

The Sunlit Path



15 May 2011

Sri Aurobindo Chair of Integral Studies

Sardar Patel University

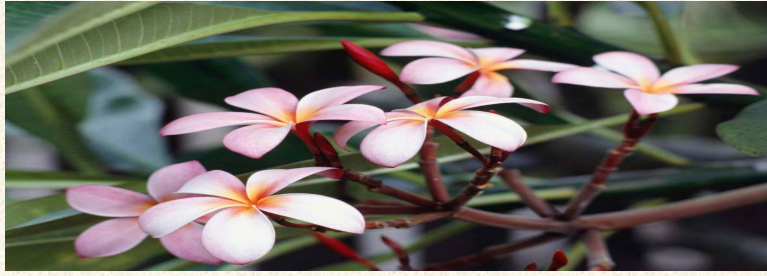
Vallabh Vidyanagar

Gujarat

India

Vol.3

Issue 5



Editorial

· Living Words:

The Strength of Stillness Sri Aurobindo 2

· Integral Education:

Mental Education: II The Mother 3

· Integral Life:

Good Luck and Bad Luck The Mother 5

· Integral Health

To Rest Before Sleeping The Mother 8

Sunday The Mother 9

· Acknowledgements 10

Editorial

My Dear Friends,

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

Living Words express the real Strength of Silence. **Integral Education** expands the areas of pursuit of mental education. **Integral Life** offers a very, very useful concept about luck. **Integral Health** helps us to discover the secrets of proper rest.

With Sincere Regards,

Dr. Bhalendu Vaishnav

15 May, 2011

The Strength of Stillness

Sri Aurobindo

It is the sovereign stillness which is the calm of the Yogin. The more complete the calm, the mightier the yogic power, the greater the force in action.

In this calm, right knowledge comes. The thoughts of men are a tangle of truth and falsehood, *satyam* and *anr.tam*. True perception is marred and clouded by false perception, true judgment lamed by false judgment, true imagination distorted by false imagination, true memory deceived by false memory.

The activity of the mind must cease, the chitta be purified, a silence fall upon the restlessness of Prakriti, then in that calm, in that voiceless stillness illumination comes upon the mind, error begins to fall away and, so long as desire does not stir again, clarity establishes itself in the higher stratum of the consciousness compelling peace and joy in the lower. Right knowledge becomes the infallible source of right action. *Yogah Karmasu kau'salam.*

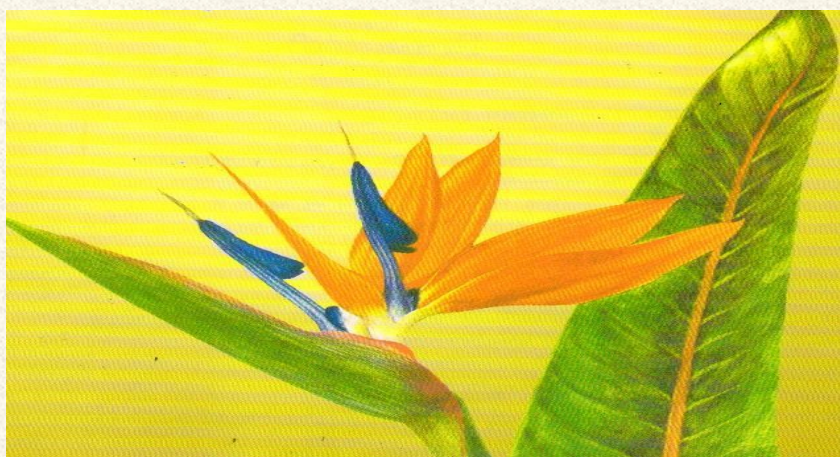
The knowledge of the Yogin is not the knowledge of the average desire-driven mind. Neither is it the knowledge of the scientific or of the worldly-wise reason which anchors itself on surface facts and leans upon experience and probability.

The Yogin knows God's way of working and is aware that the improbable often happens, that facts mislead.

He rises above reason to that direct and illuminated knowledge which we call vijnanam. The desire-driven mind is emmeshed in the intricate tangle of good and evil, of the pleasant and the unpleasant, of happiness and misfortune. It strives to have the good always, the pleasant always, the happiness always. It is elated by fortunate happenings, disturbed and unnerved by their opposite.

But the illuminated eye of the seer perceives that all leads to good; for God is all and God is *sarvamangalam*.

