

# The Sunlit Path



**15 December, 2012**

**Sri Aurobindo Chair of Integral Studies  
Sardar Patel University  
Vallabh Vidyanagar  
Gujarat  
India**

**Vol. 4**

**Issue 39**

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**Editorial**

**Dear Friends,**

Our homage to the Iron Man of India on his death anniversary.

**Living Words** clarify the difference between Yoga and Religion.

**Integral Education** clearly describes the differences between mental and supramental knowledge.

**Integral Life** points out the very basis of Indian concept of man; one's real identity and a method to be in communion with It. It also gives a hint of transitioning between the mundane and the divine experiences of life.

**Integral Health** describes importance of physical perfection. **And finally, there is an important announcement about Life Enrichment programs on University Radio channel.**

I hope you will find the contents inspiring and useful.

With Sincere Regards,

Dr. Bhalendu Vaishnav

15 December, 2012

## Yoga and Religion

### The Mother

*Imagine someone who, in some way or other, has heard of something like the Divine or has a personal feeling that something of the kind exists, and begins to make all sorts of efforts: efforts of will, of discipline, efforts of concentration, all sorts of efforts to find this Divine, to discover what He is, to become acquainted with Him and unite with Him.*

*Then this person is doing yoga.*

*Now, if this person has noted down all the processes he has used and constructs a fixed system, and sets up all that he has discovered as absolute laws—for example, he says: the Divine is like this, to find the Divine you must do this, make this particular gesture, take this attitude, perform this ceremony, and you must admit that this is the truth, you must say, "I accept that this is the Truth and I fully adhere to it; and your method is the only right one, the only one which exists"—if all that is written down, organised, arranged into fixed laws and ceremonies, it becomes a religion. (1)*

## Knowledge: Mental and Supramental

### Sri Aurobindo

- Mental knowledge

Mental knowledge is not an integral but always a partial knowledge. It adds constantly detail to detail, but has a difficulty in relating them aright; its wholes too are not real but incomplete wholes which it tends to substitute for the more real and integral knowledge.

And even if it arrived at a kind of integral knowledge, it would still be by a sort of putting together, a mental and intellectual arrangement, an artificial unity and not an essential and real oneness.

If that were all, the mind might conceivably arrive at some kind of half reflection half translation of an integral knowledge, but the radical malady would still be that it would not be the real thing, but only at best an intellectual representation. That the mental truth must always be, an intellectual, emotional and sensational representation, not the direct truth, not truth itself in its body and essence.

- Supramental knowledge

This supramental knowledge is not primarily or essentially a thought knowledge...

The supermind knows most completely and securely not by thought but by identity, by a pure awareness of the self-truth of things in the self and by the self, *atmani atmanam atmana*.

I get the supramental knowledge best by becoming one with the truth, one

with the object of knowledge; the supramental satisfaction and integral light is most there when there is no further division between the knower, knowledge and the known, *jnata* , *jn anam*, *jneyam*. I see the thing known not as an object outside myself, but as myself or a part of my universal self contained in my most direct consciousness.

This leads to the highest and completest knowledge; thought and speech being representations and not this direct possession in the consciousness are to the supermind a lesser form and, if not filled with the spiritual awareness, thought becomes in fact a diminution of knowledge. (2)



## શરીરરૂપ દેખાતું આ તે કાંઈ બધું નથી

શ્રી અરવિન્દ



શરીરરૂપ દેખાતું આ તે કાંઈ બધું નથી.  
રૂપ છેતરતું, છન્નવેશ છે વ્યક્ત માનવી;  
સ્વર્ગીય શક્તિઓ ગૂઢ ઊંડે રહેતી મનુષ્યમાં.  
એની ભંગુર નૌકામાં કાલસાગરમાં થઈ  
અવિનાશી કરે યાત્રા પ્રચ્છન્નવેશને ધરી.

પ્રભુની જ્યોત છે એવો આત્મા એક વિરાજતો,  
છે અગ્નિમય એ અંશ અદ્ભુતાત્મસ્વરૂપનો,  
નિજ સુંદરતાનો ને નિજાનંદ કેરો એ શિલ્પકાર છે,  
આપણા મર્ત્ય દારિદ્ર્ય રહેલો અમૃતાત્મ એ.  
અનાદ્યંતતણાં રૂપો રચતો શિલ્પકાર આ,  
પટાંતરે રહેતો આ નિવાસી અણ-ઓળખ્યો,  
દીક્ષાધારી છુપાયેલાં પોતાનાં જ રહસ્યનો,  
મૂક ને તનુ કો બીજે ઢાંકી રાખે નિજ વૈશ્વ વિચારને.

