

The Sunlit Path



15 June 2010

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



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Editorial

My dear friends,

I am happy to place before you this issue of The Sunlit Path at a moment when the new academic year is beginning.

Living Words reveal the Light of the Upanishad, the True Knowledge.

*The section on **Integral Education** gives an outline of various yogic methods that help us in our pursuit of self perfection.*

*The section on **Integral Life** guides us in finding our soul.*

***Integral Health** gives a hint about the common denominator working behind various health sciences.*

June 15, 2010

Dr. Bhalendu Vaishnav

True Knowledge Sri Aurobindo

TO LIVE in our present state of self-consciousness is to live and to act in ignorance. We are ignorant of ourselves, because we know as yet only that in us which changes always, from moment to moment, from hour to hour, from period to period, from life to life, and not that in us which is eternal.

We are ignorant of the world because we do not know God; we are aware of the law of appearances, but not of the law and truth of being.

Our highest wisdom, our minutest most accurate science, our most effective application of knowledge can be at most a thinning of the veil of ignorance, but not a going beyond it, so long as we do not get at the fundamental knowledge and the consciousness to which that is native.

The ignorance in which we live is not a baseless and wholesale falsehood, but at its lowest the misrepresentation of a Truth, at its highest an imperfect representation and translation into inferior and to that extent misleading values. It is a knowledge of the superficial only and therefore a missing of the secret essential which is the key to all that the superficial is striving for; a knowledge of the finite and apparent, but a missing of all that the apparent symbolises and the finite suggests; a knowledge of inferior forms, but a missing of all that our inferior life and being has above it and to which it must aspire if it is to fulfil its greatest possibilities.

The true knowledge is that of the highest, the inmost, the infinite. The knower of the Brahman sees all these lower things in the light of the

Highest, the external and superficial as a translation of the internal and essential, the finite from the view of the Infinite. He begins to see and know existence no longer as the thinking animal, but as the Eternal sees and knows it. Therefore he is glad and rich in being, luminous in joy, satisfied of existence.

Knowledge does not end with knowing, nor is it pursued and found for the sake of knowing alone. It has its full value only when it leads to some greater gain than itself, some gain of being. A greater knowledge opens the possibility and, if really possessed, brings the actuality of a greater being.

