

The Sunlit Path



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**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.

Living Words take us to *the core* of our existence...

The section on **Integral Education** clearly indicates the *most crucial step* in the reforms of our present education system.

The section on **Integral Life** vividly describes the *meaning* of Yoga.

Integral Health provides an *insight* into disease causation and prevention.

Shabda Sudha brings a *truly powerful* prayer.

March 15, 2010

Dr. Bhalendu Vaishnav

Certitudes

Sri Aurobindo

In the deep there is a greater deep, in the heights a greater height. Sooner shall man arrive at the borders of infinity than at the fulness of his own being. For that being is infinity, is God— I aspire to infinite force, infinite knowledge, infinite bliss. Can I attain it? Yes, but the nature of infinity is that it has no end.

Say not therefore that I attain it. I become it.

Only so can man attain God by becoming God.

But before attaining he can enter into relations with him. To enter into relations with God is Yoga, the highest rapture & the noblest utility. There are relations within the compass of the humanity we have developed. These are called prayer, worship, adoration, sacrifice, thought, faith, science, philosophy.

There are other relations beyond our developed capacity, but within the compass of the humanity we have yet to develop. Those are the relations that are attained by the various practices we usually call Yoga.

We may not know him as God, we may know him as Nature,our Higher Self, Infinity, some ineffable goal. It was so that Buddha approached Him; so approaches him the rigid Adwaitin. He is accessible even to the Atheist. To the materialist He disguises Himself in matter. For the Nihilist he waits ambushed in the bosom of Annihilation.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

(1)



Very First Step in Reform

Sri Aurobindo

The very first step in reform must therefore be to revolutionize the whole aims & methods of our education.

We must accustom teachers to devote nine-tenths of their energies to the education of the active mental faculties, while the passive retaining faculty, which we call the memory, should occupy a recognised & well-defined but subordinate place, and we must direct our school & university examinations to the testing of these active faculties & not of the memory.

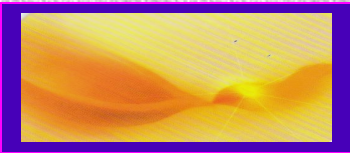
For this is an object which cannot be effected by the mere change or rearrangement of the curriculum. It is true that certain subjects are more apt to develop certain faculties than others; the power of accurate reasoning is powerfully assisted by Geometry, Logic & Political Economy; one of the most important results of languages is to refine & train the power of expression, and nothing more enlarges the power of comparison & differentiation than an intelligent study of history.

There are types of intellect, for instance, which are constitutionally incapable of dealing with geometrical problems or even with the formal machinery of Logic, and are yet profound, brilliant &

correct reasoners in other intellectual spheres. There is in fact hardly any subject, the sciences of calculation excepted, which in the hands of a capable teacher, does not give room for the development of all the general faculties of the mind.

The first thing needed therefore is the entire and unsparing rejection of the present methods of teaching in favour of those which are now being universally adopted in the more advanced countries of Europe.

The humanities, mathematics & science are therefore the three sisters in the family of knowledge and any self-respecting system of education must in these days provide facilities for mastery in any one of these as well as for a modicum of all. (2)



तेजस्विनी अधीतम् अस्तु ॥

अमातुं अध्ययन तेजस्वी थाओ...

Change of Consciousness: The Meaning of Yoga

Sri Aurobindo

Yoga is in its essence a passage from the ordinary consciousness in which we are aware only of appearances into a higher wider deeper consciousness in which we become aware of realities and of the one Reality. Not only do we become aware of it, but we can live in it and act from it and according to it instead of living in and according to the appearance of things. Yoga is a passage from ignorance to self-knowledge, from our apparent to our true being, from an outer phenomenal mental vital material life-existence to an inner spiritual existence and a spiritualised nature.

By Yoga we pass from the phenomenal to the real Man, from the consciousness of our own apparent outer nature to the consciousness of our real self, Atman, an inner and inmost man, Purusha, that which we truly and eternally are. This self or true being remains constant through all the changes of our phenomenal being, changes of the mind, life or body or changes of our apparent personality; it is permanent, perpetual and immortal, a portion or manifestation of the Eternal.

By Yoga we pass also from our consciousness of the phenomenal

appearance or appearances of the cosmos or world around us to a consciousness of its truth and reality. We become aware of the world as a manifestation of or in universal being who is the true truth of all that we see, hear, experience.

But by Yoga we become aware also that our own Self or true being is one with the cosmic Self and Spirit, our nature a play of the cosmic Nature; the wall between ourselves and the universe begins to disappear and vanishes altogether. We realise the selfsame Pantheos in ourselves, in others and in all universal existence.

This then is the Truth or Reality to which we arrive by Yoga, a one and supreme Being or Existence and Power of Being which manifests as a cosmic Self or Spirit and a cosmic Energy or Nature and in that again as our own self or spirit which becomes aware of itself as an individual being and nature. (3)

The Etheric Body

The Mother

To whatever cause an illness may be due, material or mental, external or internal, it must, before it can affect the physical body, touch another layer of the being that surrounds and protects it.

