational, social and economical action.

Its scope, too, will be at once individual and communal, regional and national, and eventually a work not only for the nation but for the whole human people.

### **Our call is to young India.**

They must be men who will dedicate themselves not to the past or the present but to the future.

They will need to consecrate their lives to an exceeding of their lower self, to the realisation of God in themselves and in all human beings and to a whole-minded and indefatigable labour for the nation and for humanity.

This ideal can be as yet only a little seed and the life that embodies it a small nucleus, but it is our fixed hope that the seed will grow into a great tree and the nucleus be the heart of an ever extending

formation.

It is with a confident trust in the spirit that inspires us that we take our place among the standard-bearers of the new humanity that is struggling to be born amidst the chaos of a world in dissolution and of the future India, the greater India of the rebirth that is to rejuvenate the mighty outworn body of the ancient Mother. (2)

## THE DIVINE WORKING IN THE UNIVERSE

### THE MOTHER

On the physical plane The Divine expresses himself through beauty,  
on the mental plane through knowledge,  
on the vital plane through power and  
on the psychic plane through love.

When we rise high enough, we discover that these four aspects unite with each other in a single consciousness, full of love, luminous, powerful, beautiful, containing all, pervading all.

It is only to satisfy the universal play that this consciousness divides itself into several lines or aspects of manifestation. (3)



## ACKNOWLEDGEMENTS



All the passages from the writings of Sri Aurobindo and The Mother are the 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) Sri Aurobindo, Complete Works of Sri Aurobindo, Vol. 23,pp 512-14
- (2) Sri Aurobindo, Complete Works of Sri Aurobindo, Vol. 13,pp 509-11
- (3) The Mother, Complete Works of The Mother, Vol.15,p 6

\*\*\*\*

## Integral Study Meet

A study meet is arranged on Saturday, 26<sup>th</sup> September, 2009 at Library, Postgraduate Department of Gujarati, Humanities Building, Sardar Patel University, Vallabh Vidyanagar.

### Topic: Science and Spirituality

All interested to make presentations on the theme are requested to contact Dr. Bhalendu Vaishnav 98257 17481, or Dr. Param Pathak 94278 56993.

*... a cordial invitation to All*

\*\*\*\*



*Let us work as we pray,*

*For indeed, work is*

*The body's best prayer to the Divine.*

*The Mother*

**This bodily appearance is not all;  
The form deceives, the person is a mask;  
Hid deep in man celestial powers can dwell  
His fragile ship conveys through the sea of years,  
An incognito of the imperishable.**

**SRI AUROBINDO**