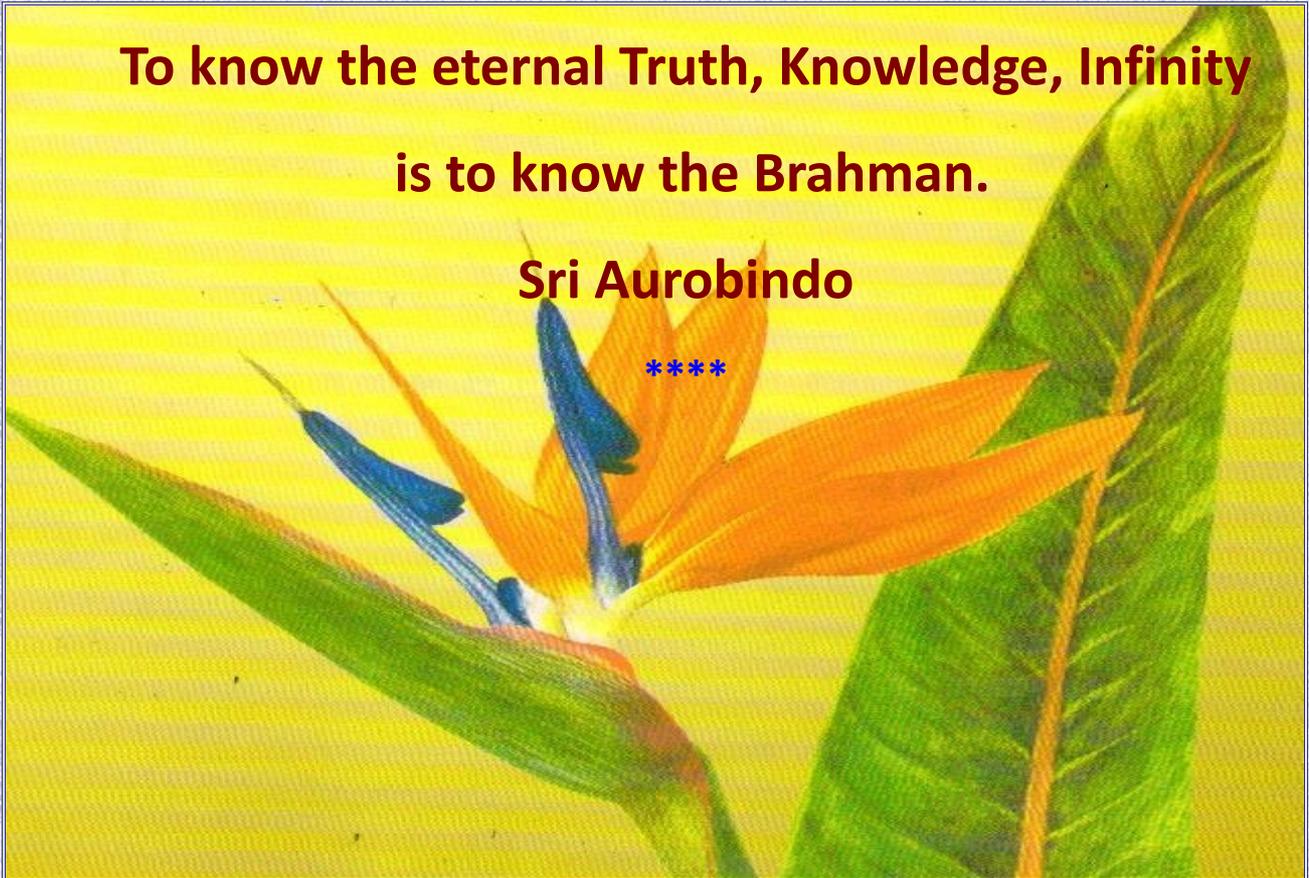
Mere existence is not fullness of being. Being knows itself as power, consciousness, delight; a greater being means a greater power, consciousness and delight. If by greater being we incurred only a greater pain and suffering, this good would not be worth having. Those who say that it is, mean simply that we get by it a greater sense of fulfilment which brings of itself a greater joy of the power of existence, and an extension of suffering or a loss of other enjoyment is worth having as a price for this greater sense of wideness, height and power. But this could not be the perfection of being or the highest height of its fulfilment; suffering is the seal of a lower status.

The highest consciousness is integrally fulfilled in wideness and power of its existence, but also it is integrally fulfilled in delight. The knower of Brahman has not only the joy of light, but gains something immense as the result of his knowledge, *brahmavid apnoti*.

What he gains is that highest, that which is supreme; he gains the highest being, the highest consciousness, the highest wideness and power of being, the highest delight; *brahmavid apnoti param*. (1)

**To know the eternal Truth, Knowledge, Infinity
is to know the Brahman.**

Sri Aurobindo



Life and Yoga – 2 :Yogic Methods

Sri Aurobindo

Yogic methods have something of the same relation to the customary psychological workings of man as has the scientific handling of the force of electricity or of steam to their normal operations in Nature. And they, too, like the operations of Science, are formed upon a knowledge developed and confirmed by regular experiment, practical analysis and constant result.

All Rajayoga, for instance, depends on this perception and experience that our inner elements, combinations, functions, forces, can be separated or dissolved, can be new-combined and set to novel and formerly impossible workings or can be transformed and resolved into a new general synthesis by fixed internal **processes**.

Hathayoga similarly depends on this perception and experience that the vital forces and functions to which our life is normally subjected and whose ordinary operations seem set and indispensable, can be mastered and the operations changed or suspended with results that would otherwise be impossible and that seem miraculous to those who have not seized the rationale of their process.

And if in some other of its forms this character of Yoga is less apparent, because they are more intuitive and less mechanical, nearer, like the Yoga of Devotion, to a supernal ecstasy or, like the Yoga of Knowledge, to a supernal infinity of consciousness and being, yet they too start from the use of some principal faculty in us by ways and for ends not contemplated in its everyday spontaneous workings.