This subtler layer is called in different teachings by various names,—the etheric body, the nervous envelope. It is a subtle body and yet almost visible. In density something like the vibrations that you see around a very hot and steaming object, it emanates from the physical body and closely covers it.

All communications with the exterior world are made through this medium, and it is this that must be invaded and penetrated first before the body can be affected. If this envelope is absolutely strong and intact, you can go into places infested with the worst of diseases, even plague and cholera, and remain quite immune.

It is a perfect protection against all possible attacks of illness, so long as it is whole and entire, thoroughly consistent in its composition, its elements in faultless balance. This body is built up, on the one side, of a material basis, but rather of material conditions than of physical matter, on the other, of the vibrations of our psychological states.

Peace and equanimity and confidence, faith in health, undisturbed repose and cheerfulness and bright gladness constitute this element in it and give it strength and substance. It is a very sensitive medium with facile and quick reactions; it readily takes in all kinds of suggestions and these can rapidly change and almost remould its condition.

A bad suggestion acts very strongly upon it; a good suggestion operates in the contrary sense with the same force. Depression and discouragement have a very adverse effect; they cut out holes in it, as it were, in its very stuff, render it weak and unresisting and open to hostile attacks an easy passage. (4)

नहि ज्ञानेन सदृशम् पवित्रम् इह विद्यते ।

There is nothing in the world, equal in purity to knowledge.

શબ્દ સુધા

એક જ રટણા..

ઉચ્છ્વાસે નિઃશ્વાસે મારી એક જ રટણા હો.

તું મુજમાં તુજ ધામ રચી જ, એ શુભ ઘટના હો...

હે ઉત્તરગિરિ શૃંગ નિવાસી,

અમ ભૂતલનો તું બન વાસી;

આશુ-આશુમાં તું રહે હુલાસી,

મુજ તુજ બીચ હવે હે પ્રીતમ

અંતર પટ ના હો...

હે અજરા તેજેના રાશિ,

અમ અંધારા જ તું પ્રકાશી;

વખડાંજ ધરતીના પ્રાશી

અમ જ્યોતિના એ પંકજને

ઝાંખ ઝપટ ના હો...

હે આનંદ પરમના જલધિ,

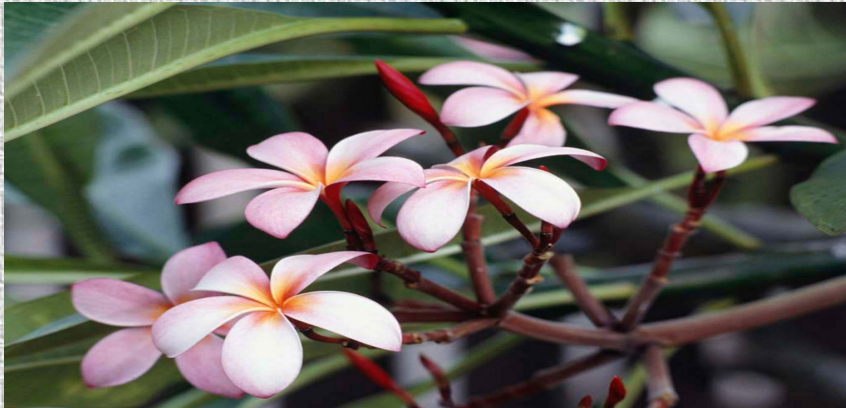
અમ ઝરાણાંની સંહર અવધિ;

અમ કલશે સંભર નવ રસધિ

પંથ પંથ ભાગકારા તારી

પદ આહટના હો...

સુન્દરમ્



Acknowledgements:

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1. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol. 12,p 5
2. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol 1:pp.360-1
3. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol 12, pp 330-1
4. The Mother, Collected Works of The Mother ,CWM Vol. 3,p 89

Important Announcements:

1. Integral Study Meet:

Topic: **Future of the Humanity**

Keynote Speaker: **Jyotiben Thanki**, Porbandar

Day and Date: Tuesday, 16th March, 2010

Time: 3.30 pm to 5.00pm

Venue: Library, Postgraduate Department of Gujarati,
Sardar Patel University

2. A.B. Patel Endowment Lecture:

Topic: **National Integration**

Guest Speaker: **Shri Mansinh Chavda, Rajkot.**

Day and Date: Monday, 29th March, 2010

Time: 11.30 am to 1.00pm

Venue : Senate Hall, Sardar Patel University

Dr. B.G.Patel, Honourable Vice Chancellor will preside over the function

All are cordially invited...

3. A section "**Light for Students**" is now being regularly updated at the weblink of Sri Aurobindo chair of Integral Studies at the website of the university www.spuvvn.edu. The section will provide to the students valuable reading material that will inspire them to develop an integral approach in education.

**God is the perfection that we must aspire to realise.
The Mother**



The Sunlit Path is the magazine of Sri Aurobindo Chair of Integral Studies. The e edition 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.