

# **The Sunlit Path**



**15 February 2011**

**Sri Aurobindo Chair of Integral Studies**

**Sardar Patel University**

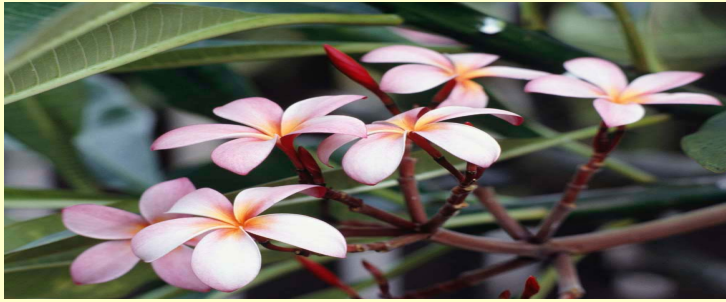
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My Dear Friends,

I am happy to bring to you this issue of [The Sunlit Path](#).

**Living Words** is a beautiful description of qualities of The Adept, helpful for all on their inner journey.

The compilation in the **Integral Education** offers the need of an intellectuality as a power, - *an instrument but not a master*- that can help in mental formation of Higher Truth. The section on Integral Life very clearly expresses the aspects of Truth represented by The East and The West. **Integral Health** touches the *core of care*.

The following volumes of the Text Book for Life Enrichment course are available in pdf format at the university website [www.spuvvn.edu](http://www.spuvvn.edu) : Volume I: Integral Life and Integral Education ( In Gujarati & English), Volume II: Integral Health and Self Studies ( In English) and Volume III: Question Bank and Self Learning Exercises( In Gujarati).

With Sincere Regards,

Dr. Bhalendu Vaishnav

February 15, 2011

## The Adept Dhamapada

No sorrow exists for one who has completed his journey, who has let fall all cares, who is free in all his parts, who has cast off all bonds.

Those who are heedful strive always and, like swans leaving their lakes, leave one home after another.

Those who amass nothing, who eat moderately, who have perceived the emptiness of all things and who have attained unconditioned liberation, their path is as difficult to trace as that of a bird in the air.

One for whom all desires have passed away and who has perceived the emptiness of all things, who cares little for food, who has attained unconditioned liberation, his path is as difficult to trace as that of a bird in the air.

Even the Gods esteem one whose senses are controlled as horses by the charioteer, one who is purged of all pride and freed from all corruption.

One who fulfils his duty is as immovable as the earth itself. He is as firm as a celestial pillar, pure as an unmuddied lake; and for him the cycle of births is completed.

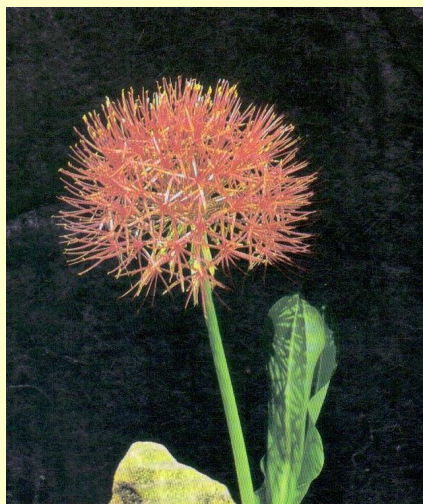
Calm are the thoughts, the words and the acts of one who has liberated himself by the true knowledge and has achieved a perfect tranquillity.

The greatest among men is he who is not credulous but has the sense of the Uncreated, who has cut all ties, who has destroyed all occasion for rebirth.

Whether village or forest, plain or mountain, wherever the adepts may dwell, that place is always delightful.

Delightful are the forests which are shunned by the multitude.

There, the adept, who is free from passion, will find happiness, for he seeks not after pleasure. (1)



## The Necessasity of An Intellectual Approach

Sri Aurobindo

An **intellectual approach** to the highest knowledge, the mind's possession of it, is an **indispensable aid** to this movement of Nature in the human being.

Ordinarily, on our surface, man's chief instrument of thought and action is the reason, the observing, understanding and arranging intellect.

**In any total advance or evolution of the Spirit, not only the intuition, insight, inner sense, the heart's devotion, a deep and direct life-experience of the things of the Spirit have to be developed, but the intellect also must be enlightened and satisfied; our thinking and reflecting mind must be helped to understand, to form a reasoned and systematised idea of the goal, the method, the principles of this highest development and activity of our nature and the truth of all that lies behind it.**

Spiritual realisation and experience, an intuitive and direct knowledge, a growth of inner consciousness, a growth of the soul and of an intimate soul-perception, soul-vision and a soul-sense, are indeed the proper means of this evolution: but the support of the reflective and critical reason is also of great importance;

if many can dispense with it, because they have a vivid and direct contact with inner realities and are satisfied with experience and insight, yet in the whole movement it is indispensable.

