

# **The Sunlit Path**



**15 April 2011**

**Sri Aurobindo Chair of Integral Studies**

**Sardar Patel University**

**Vallabh Vidyanagar**

**Gujarat**

**India**

**Vol.3**

**Issue 4**



Editorial

· Living Words:

**The Master-key of Indian Mind**

**Sri Aurobindo 4**

· Integral Education:

**Mental Education**

**The Mother 6**

· Integral Life:

**The Next Approaching Step**

**Sri Aurobindo 8**

· Integral Life

**Illness: Inner Disequilibrium**

**The Mother 9**

· Acknowledgements

**11**

## Editorial

**My Dear Friends,**

I am happy to share with you 15 April, 2011 issue of **The Sunlit Path**.

The issue contains several important compilations that should help the education fraternity in redefining the paradigm of education.

**Living Words** directs our attention to Spirituality, the Master-key of Indian Mind. The compilation in the **Integral Education** describes the real purpose of Mental Education. **Integral Life** offers an objective and lucid description of the next approaching step in Evolution. **Integral Health** offers a comprehensive truth about illness.

Supplement to this issue of The Sunlit Path carries a story written by Rabindranath Tagore, '**The Parrot's Training**'. *'This unusual story drives home its message by a kind of literary reductio ad absurdum. It is a satire, full of wit and sarcasm, and can be regarded as a preface to a revolution in education...'*

With Sincere Regards,

Dr.Bhalendu Vaishnav

15 April, 2011

## The Master-key of Indian Mind

Sri Aurobindo

**SPIRITUALITY** is indeed the master-key of the Indian mind; the sense of the infinite is native to it. India saw from the beginning, —and, even in her ages of reason and her age of increasing ignorance, she never lost hold of the insight,— that life cannot be rightly seen in the sole light, cannot be perfectly lived in the sole power of its externalities.

She was alive to the greatness of material laws and forces; she had a keen eye for the importance of the physical sciences; she knew how to organise the arts of ordinary life. But she saw that the physical does not get its full sense until it stands in right relation to the supra-physical; she saw that the complexity of the universe could not be explained in the present terms of man or seen by his superficial sight, that there were other powers behind, other powers within man himself of which he is normally unaware, that he is conscious only of a small part of himself, that the invisible always surrounds the visible, the suprasensible the sensible, even as infinity always surrounds the finite.

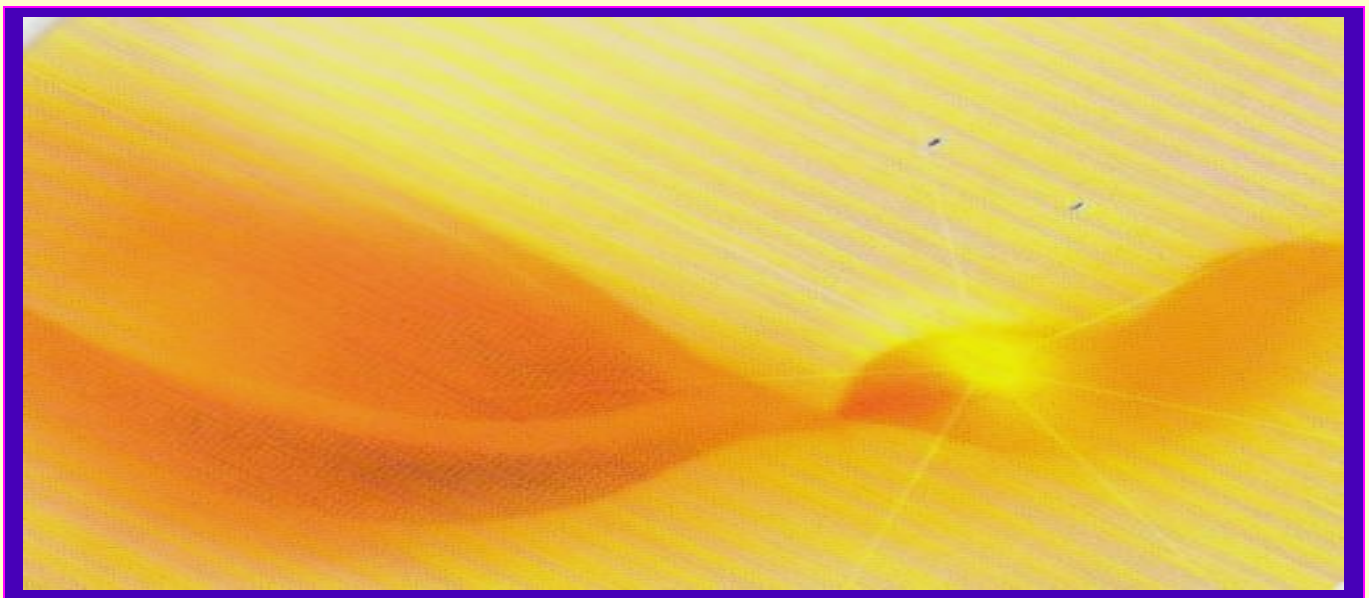
She saw too that man has the power of exceeding himself, of becoming himself more entirely and profoundly than he is,—truths which have only recently begun to be seen in Europe and seem even now too great for its common intelligence.

