

# The Sunlit Path



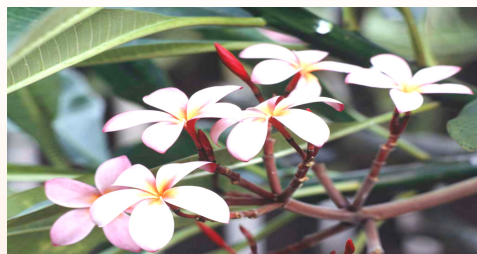
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## Editorial

My Dear Friends,

I wish all the readers a very happy Diwali and a Prosperous New Year of Growth in The Light.

The present issue contains compilations which are very useful for living an enlightened life.

**Living Words** gives us show us the treasure contained in the wide calms of our being.

**Integral Education** offers a clear idea about the powers of the Mind.

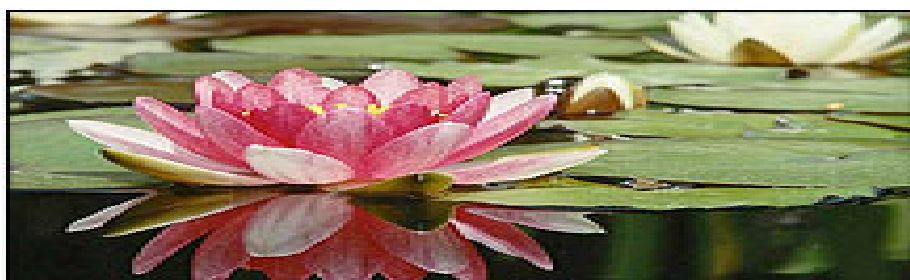
**Integral Life** offers a penetrating answer for making our resolutions strong.

**Integral Health** beautifully explains the dynamics of depending on richer sources of energy.

With Sincere Regards,

October 15, 2011

Dr. Bhalendu Vaishnav



## Wide Calms of Our Being Sri Aurobindo

If mankind only caught a glimpse of what infinite enjoyments, what perfect forces, what luminous reaches of spontaneous knowledge, what wide calms of our being lie waiting for us in the tracts which our animal evolution has not yet conquered, they would leave all and never rest till they had gained these treasures.

But the way is narrow, the doors are hard to force, and fear, distrust and skepticism are there, sentinels of Nature, to forbid the turning away of our feet from her ordinary pastures. (1)

## The Powers of the Mind : I

### Sri Aurobindo

THE INSTRUMENT of the educationist is the mind or *antahkarana*, which consists of four layers.

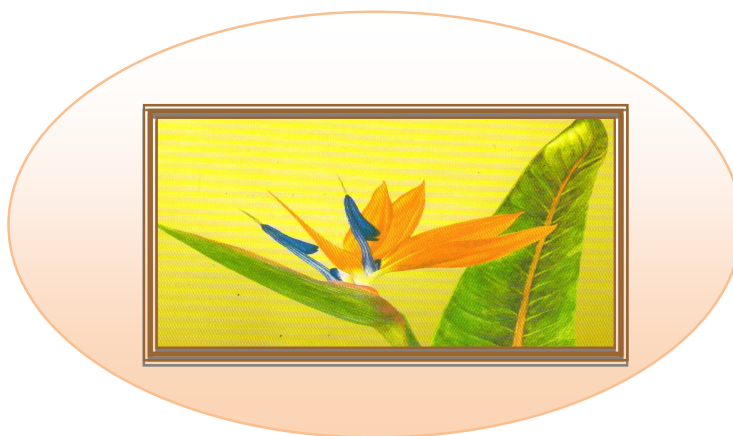
The reservoir of past mental impressions, the *citta* or storehouse of memory, which must be distinguished from the specific act of memory, is the foundation on which all the other layers stand. All experience lies within us as passive or potential memory; active memory selects and takes what it requires from that storehouse.

But the active memory is like a man searching among a great mass of locked-up material: sometimes he cannot find what he wants; often in his rapid search he stumbles across many things for which he has no immediate need; often too he blunders and thinks he has found the real thing when it is something else, irrelevant if not valueless, on which he has laid his hand. The passive memory or *citta* needs no training, it is automatic and naturally sufficient to its task; there is not the slightest object of knowledge coming within its field which is not secured, placed and faultlessly preserved in that admirable receptacle. It is the active memory, a higher but less perfectly developed function, which is in need of improvement.

The second layer is the mind proper or *manas*, the sixth sense of our Indian psychology, in which all the others are gathered

up. The function of the mind is to receive the images of things translated into sight, sound, smell, taste and touch by the five senses and translate these again into thought-sensations. It receives also images of its own direct grasping and forms them into mental impressions. These sensations and impressions are the material of thought, not thought itself; but it is exceedingly important that thought should work on sufficient and perfect material. It is therefore the first business of the educationist to develop in the child the right use of the six senses, to see that they are not stunted or injured by disuse, but trained by the child himself under the teacher's direction to that perfect accuracy and keen subtle sensitiveness of which they are capable.

