

The Sunlit Path



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Contents



	Page No.
• Editorial	3
• Living Words:	
The Hour Of God	Sri Aurobindo 4
• Integral Education:	
Cognitive Methods of Nature	Sri Aurobindo 6
• Science and Spirituality :	
Aims of Science	Sri Aurobindo 8
• Integral Life:	
Pursuit of Perfection	Sri Aurobindo 10
• Integral Health	
Healing	The Mother 13
• Acknowledgements	16



Editorial

My Dear Friends,

I am happy to bring to you the present issue of **The Sunlit Path**.

Living Words offer the sure guide on the path to **Supreme Bliss**.

Integral Education contains an outline about methods of arriving at knowledge.

Integral Life gives reflects upon the basic approaches for pursuit of perfection of human life..

Science and Spirituality shows the aims of Science and the fundamental issues it overlooks in pursuit of the same.

Integral Health offers an insight in the process of regaining health.

With Sincere Regards,

Dr. Bhalendu Vaishnav

February 21, 2012

Living Words

The Hour of God

Sri Aurobindo

There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism.

The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God's bounty.

Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction.

In the hour of God cleanse thy soul of all self-deceit and hypocrisy and vain self-flattering that thou mayst look straight into thy spirit and hear that which summons it. All insincerity of nature, once thy defence against the eye of the Master and the light of the ideal, becomes now a gap in thy armour and invites the blow.

Even if thou conquer for the moment, it is the worse for thee, for the blow shall come afterwards and cast thee down in the midst of thy triumph.

But being pure cast aside all fear; for the hour is often terrible, a fire and a whirlwind and a tempest, a treading of the winepress of the wrath of God; but he who can stand up in it on the truth of his purpose is he who shall stand; even though he fall, he shall rise again, even though he seem to pass on the wings of the wind, he shall return.

Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected, the incalculable, the immeasurable. Mete not the power of the Breath by thy petty instruments, but trust and go forward.

But most keep thy soul clear, even if for a while, of the clamour of the ego. Then shall a fire march before thee in the night and the storm be thy helper and thy flag shall wave on the highest height of the greatness that was to be conquered. (1)

Cognitive Methods of Nature

Sri Aurobindo

OUR SURFACE cognition, our limited and restricted mental way of looking at our self, at our inner movements and at the world outside us and its objects and happenings, is so constituted that it derives in different degrees from a fourfold order of knowledge.

The original and fundamental way of knowing, native to the occult self in things, is a **knowledge by identity**;

the second, derivative, is a **knowledge by direct contact** associated at its roots with a secret knowledge by identity or starting from it, but actually separated from its source and therefore powerful but incomplete in its cognition;

the third is a **knowledge by separation** from the object of observation, but still with a direct contact as its support or even a partial identity;

the fourth is a **completely separative knowledge** which relies on a machinery of indirect contact, a knowledge by acquisition which is yet, without being conscious of it, a rendering or bringing up of the contents of a pre-existent inner awareness and knowledge.

A knowledge by identity, a knowledge by intimate direct contact, a knowledge by separative direct contact, a wholly separative knowledge by indirect contact are the four cognitive methods of Nature. (2)



Science And Spirituality

Aims of Science Sri Aurobindo

In fact, we do pursue as an ideal, so far as we may, the elimination of all these negative or adverse phenomena. We seek constantly to minimise the causes of error, pain and suffering.

Science, as its knowledge increases, dreams of regulating birth and of indefinitely prolonging life, if not of effecting the entire conquest of death. But because we envisage only external or secondary causes, we can only think of removing them to a distance and not of eliminating the actual roots of that against which we struggle.

And we are thus limited because we strive towards **secondary perceptions** and not towards root-knowledge, because we know processes of things, but not their essence. We thus arrive at a more powerful manipulation of circumstances, but not at essential control.

But if we could grasp the essential nature and the essential cause of error, suffering and death, we might hope to arrive at a mastery over them which should be not relative but entire.

