

The Sunlit Path



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Contents

	Page No.
Editorial	
•Living Words:	
In a word, Godhead	Sri Aurobindo 4
•Integral Education:	
Life and Yoga-1 All Life is Yoga	Sri Aurobindo 6
•Integral Life:	
Recognising Soul	The Mother 9
•Integral Health:	
To Doctors...	The Mother 11
Shabda Sudha	
What shall we teach to the children ?	Jyoti Thanki 13
Acknowledgments, News	14

Editorial

My dear friends,

I am sure that the compilations in the present issue of The Sunlit Path shall take all of us one step ahead in our pursuit of Integral dimensions of life and education.

Living Words can reconnect us to a fire in the depths of our being beyond the conceptions of thought and words.

The section on **Integral Education** contains a portion from “ The Synthesis of Yoga” which explains that Yoga is a method for self perfection and gives a widest possible and unique understanding of what it encompasses.

The compilation in the section on **Integral Life** is indeed meant for silent contemplation and its incorporation in our day to day life.

Integral Health gives a very useful light on the path for all doctors.

Finally, the section in Gujarati brings forth a wider perspective of child education.

May 15, 2010

Dr. Bhalendu Vaishnav

In a Word, Godhead

Sri Aurobindo

What I cannot do now is the sign of what I shall do hereafter. The sense of impossibility is the beginning of all possibilities. Impossibility is only a sum of greater unrealised possibles. It veils an advanced stage and a yet unaccomplished journey.

Be conscious first of thyself within, then think and act. All living thought is a world in preparation; all real act is a thought manifested.

The material world exists because an Idea began to play in divine self-consciousness. Thought is not essential to existence nor its cause, but it is an instrument for becoming; I become what I see in myself.

All that thought suggests to me, I can do; all that thought reveals in me, I can become. This should be man's unshakable faith in himself, because God dwells in him.

Not to go on for ever repeating what man has already done is our work, but to arrive at new realisations and undreamedof masteries.

What is there new that we have yet to accomplish?

Love, for as yet we have only accomplished hatred and self-pleasing; Knowledge, for as yet we have only accomplished error and perception and conceiving;

Bliss, for as yet we have only accomplished pleasure and pain and indifference; Power, for as yet we have only accomplished weakness and effort and a defeated victory;

Life, for as yet we have only accomplished birth and growth and dying; Unity, for as yet we have only accomplished war and association.

In a word, godhead; to remake ourselves in the divine image. (1)

Life and Yoga

1 : All Life is Yoga

Sri Aurobindo

IN the right view both of life and of Yoga all life is either consciously or subconsciously a Yoga. For we mean by this term a methodised effort towards self-perfection by the expression of the secret potentialities latent in the being and—highest condition of victory in that effort—a union of the human individual with the universal and transcendent Existence we see partially expressed in man and in the Cosmos.

But all life, when we look behind its appearances, is a vast Yoga of Nature who attempts in the conscious and the subconscious to realise her perfection in an ever-increasing expression of her yet unrealised potentialities and to unite herself with her own divine reality.

Yoga, as Swami Vivekananda has said, may be regarded as a means of compressing one's evolution into a single life or a few years or even a few months of bodily existence.

A given system of Yoga, then, can be no more than a selection

or a compression, into narrower but more energetic forms of intensity, of the general methods which are already being used loosely, largely, in a leisurely movement, with a profuser apparent waste of material and energy but with a more complete combination by the great Mother in her vast upward labour. It is this view of Yoga that can alone form the basis for a sound and rational synthesis of Yogic methods.

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 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.

No synthesis of Yoga can be satisfying which does not, in its aim, reunite God and Nature in a liberated and perfected human

life or, in its method, not only permit but favour the harmony of our inner and outer activities and experiences in the divine consummation of both.

The true and full object and utility of Yoga can only be accomplished when the conscious Yoga in man becomes, like the subconscious Yoga in Nature, outwardly conterminous with life itself and we can once more, looking out both on the path and the achievement, say in a more perfect and luminous sense: "All life is Yoga." . (2)



Recognising Soul

The Mother

With the human mind is it possible to recognise another person's soul?

Things are not so clear-cut and separate as they are in speaking; that is just why it is quite difficult to see very distinctly and clearly in oneself the different parts of the being, unless one has had a very long training and a long discipline of study and observation. There are no watertight compartments between the soul and the mind, the vital and even the physical.

There is an infiltration of the soul into the mind. In some people it is even quite considerable, it is perceptible. So, the part of the mind which has a kind of sensibility, of subtle contact with the psychic being, is capable of feeling the presence of the soul in others.