In addition, whatever assistance can be gained by the organs of action, should be thoroughly employed. The hand, for instance, should be trained to reproduce what the eye sees and the mind senses. The speech should be trained to a perfect expression of the knowledge which the whole *antahkara* possesses. (2)



## Making Our Resolutions Firm The Mother

**Question:** How can we make our resolution very firm?

**Answer:** By wanting it to be very firm! (*Laughter*)

No, this seems like a joke... but it is absolutely true. One does not want it truly. There is always, if you... It is a lack of sincerity. If you look sincerely, you will see that you have decided that it will be like this, and then, beneath there is something which has not decided at all and is waiting for the second of hesitation in order to rush forward. If you are sincere, if you are sincere and get hold of the part which is hiding, waiting, not showing itself, which knows that there will come a second of indecision when it can rush out and make you do the thing you have decided not to do...

But if you *really* want it, *nothing* in the world can prevent you from doing what you want. It is because one doesn't know how to will it. It is because one is *divided* in one's will. If you are not divided in your will, I say that nothing, nobody in the world can make you change your will.

But one doesn't know how to will it. In fact one doesn't even want to. These are velleities: "Well, it is like this.... It would be good if it were like that... yes, it would be better if it were like that... yes, it would be preferable if it were like that." But *this* is not to will. And always there at the back, hidden somewhere in

a corner of the brain, is something which is looking on and saying, “Oh, why should I want that? After all one can as well want the opposite.” And to try, you see... Not like that, just wait... But one can always find a thousand excuses to do the opposite.

And ah, just a tiny little wavering is enough... pftt... the thing swoops down and there it is. But if one *wills*, if one really *knows* that *this* is the thing, and truly wants this, and if one is *oneself* entirely concentrated in the will, I say that there is *nothing* in the world that can prevent one from doing it, from doing it or being obliged to do it. It depends on what it is.

One wants. Yes, one wants, like this (*gestures*). One wants: “Yes, yes, it would be better if it were like that. Yes, it would be finer also, more elegant.”... But, eh, eh, after all one is a weak creature, isn’t that so? And then one can always put the blame upon something else: “It is the influence coming from outside, it is all kinds of circumstances.” (3)





## Energy Inexhaustible

### The Mother

ONE OF the most powerful aids that yogic discipline can provide to the sportsman is to teach him how to renew his energies by drawing them from the inexhaustible source of universal energy.

Modern science has made great progress in the art of nourishment, which is the best known means of replenishing one's energies. But this process is at best precarious and subject to all kinds of limitations. We shall not speak about it here, for the subject has already been discussed at great length. But it is quite obvious that so long as the world and men are what they are, food is an indispensable factor. Yogic science knows of other ways of acquiring energy, and we shall mention two of the most important.

The first is to put oneself in relation with the energies accumulated in the terrestrial material world and to draw freely from this inexhaustible source. These material energies are obscure and half unconscious; they encourage animality in man, but, at the same time, they establish a kind of harmonious

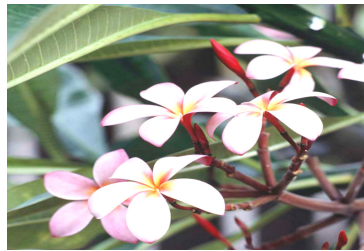
relationship between the human being and material Nature. Those who know how to receive and use these energies are usually successful in life and succeed in everything they undertake. But they are still largely dependent on their living conditions and their state of bodily health. The harmony created in them is not immune from all attack; it usually vanishes when circumstances become adverse. The child spontaneously receives this energy from material Nature as he expends all his energies without calculating, joyfully and freely. But in most human beings, as they grow up, this faculty is blunted by the worries of life, as a result of the predominant place which mental activities come to occupy in the consciousness.

However, there is a source of energy which, once discovered, is never exhausted, whatever the outer circumstances and physical conditions of life may be. It is the energy that can be described as spiritual, and is received no longer from below, from the unconscious depths, but from above, from the supreme origin of the universe and man, from the all-powerful and eternal splendours of the superconscious. It is there, all around us, permeating everything; and to enter into contact with it and to receive it, it is enough to aspire sincerely for it, to open oneself to it in faith and trust, to widen one's consciousness and identify it with the universal Consciousness.

At the outset, this may seem very difficult, if not impossible. Yet by examining this phenomenon more closely, one can see that it is not so alien, not so remote from the normally developed human consciousness. Indeed, there are very few people who have not felt, at least once in their lives,

as if lifted up beyond themselves, filled with an unexpected and uncommon force which, for a time, has made them capable of doing anything whatever; at such moments nothing seems too difficult and the word “impossible” loses its meaning. (4)

## Acknowledgements:



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1. Sri Aurobindo, Complete works of Sri Aurobindo, Vol 12, p 423
2. Sri Aurobindo, Complete Works of Sri Aurobindo CWSA Vol.1, p 386-7
3. The Mother, Collected Works of The Mother, CWM Vol. 6, pp 346-8
4. The Mother, Collected works of The Mother, CWM Vol.12, pp 261-262

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