If the supreme truth is a spiritual Reality, then the intellect of man needs to know what is the nature of that original Truth and the principle of its relations to the rest of existence, to ourselves and the universe.

**The intellect is not capable by itself of bringing us into touch with the concrete spiritual reality, but it can help by a mental formulation of the truth of the Spirit which explains it to the mind and can be applied even in the more direct seeking: this help is of a capital importance.(2)**



## East and West: Truly Complementary

### Sri Aurobindo

**The message of the East to the West is a true message, “Only by finding himself can man be saved,” and “what shall it profit a man though he gain the whole world, if he lose his own soul?”**

The West has heard the message and is seeking out the law and truth of the soul and the evidences of an inner reality greater than the material.

The danger is that with her passion for mechanism and her exaggerated intellectuality she may fog herself in an external and false psychism,.. or in intellectual, unspiritual and therefore erroneous theories of the Absolute...

The idea by which the illumination of Asia has been governed is the firm knowledge that truth of the Spirit is the sole real truth, the belief that the psychological life of man is an instrument for attaining to the truth of the Spirit and that its laws must be known and practised with that aim paramount, and the attempt to form the external life of man and the institutions of society into



a suitable mould for the great endeavour.

This idea, too, is absolutely just and we accept it entirely.

**The message the West brings to the East is a true message. Man also is God and it is through his developing manhood that he approaches the godhead; Life also is the Divine, its progressive expansion is the self-expression of the Brahman, and to deny Life is to diminish the Godhead within us.**

This is the truth that returns to the East from the West translated into the language of the higher truth the East already possesses; and it is an ancient knowledge. The East also is awaking to the message.

The danger is that Asia may accept it in the European form, forget for a time her own law and nature and either copy blindly the West or make a disastrous amalgam of that which she has in its most inferior forms and the crudenesses which are invading her.

**The problem of thought therefore is to find out the right idea and the right way of harmony; to restate the ancient and eternal spiritual truth of the Self so that it shall re-embrace, permeate, dominate, transfigure the mental and physical life; to develop the most profound and vital methods of psychological self-discipline and self-development so that the mental and psychical life of man may express the spiritual life through the utmost possible expansion of its own richness, power and complexity; and to seek for the means and motives by which his external life, his society and his institutions may remould themselves progressively in the truth of the spirit and develop towards the utmost possible harmony of individual freedom and social unity.**

This is our ideal and our search.

...

Unity for the human race by an inner oneness and not only by an external association of interests; the resurgence of man out of the merely animal and economic life or the merely intellectual and aesthetic into the glories of the spiritual existence; the pouring of the power of the spirit into the physical mould and mental instrument so that man may develop his manhood into that true supermanhood which shall exceed our present state as much as this exceeds the animal state from which science tells us that we have issued. These three are one; for man's unity and man's self-transcendence can come only by living in the Spirit. (3)

**By knowing too much they missed the whole to be known.**

**Sri Aurobindo**



## Spiritual Cure of Others

### The Mother

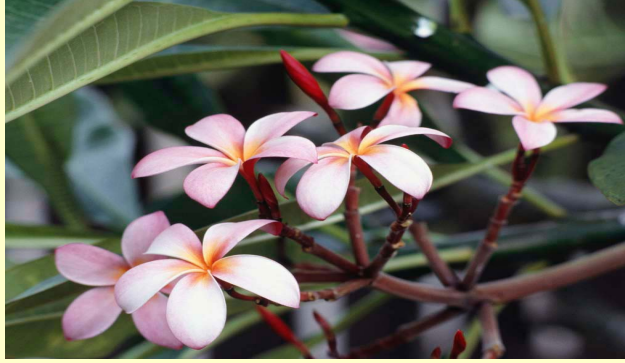
The power of formation has a great advantage, if one knows how to use it. You can make good formations and if you make them properly, they will act in the same way as the others.

You can do a lot of good to people just by sitting quietly in your room, perhaps even more good than by undergoing a lot of trouble externally. If you know how to think correctly, with force and intelligence and kindness, if you love someone and wish him well very sincerely, deeply, with all your heart, that does him much good, much more certainly than you think.

Those who learn that someone in their family is very ill... if you know how to keep the right attitude and concentrate with affection and good will upon the sick person, if you know how to pray for him and make helpful formations, you will do him much more good than if you go to nurse him, feed him, help him wash himself, indeed all that everybody can do... But not everybody can make good formations and send out forces that act for healing.

(3)

## Acknowledgements



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- 1 Dhammapada, compiled from CWM Vol. 3,pp 223-4
- 2 Sri Aurobindo, SABCL, Vol. 19, pp. 877 – 78
- 3 Sri Aurobindo,Complete works of Sri Aurobindo, CWSA Vol. 13, pp 143-147
- 4 The Mother, Collected Works of The Mother, CWM Vol. 5,pp 132-33

**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).

