

The Sunlit Path



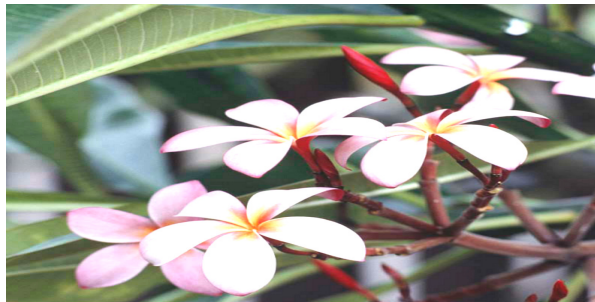
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Editorial

My Dear Friends,

I am very happy to bring to you this issue of **The Sunlit Path**. The contents of the present issue reflect the core idea of '**Living in the Spirit**' from diverse perspectives, physical, intellectual, and national.

Living Words gives us an insight about True National Integration.

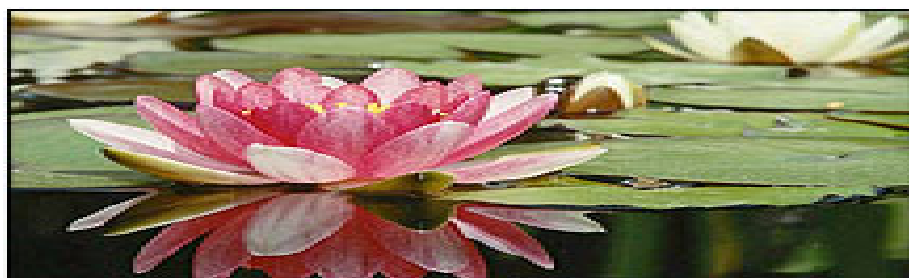
Integral Education offers a contrast between Gnosis and Reason.

Integral Life- Integral Health beautifully explains the dynamics of destiny and key to transcend lower dynamics of fate.

With Sincere Regards,

September 15, 2011

Dr. Bhalendu Vaishnav



By Living in the Spirit Sri Aurobindo

What then shall be our ideal?

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. (1)**

Each religion has helped mankind.

Paganism increased in man the light of beauty, the largeness and height of his life, his aim at a many-sided perfection;

Christianity gave him some vision of divine love and charity;

Buddhism has shown him a noble way to be wiser, gentler, purer, **Judaism and Islam** how to be religiously faithful in action and zealously devoted to God;

Hinduism has opened to him the largest and profoundest spiritual possibilities.

...

A great thing would be done if all these God-visions could embrace and cast themselves into each other; but intellectual dogma and cult egoism stand in the way.

...

All religions have saved a number of souls, but none yet has been able to spiritualise mankind. For that there is needed not cult and creed, but a sustained and all-comprehending effort at spiritual self-evolution...(2)

Reason and Gnosis

Sri Aurobindo

The reason starts with appearances and labours, never or seldom losing at least a partial dependence on appearances, to arrive at the truth behind them; it shows the truth in the light of the appearances.

The gnosis starts from the truth and shows the appearances in the light of the truth; it is itself the body of the truth and its spirit.

The reason proceeds by inference, it concludes; but the gnosis proceeds by identity or vision,—it is, sees and knows. As directly as the physical vision sees and grasps the appearance of objects, so and far more directly the gnosis sees and grasps the truth of things.

But where the physical sense gets into relation with objects by a veiled contact, the gnosis gets into identity with things by an unveiled oneness.

Thus it is able to know all things as a man knows his own existence, simply, convincingly, directly. To the reason only what the senses give is direct knowledge, *pratyaksa*, the rest of

truth is arrived at indirectly; to the gnosis all its truth is direct knowledge, pratyaksa.

Therefore the truth gained by the intellect is an acquisition over which there hangs always a certain shadow of doubt, an incompleteness, a surrounding penumbra of night and ignorance or half-knowledge, a possibility of alteration or annihilation by farther knowledge.

The truth of the gnosis is free from doubt, self-evident, self-existent, irrefragable, absolute.

The reason has as its first instrument observation general, analytical and synthetic; it aids itself by comparison, contrast and analogy,—proceeds from experience to indirect knowledge by logical processes of deduction, induction, all kinds of inference,—rests upon memory, reaches out beyond itself by imagination, secures itself by judgment: all is a process of groping and seeking.

The gnosis does not seek, it possesses. Or if it has to enlighten, it does not even then seek; it reveals, it illumines. In a consciousness transmuted from intelligence to gnosis, imagination would be replaced by truth-inspiration, mental judgment would give place to a self-luminous discerning.