All methods grouped under the common name of Yoga are special psychological processes founded on a fixed truth of Nature and developing, out of normal functions, powers and results which were always latent but which her ordinary movements do not easily or do not often manifest. (2)

To Become Conscious of one's Soul The Mother

... unless one is conscious of one's soul one does not have true knowledge. Therefore the first effort must be to find the soul within, to unite with it and allow it to govern one's life.

... everything you think you know, everything you have learnt, anything that has come to you in your life through personal observation, deduction, comparison —all that is a very relative knowledge on which you cannot found a durable and truly effective way of life.

... all that comes from the mind is wholly relative. The more the mind is educated and has applied itself to various disciplines, the more it becomes capable of proving that what it puts forward or what it says is true. One can prove the truth of anything by reasoning, but that does not make it true. It remains an opinion, a prejudice, a knowledge based on appearances which are themselves more than dubious.

So there seems to be only one way out and that is to go in search of one's soul and to find it. It is there, it does not make a point of hiding itself, it does not play with you just to make things difficult; on the contrary, it makes great efforts to help you find it and to make itself heard.

Only, between your soul and your active consciousness there are two characters who are in the habit of making a lot of noise, the mind and the vital. And because they make a lot of noise, while the soul does not, or, rather, makes as little as possible, their noise prevents you from hearing the voice of the soul.

When you want to know what your soul knows, you have to make an inner effort, to be very attentive; and indeed, if you are attentive, behind the outer noise of the mind and the vital, you can discern something very subtle, very quiet, very peaceful, which knows and says what it knows.(3)

In order to find the soul you must go in this way (*gesture of going deep within*), like this, draw back from the surface, withdraw deep within and enter, enter, enter, go down, down, down into a very deep hole, silent, immobile, and there, there's a kind of... something warm, quiet, rich in substance and very still, and very full, like a sweetness—that is the soul.

And if one is insistent and is conscious oneself, then there comes a kind of plenitude which gives the feeling of something complete that contains unfathomable depths in which, should one enter, one feels that many secrets would be revealed... like the reflection in very peaceful waters of something that is eternal.

And one no longer feels limited by time. One has the feeling of having always been and of being for eternity. That is when one has touched the core of the soul. (4)



Health Sciences : Outward Means

Sri Aurobindo

Allopathy, homeopathy, naturopathy, osteopathy, Kaviraji (Ayurveda), Hakimi have all caught hold of Nature and subjected her to certain processes; each has its successes and failures.

Let each do its work in its own way. I do not see any need for fights and recriminations.

For me all are only outward means and what really works are unseen forces from behind; as they act, the outer means succeed or fail – if one can make the process a right channel for the right force, then the process gets its full vitality – that's all. (5)



Acknowledgements:

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- 1.Sri Aurobindo, Complete Works of Sri Aurobindo, **CWSA Vol 18: 153-55**
- 2.Sri Aurobindo, Complete Works of Sri Aurobindo, **CWSA Vol.23: 6-7**
- 3.The Mother, Collected Works of The Mother , CWM Vol 10: 23-24
- 4.The Mother, Collected Works of The Mother CWM Vol 9: 310
- 5.Sri Aurobindo, SABCL Vol. 26: 215

या देवी सर्वभूतेषु चेतनेत्यभिधीयते । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
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Important Announcements:

1 Integral Study Meet:

Topic: **Prayer**
Day and Date: **Saturday, 26th June, 2010**
Time: **3.30 pm to 5.00pm**
Venue: **Library, Postgraduate Department of Gujarati,
Sardar Patel University, Vallabh Vidyanagar**

2. Invitation to Contribute Photographs:

Students and faculty members of the University are invited to contribute original photographs taken by them for the e edition of The Sunlit Path. A section on : **“Nature as God”** will be included in the e magazine in the near future.

The Sunlit Path is print version of e magazine of **Sri Aurobindo Chair of Integral Studies**. The e edition can be viewed at the University website: www.spuvvn.edu **Printed at:** The University Press, Sardar Patel University. **Printed by:** The Registrar, Sardar Patel University. **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.