She saw the myriad gods beyond man, God beyond the gods, and beyond God his own ineffable eternity; she saw that there were ranges of life beyond our

life, ranges of mind beyond our presentmind and above these she saw the splendours of the spirit.

Then with that calm audacity of her intuition which knew no fear or littleness and shrank from no act whether of spiritual or intellectual, ethical or vital courage, she declared that there was none of these things which man could not attain if he trained his will and knowledge; he could conquer these ranges of mind, become the spirit, become a god, become one with God, become the ineffable Brahman. And with the logical practicality and sense of science and organised method which distinguished her mentality, she set forth immediately to find out the way.

Hence from long ages of this insight and practice there was ingrained in her her spirituality, her powerful psychic tendency, her great yearning to grapple with the infinite and possess it, her ineradicable religious sense, her idealism, her Yoga, the constant turn of her art and her philosophy. (1)



# Mental Education

## The Mother

**OF ALL LINES OF EDUCATION**, mental education is the most widely known and practised, yet except in a few rare cases there are gaps which make it something very incomplete and in the end quite insufficient.

Generally speaking, schooling is considered to be all the mental education that is necessary. And when a child has been made to undergo, for a number of years, a methodical training which is more like cramming than true schooling, it is considered that whatever is necessary for his mental development has been done. Nothing of the kind. Even conceding that the training is given with due measure and discrimination and does not permanently damage the brain, it cannot impart to the human mind the faculties it needs to become a good and useful instrument. The schooling that is usually given can, at the most, serve as a system of gymnastics to increase the suppleness of the brain. From this standpoint, each branch of human learning represents a special kind of mental gymnastics, and the verbal formulations given to these various branches each constitute a special and well-defined language.

A true mental education, which will prepare man for a higher life, has five principal phases. Normally these phases follow one after another, but in exceptional individuals they may alternate or even proceed simultaneously. These five phases, in brief, are:

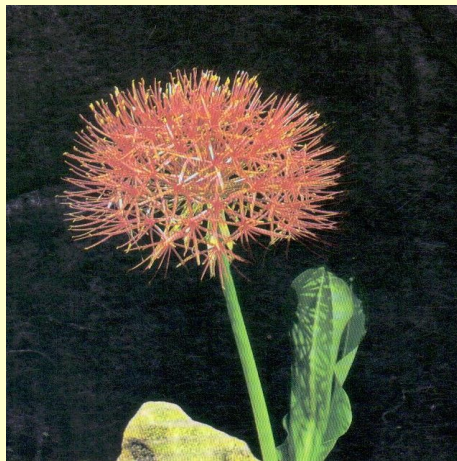
(1) Development of the power of concentration, the capacity of attention.

(2) Development of the capacities of expansion, widening, complexity and richness.

(3) Organisation of one's ideas around a central idea, a higher ideal or a supremely luminous idea that will serve as a guide in life.

(4) Thought-control, rejection of undesirable thoughts, to become able to think only what one wants and when one wants.

(5) Development of mental silence, perfect calm and a more and more total receptivity to inspirations coming from the higher regions of the being. (2)





## The Next Approaching Step

### Sri Aurobindo

**MAN IS A TRANSITIONAL BEING**, he is not final; for in him and high beyond him ascend the radiant degrees which climb to a divine supermanhood.

The step from man towards superman is the next approaching achievement in the earth's evolution. There lies our destiny and the liberating key to our aspiring, but troubled and limited human existence—inevitable because it is at once the intention of the inner Spirit and the logic of Nature's process.

The appearance of a human possibility in a material and animal world was the first glint of a coming divine Light,—the first far-off intimation of a godhead to be born out of Matter. The appearance of the superman in the human world will be the fulfilment of that distant shining promise.