(૩ અ,બ)

## The True Being

What does "the experience of the silent Self" mean?

*Everyone has in himself a being which he calls the "Self", and which is completely silent and immobile. So, if one becomes conscious of this being in himself, one has the experience of the silent Self.*

*It is an immobile and silent being which is within, which is like an aspect of the true being and also an aspect of the witness we were just speaking about. It is this silent being which, when it turns to things and looks at them, becomes the witness... It is a solid point in the being, in which the light of truth shines. (4)*

As the mind progresses in purity, capacity of stillness or freedom from absorption in its own limited action, it becomes aware of and is able to reflect, bring into itself or enter into the conscious presence of the Self, the supreme and universal Spirit, and it becomes aware too of grades and powers of the spirit higher than its own highest ranges.

It becomes aware of an infinite of the consciousness of being, an infinite ocean of all the power and energy of illimitable consciousness, an infinite ocean of Ananda, of the self-moved delight of existence.

Sri Aurobindo

(5)



## Physical Perfection Sri Aurobindo

*“Perfection is the true aim of all culture, the spiritual and psychic, the mental, the vital and it must be the aim of our physical culture also.*

*If our seeking is for a total perfection of the being, the physical part of it cannot be left aside; for the body is the material basis, the body is the instrument which we have to use. ‘Sariram khalu dharmasadhanam, says the old Sanskrit adage,—the body is the means of fulfilment of dharma, and dharma means every ideal which we can propose to ourselves and the law of its working out and its action.*

*A total perfection is the ultimate aim which we set before us, for our ideal is the Divine Life which we wish to create here, the life of the Spirit fulfilled on earth, life accomplishing its own spiritual transformation even here on earth in the conditions of the material universe.*

*That cannot be unless the body too undergoes a transformation, unless its action and functioning attain to a supreme capacity and the perfection which is possible to it or which can be made possible. (6)*



**Important Announcement:**

**Sri Aurobindo Chair of Integral Studies** is initiating a program of broadcasting guest lectures and discussions on the theme of 'Life Enrichment' from **1<sup>st</sup> January, 2013** through the **university radio station**, with a view to expand the boundaries of Life Enriching Education beyond class room and make it more participatory. The components of this program are:

1. **"Gnyandhara"** – a series inspiring discourses on various themes relevant to the true cause of life enriching education. (Duration 5 minutes)
2. **"Arogyadhara"**- a series of educative and informative talk/discussion on various aspects of integral health. (Duration 20 minutes)
3. **"New Age"**: a participatory session which will take up a topic of interest for the youth and discuss various aspects pertaining thereto. The group for discussion shall be led by an expert and shall include 3-5 teachers/students. (Duration 20 minutes)
4. **A session on recorded messages /talks of great visionaries/stories.**  
As you might be aware, the University Radio Station broadcasts programs 5 days in a week ( Monday to Friday ) on FM channel 90.4 MHz between 9-11am, 12-2 pm, and 5-7 pm daily and covers the area of the campus.

### Acknowledgements:



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1. Collected Works of The Mother, CWM Vol. 8, p 146
2. Complete Works of Sri Aurobindo, CWSA, Vol.24, pp 827-32
3. અ સાવિત્રી-એક પુરાણકથા અને પ્રતીક.શ્રી અરવિન્દ ગુજ. અનુ. પૂજાલાલ; પૃ. ૩૯ ,  
બ **Self** : Painting by Usha R. Patel, 'Love Treasures' pp.17; Published by Sri Aurobindo Ashram Trust, Pondicherry, 1985 (*Title given by the editor*)
4. Collected Works of The Mother, CWM Vol 6, p 361
5. Complete Works of Sri Aurobindo, CWSA Vol. 24, p 759
6. Sri Aurobindo, The Supramental Manifestation, SABCL, Vol. 16, p. 5

The Sunlit Path is e magazine of Sri Aurobindo Chair of Integral Studies, Sardar Patel University. It can be viewed at the University webpage:

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