Those who have the ability to enter to a certain extent into

the consciousness of others to the point of being able to see or feel directly their thought, their mental activity, who can enter the mental atmosphere of others without needing to use words to make themselves understood, can easily differentiate between someone whose soul is active and someone whose soul is asleep.

The activity of the soul gives a special colouring to the mental activity—it is lighter, more comprehensive and luminous—so that can be felt. For instance, by looking into someone’s eyes you can say with some certainty that this person has a living soul or that you don’t see his soul in his eyes. Many people can feel —“many”, I mean among evolved people—can say that.

But naturally, to know exactly how far somebody’s soul is awake and active, how far it rules the being, is the master, one must have the psychic consciousness oneself, for that alone can judge definitively. But it is not altogether impossible to have that sort of inner vibration which makes you say, “Oh! This person has a soul.”. (3)

To Doctors...

The Mother

“An illness of the body is always the outer expression and translation of a disorder, a disharmony in the inner being; unless this inner disorder is healed, the outer cure cannot be total and permanent.”

After all, an illness is only a wrong attitude taken by some part of the body. The chief role of the doctor is, by various means, to induce the body to recover its trust in the Supreme Grace.

A broad mind, a generous heart, an unflinching will, a quiet steady determination, an inexhaustible energy and a total trust in one’s mission—this makes a perfect doctor.

To medical knowledge and experience, add full faith in the Divine’s Grace and your healing capacity will have no limits.

The whole value of a medicine is in the Spirit it contains.

**** (4,5)**



શબ્દસુધા

બાળકોને શું શીખવવું જોઈએ ? જ્યોતિ થાનકી

આજના શિક્ષણમાં બાળકોને વર્ગમાં પાઠ્યપુસ્તકો ભણાવવામાં આવે છે. વર્ષાંતે એ અભ્યાસક્રમમાંથી પ્રશ્નો પૂછી પરીક્ષા લેવામાં આવે છે. પરીક્ષામાં અમુક ટકા ગુણાંક મળતાં તેમને ઉપલા વર્ગમાં ચઢાવી દેવામાં આવે છે. આ રીતે બાળકોનો અભ્યાસ થતો રહે છે. આના પરિણામે બાળકની સ્મૃતિશક્તિનો થોડો ઘણો વિકાસ થાય છે.

પણ બાળકના તન, મન અને આત્માનું ઘડતર થતું નથી. બાળકની મનની શક્તિઓ પણ પૂરેપૂરી ખીલતી નથી.

સ્મૃતિશક્તિ તો મનની અગાધ શક્તિઓનો એક નાનકડો હિસ્સો જ છે.

મનની શક્તિઓ-સંકલ્પશક્તિ, વિવેકશક્તિ, ત્વરિત નિર્ણય શક્તિ, આવેગો પર નિયંત્રણ કરવાની અને સ્વસ્થ રહેવાની શક્તિ, કપરી પરિસ્થિતિમાંથી માર્ગ કાઢવાની શક્તિ-આ બધી શક્તિઓ નાનાં બાળકમાં પણ રહેલી છે.

એ ઉપરાંત તેના શરીરમાં સૌષ્ઠ્ય, સૌંદર્ય અને સામર્થ્ય પણ રહેલાં છે. તેના હૃદયમાં ભાવનાઓ, સંવેદનો, લાગણીઓ, આવેગો પણ રહેલાં છે.

અને સૌથી વિશેષ તો તેના આત્મામાં અમોઘ શક્તિઓ રહેલી છે. આ સઘળી શક્તિઓ જાગૃત અને વિકસિત થાય એવું શિક્ષણ બાળકોને આપવું જોઈએ.(5)



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The sources of the short passages in the present issue are:

1. [Sri Aurobindo](#), Complete Works of Sri Aurobindo,CWSA Vol.13,p.200-01
2. [Sri Aurobindo](#), Complete Works of Sri Aurobindo,CWSA Vol.25 pp 6-8
3. [The Mother](#), Collected Works of The Mother , CWM Vol. 9 p 308
4. [The Mother](#), Collected Works of The Mother ,CWM Vol 15,p 138
5. [The Mother](#), Collected Works of The Mother ,CWM Vol. 15,p155-6
6. [Jyoti Thanki](#),*Sarvangi Shikshan*, p 22



News

1 A group of 25 students will visit Sri Aurobindo Ahram, Puducherry from 24th May to 5th June 2010 under the guidance of Dr. Param Pathak, Reader PG Department of Gujarati and Dr. Neepa Bharucha, Reader, M.B Patel College of Education, Sardar Patel University. The students will undertake a methodical study of a book “ Four Austerities and Four Realisations” in addition to several other self learning activities during their visit.

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All Life is Yoga.
Sri Aurobindo