We might hope even to eliminate them altogether and justify the dominant instinct of our nature by the conquest of that absolute good, bliss, knowledge and immortality which our intuitions perceive as the true and ultimate condition of the human being. (3)



Integral Life

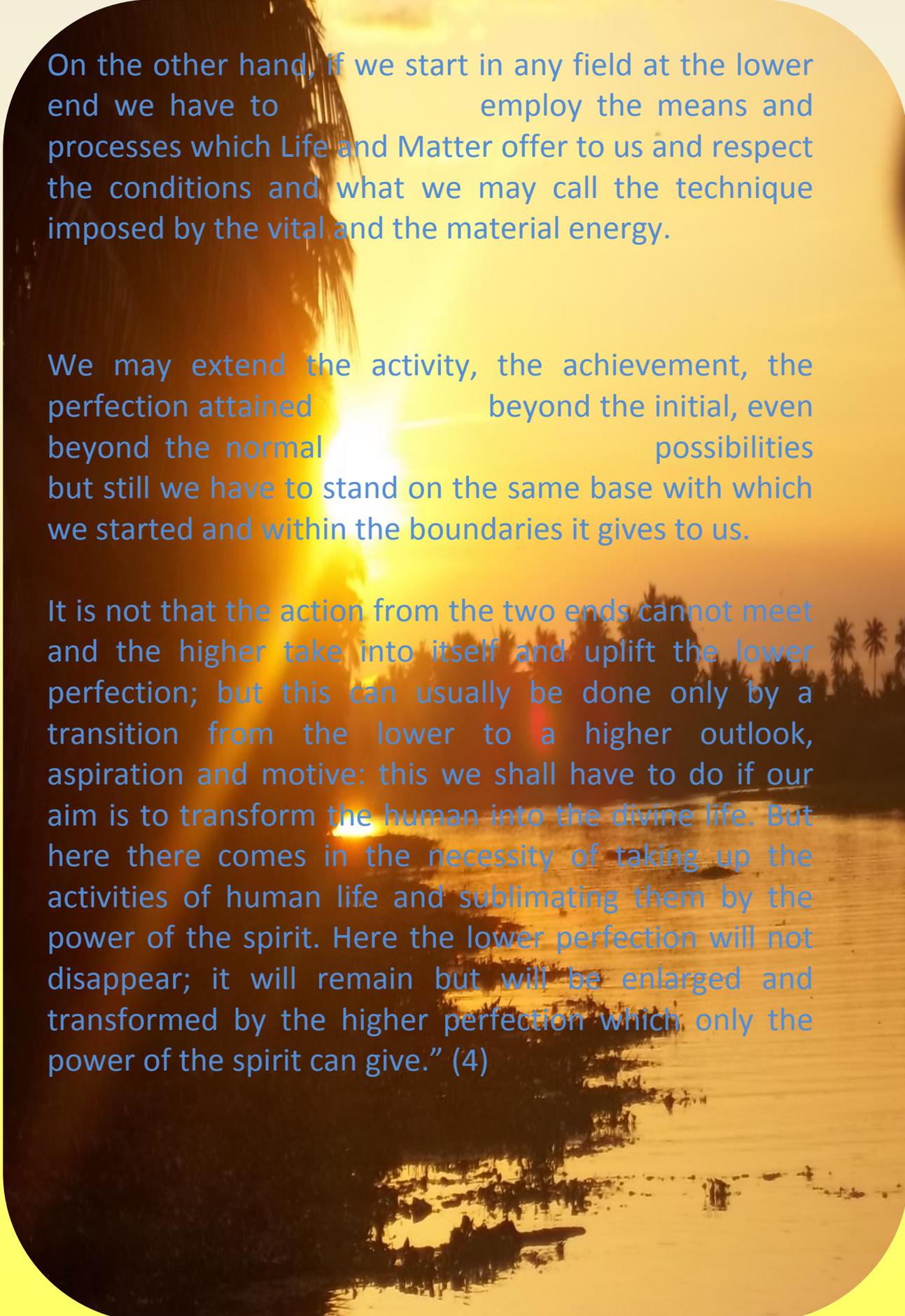
Pursuit of Perfection

Sri Aurobindo

...

“In the pursuit of perfection we can start at either end of our range of being and we have then to use, initially at least, the means and processes proper to our choice.