The difference between man and superman will be the difference between mind and a consciousness as far beyond it as thinking mind is beyond the consciousness of plant and animal; the differentiating essence of man is mind, the differentiating essence of superman will be supermind or a divine gnosis.

Man is a mind imprisoned, obscured and circumscribed in a precarious and imperfect living but imperfectly conscious body.

The superman will be a supramental spirit which will envelop and freely use a conscious body, plastic to spiritual forces. His physical frame will be a firm support and an adequate radiant instrument for the spirit's divine play and work in Matter.

(3)





## Illness : A Disequilibrium

### The Mother

**IN REALITY ILLNESS IS ONLY A DISEQUILIBRIUM;** if then you are able to establish another equilibrium, this disequilibrium disappears.

An illness is simply, always, in every case, even when the doctors say that there are microbes—in every case, a disequilibrium in the being: a disequilibrium among the various functions, a disequilibrium among the forces.

This is not to say that there are no microbes: there are, there are many more microbes than are known now. But it is not because of that you are ill, for they are always there. It happens that they are always there and for days they do nothing to you and then all of a sudden, one day, one of them gets hold of you and makes you ill—why? Simply because the resistance was not as it used to be habitually, because there was some disequilibrium in some part, the functioning was not normal.

But if, by an inner power, you can re-establish the equilibrium, then that's the end, there is no more difficulty, the disequilibrium disappears.

There is no other way of curing people. It is simply when one sees the disequilibrium and is capable of re-establishing the equilibrium that one is cured. Only there are two very different categories you come across... Some hold on to their disequilibrium— they hold on to it, cling to it, don't want to let it go. Then you may try as hard as you will, even if you re-establish the equilibrium the next minute they get into disequilibrium once again, because they love that. They say: "Oh no! I don't want to be ill", but within them there is

something which holds firmly to some disequilibrium, which does not want to let it go. There are other people, on the contrary, who sincerely love equilibrium, and directly you give them the power to get back their equilibrium, the equilibrium is re-established and in a few minutes they are cured. Their knowledge was not sufficient or their power was not sufficient to re-establish order—disequilibrium is a disorder.

But if you intervene, if you have the knowledge and re-establish the equilibrium, quite naturally the illness will disappear; and those who allow you to do it get cured. Only those who do not let you do it are not cured and this is visible, they do not allow you to act, they cling to the illness.(4)

---

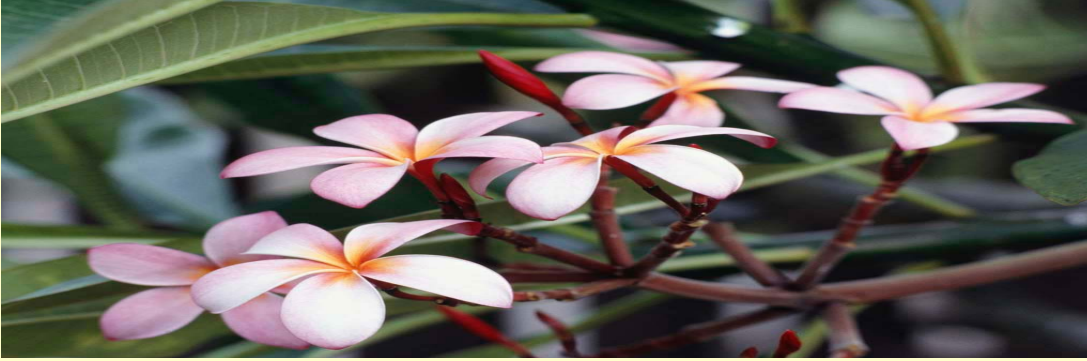
I must tell you once more that for us spiritual life does not mean contempt for Matter but its divinisation. We do not want to reject the body but to transform it. For this physical education is one of the means most directly effective.(5)

### The Mother

---



## 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 Sri Aurobindo, CWSA Vol. 20, p 6
- 2 The Mother, CWM Vol.12, pp 24-24
- 3 Sri Aurobindo, CWSA Vol. 12, p 157
- 4 The Mother, CWM Vol. 12, pp 121-2
- 5 The Mother,CWM Vol. 12, p 276

**The Sunlit Path** is e magazine of **Sri Aurobindo Chair of Integral Studies**. It can be viewed at the University website: [www.spuvvn.edu](http://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](mailto:bhalendusv@charutarhealth.org).