He knows that the apparent evil is often the shortest way to the good, the unpleasant indispensable to prepare the pleasant, misfortune the condition of obtaining a more perfect happiness. His intellect is delivered from enslavement to the dualities. (1)



Mental Education: II

The Mother

...LEARNING is *only one aspect* of mental activity; the other, which is at least equally important, is the **constructive faculty, the capacity to form and thus prepare action.**

This very important part of mental activity has rarely been the subject of any special study or discipline.

Only those who want, for some reason, to exercise a strict control over their mental activities think of observing and disciplining this faculty of formation; and as soon as they try it, they have to face difficulties so great that they appear almost insurmountable.

And yet control over this formative activity of the mind is one of the most important aspects of self-education; one can say that without it no mental mastery is possible. As far as study is concerned, all ideas are acceptable and should be included in the synthesis, whose very function is to become more and more rich and complex; but where action is concerned, it is just the opposite.

The ideas that are accepted for translation into action should be strictly controlled and only those that agree with the general trend of the central idea forming the basis of the mental synthesis should be permitted to express themselves in action.

This means that every thought entering the mental consciousness should be set before the central idea; if it finds a logical place among the thoughts already

grouped, it will be admitted into the synthesis; if not, it will be rejected so that it can have no influence on the action.

This work of mental purification should be done very regularly in order to secure a complete control over one's actions.

For this purpose, it is good to set apart some time every day when one can quietly go over one's thoughts and put one's synthesis in order. Once the habit is acquired, you can maintain control over your thoughts even during work and action, allowing only those which are useful for what you are doing to come to the surface.

Particularly, if you have continued to cultivate the power of concentration and attention, only the thoughts that are needed will be allowed to enter the active external consciousness and they then become all the more dynamic and effective. And if, in the intensity of concentration, it becomes necessary not to think at all, all mental vibration can be stilled and an almost total silence secured. In this silence one can gradually open to the higher regions of the mind and learn to record the inspirations that come from there. (2)



Good Luck and Bad Luck

The Mother

Is there anything like good luck and bad luck, or is it something that one creates for oneself?

There is nothing that can truly be called *luck*. What men call luck are the *effects* of *causes* they do not know.

Nor is there anything that in itself is good or bad luck; each one characterises circumstances as good or bad depending on whether they are more or less favourable to him; and this estimation itself is very superficial and ignorant, for one must **already be a great sage to know what is truly favourable or unfavourable** to oneself.

Moreover, the same event may be very good for one person and at the same time very bad for another. These estimations are purely subjective and depend on each one's reaction to contacts coming from outside.

Finally, the circumstances of our life, the surroundings in which we live and the way in which people regard us are the expression, the objective projection of what we ourselves are, within and without. So we may say with certainty that what we carry in ourselves in all our states of being, mentally, vitally and physically, is that which constitutes our life objectified in what surrounds us.

And this is easily verifiable, for in proportion as we improve ourselves and advance towards perfection, our circumstances also improve.

Likewise, in the case of those who degenerate and fall back, the circumstances of their lives also worsen. (3)

To Rest Before Sleeping

The Mother

There is no end to the discoveries that you can make in dreams.

But one thing is very important: never go to sleep when you are very tired, for if you do, you fall into a sort of unconsciousness and dreams do with you whatever they like, without your being able to exercise the least control. Just as you should always rest before eating, I would advise you all to rest before going to sleep.

But then you must know how to rest.

There are many ways of doing it. Here is one: first of all, put your body at ease, comfortably stretched out on a bed or in an easy-chair. Then try to relax your nerves, all together or one by one, till you have obtained complete relaxation. This done, and while your body lies limp like a rag on the bed, make your brain silent and immobile, till it is no longer conscious of itself. Then slowly, imperceptibly, pass from this state into sleep.

When you wake up the next morning, you will be full of energy.

On the contrary, if you go to bed completely tired and without relaxing yourself, you will fall into a heavy, dull and unconscious sleep in which the vital will lose all its energies.

It is possible that you may not obtain an immediate result, but persevere.

Sunday

In

the beginning

the organisation of the week

was conceived in this way: six days of work

for the collectivity to which the individual belonged;

the seventh day of the week was reserved for the inner quest

for the Divine

and the offering of one's being to the divine will.

This is

the only meaning

and

the only true reason

for

the so-called Sunday rest. (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. 13, p 58
- 2 The Mother, CWM, Vol. 12, p 27-9
- 3 The Mother, CWM, Vol. 16, p 227-8
- 4 The Mother, CWM, Vol. 15, p 132
- 5 The Mother, CWM, Vol. 12, p 161



The Impossible : God's sign of things to be.

Sri Aurobindo

The Sunlit Path is e-magazine of **Sri Aurobindo Chair of Integral Studies**. It 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