The slow and stumbling logical process from reasoning to conclusion would be pushed out by a swift intuitive proceeding;

the conclusion or fact would be seen at once in its own right, by its own self-sufficient witness, and all the evidence by which we arrive at it would be seen too at once, along with it, in the same comprehensive figure, not as its evidence, but as its intimate conditions, connections and relations, its constituent parts or its wings of circumstance.

Mental and sense observation would be changed into an inner vision using the instruments as channels, but not dependent on them as the mind in us is blind and deaf without the physical senses, and this vision would see not merely the thing, but all its truth, its forces, powers, the eternities within it. Our uncertain memory would fall away and there would come in its place a luminous possession of knowledge, the divine memory that is not a store of acquisition, but holds all things always contained in the consciousness, a memory at once of past, present and future.(3)



To Foresee Destiny and to Modify It The Mother

..Why is destiny always so unforeseeable?

Since it has been proved that everything is ineluctably determined, how is it that one cannot succeed in knowing this determinism with any certainty?

Here again the solution is to be found in Yoga.

And by yogic discipline one can not only foresee destiny but modify it and change it almost totally.

First of all, Yoga teaches us that we are not a single being, a simple entity which necessarily has a single destiny that is simple and logical.

Rather we have to acknowledge that the destiny of most men is complex, often to the point of incoherence. Is it not this very complexity which gives us the impression of unexpectedness, of indeterminacy and consequently of unpredictability?

- To solve the problem one must know that, to begin with, all living creatures, and more especially human beings, are made up of a combination of several entities that come together, interpenetrate, sometimes organising themselves and completing each other, sometimes opposing and contradicting one another.
- Each one of these beings or states of being belongs to a world of its own and carries within it its own destiny, its own determinism.

And it is the combination of all these determinisms, which is sometimes very heterogeneous, that results in the destiny of the individual.

But as the organisation and relationship of all these entities can be altered by personal discipline and effort of will, as these various determinisms act on each other in different ways according to the concentration of the

consciousness, their combination is nearly always variable and therefore unforeseeable.

For example, the physical or material destiny of a being comes from his paternal and maternal forebears, from the physical conditions and circumstances in which he is born; one should be able to foresee the events of his physical life, his state of health and approximately how long his body will last.

But then there comes into play the formation of his vital being (the being of desires and passions, but also of impulsive energy and active will) which brings with it its own destiny. This destiny affects the physical destiny and can alter it completely and often even change it for the worse.

For example, if a man born with a very good physical balance, who ought to live in very good health, is driven by his vital to all kinds of excesses, bad habits and even vices, he can in this way partly destroy his good physical destiny and lose the harmony of health and strength which would have been his but for this unfortunate interference.

This is only one example. But the problem is much more complex, for, to the physical and vital destinies, there must be added the mental destiny, the psychic destiny, and many others besides.

In fact, the higher a being stands on the human scale, the more complex is his being, the more numerous are his destinies and the more unforeseeable his fate seems to be as a consequence.

This is however only an appearance. The knowledge of these various states of being and their corresponding inner worlds gives at the same time the capacity to discern the various destinies, their interpenetration and their combined or dominant action.

Higher destinies are quite obviously the closest to the central truth of the universe, and if they are allowed to intervene, their action is necessarily beneficent.

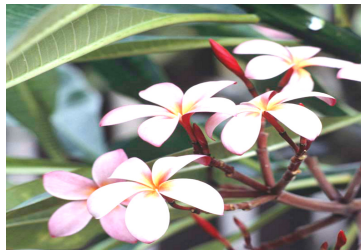
The art of living would then consist in maintaining oneself in one's highest state of consciousness and thus allowing one's highest destiny to dominate the others in life and action.

So one can say without any fear of making a mistake: be always at the summit of your consciousness and the best will always happen to you.

But that is a maximum which is not easy to reach. If this ideal condition turns out to be unrealisable, the individual can at least, when he is confronted by a danger or a critical situation, call upon his highest destiny by aspiration, prayer and trustful surrender to the divine will.

Then, in proportion to the sincerity of his call, this higher destiny intervenes favourably in the normal destiny of the being and changes the course of events insofar as they concern him personally. It is events of this kind that appear to the outer consciousness as miracles, as divine interventions. (4)

Acknowledgements:



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1 Complete Works of Sri Aurobindo, CWSA Vol.13, p 147

- 2 Complete Works of Sri Aurobindo Vol 13,p208-9
3. Collected Works of Sri Aurobindo. CWSA Vol.24, p 482-83
- 4 Collected Works of The Mother, CWM Vol.12, pp 77-79

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.