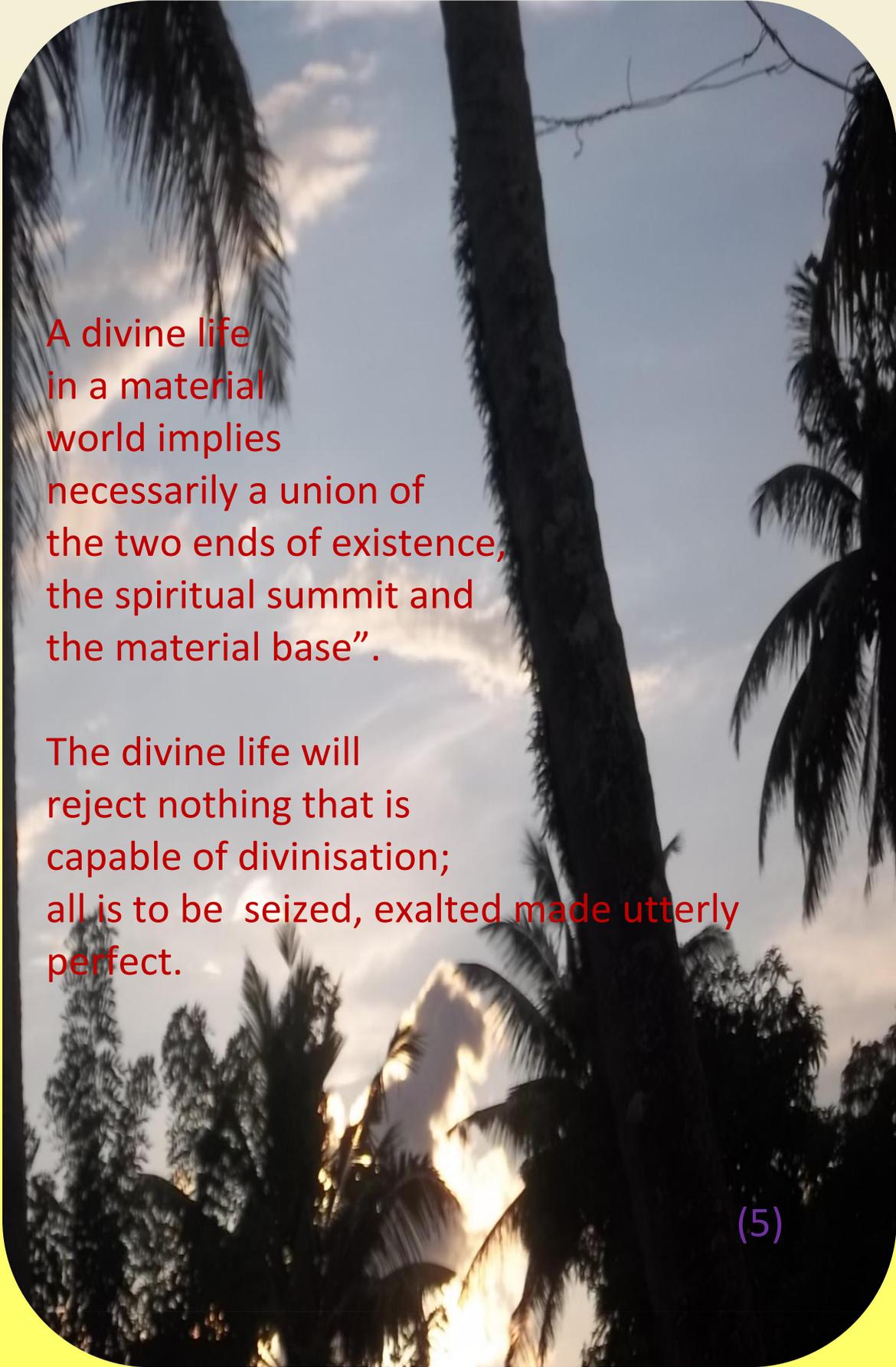
In Yoga the process is spiritual and psychic; even its vital and physical processes are given a spiritual or psychic turn and raised to a higher motion than belongs properly to the ordinary life and Matter, as for instance in the Hathayogic and Rajayogic use of the breathing or the use of Asana...



On the other hand, if we start in any field at the lower end we have to employ the means and processes which Life and Matter offer to us and respect the conditions and what we may call the technique imposed by the vital and the material energy.

We may extend the activity, the achievement, the perfection attained beyond the initial, even beyond the normal possibilities but still we have to stand on the same base with which we started and within the boundaries it gives to us.

It is not that the action from the two ends cannot meet and the higher take into itself and uplift the lower perfection; but this can usually be done only by a transition from the lower to a higher outlook, aspiration and motive: this we shall have to do if our aim is to transform the human into the divine life. But here there comes in the necessity of taking up the activities of human life and sublimating them by the power of the spirit. Here the lower perfection will not disappear; it will remain but will be enlarged and transformed by the higher perfection which only the power of the spirit can give." (4)



A divine life
in a material
world implies
necessarily a union of
the two ends of existence,
the spiritual summit and
the material base”.

The divine life will
reject nothing that is
capable of divinisation;
all is to be seized, exalted made utterly
perfect.

(5)

Integral Health

Healing The Mother

In reality illness is only a disequilibrium; if then you are able to establish another equilibrium, this disequilibrium disappears.

An illness is simply, always, in every case, even when the doctors say that there are microbes—in every case, a disequilibrium in the being: a disequilibrium among the various functions, a disequilibrium among the forces.

This is not to say that there are no microbes: there are, there are many more microbes than are known now. But it is not because of that you are ill, for they are always there. It happens that they are always there and for days they do nothing to you and then all of a sudden, one day, one of them gets hold of you and makes you ill—why? Simply

because the resistance was not as it used to be habitually, because there was some disequilibrium in some part, the functioning was not normal.

But if, by an inner power, you can re-establish the equilibrium, then that's the end, there is no more difficulty, the disequilibrium disappears.

There is no other way of curing people. It is simply when one sees the disequilibrium and is capable of re-establishing the equilibrium that one is cured.

Only there are two very different categories you come across... Some hold on to their disequilibrium— they hold on to it, cling to it, don't want to let it go.

Then you may try as hard as you will, even if you re-establish the equilibrium the next minute they get into disequilibrium once again, because they love that. They say: "Oh no! I don't want to be ill", but within them there is something which holds firmly to some disequilibrium, which does not want to let it go.

There are other people, on the contrary, who sincerely love equilibrium, and directly you give them the power to get back their equilibrium, the equilibrium is re-established and in a few minutes they are cured. Their knowledge was not sufficient or their power was not sufficient to re-establish order—disequilibrium is a disorder.

But if you intervene, if you have the knowledge and re-establish the equilibrium, quite naturally the illness will disappear; and those who allow you to do it get cured. Only those who do not let you do it are not cured and this is visible, they do not allow you to act, they cling to the illness. I tell them: "Ah! you are not cured? Go to the doctor then."

And the funniest part of the thing is that most often they believe in the doctors, although the working remains the same! Every doctor who is something of a philosopher will tell you: "It is like that; we doctors give only the occasion, but it is the body that cures itself. When the body wants to be cured, it is cured." Well, there are bodies that do not allow equilibrium to be re-established unless they are made to absorb some medicine or something very definite which gives them the feeling that they are being truly looked after.

But if you give them a very precise, very exact treatment that is sometimes very difficult to follow, they begin to be convinced that there is nothing better to do than to regain the equilibrium and they get back the equilibrium! (6)



Acknowledgements

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1. Complete Works of Sri Aurobindo, CWSA Vol. 12, pp 146-47
2. Complete Works of Sri Aurobindo CWSA Vol 22, pp 543-544
3. Complete Works of Sri Aurobindo ,CWSA Vol 21, pp 62-3
4. Complete Works of Sri Aurobindo CWSA, Vol. 13, pp. 523-24
5. Complete Works of Sri Aurobindo CWSA Vol. 13, p 521-22
6. Collected Works of The Mother, CWM Vol. 5, pp 121-22

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