

The Sunlit Path



15 June, 2012

**Sri Aurobindo Chair of Integral Studies
Sardar Patel University
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Editorial

Dear Friends,

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

Living Words enlighten us about the knowledge- *human and Divine*.

Integral Education describes the object of knowledge in detail.

Integral Life gives us a very inspiring way to lead life.

Integral Health describes the characteristics of Integral faith.

Integral Action explains the standpoint of Indian culture.

With Sincere Regards,

Dr. Bhalendu Vaishnav

15 June, 2012

Living Words

Knowledge

Sri Aurobindo

Our human knowledge is a candle burnt
 On a dim altar to a sun-vast Truth;
 Man's virtue, a coarse-spun ill-fitting dress,
 Apparels wooden images of Good;
 Passionate and blinded, bleeding, stained with mire
 His energy stumbles towards a deathless Force.

An imperfection dogs our highest strength;
 Portions and pale reflections are our share.
 Happy the worlds that have not felt our fall,
 Where Will is one with Truth and Good with Power;
 Impoverished not by earth-mind's indigence,
 They keep God's natural breath of mightiness,
 His bare spontaneous swift intensities;
 There is his great transparent mirror, Self,
 And there his sovereign autarchy of bliss
 In which immortal natures have their part,
 Heirs and cosharers of divinity.(1)

The Object of Knowledge

Sri Aurobindo

Man is there to affirm himself in the universe, that is his first business, but also to evolve and finally to exceed himself: he has to enlarge his partial being into a complete being, his partial consciousness into an integral consciousness; he has to achieve mastery of his environment but also world-union and world-harmony; he has to realise his individuality but also to enlarge it into a cosmic self and a universal and spiritual delight of existence.

A transformation, a chastening and correction of all that is obscure, erroneous and ignorant in his mentality, an ultimate arrival at a free and wide harmony and luminousness of knowledge and will and feeling and action and character, is the evident intention of his nature; it is the ideal which the creative Energy has imposed on his intelligence, a need implanted by her in his mental and vital substance.

But this can only be accomplished by his growing into a larger being and a larger consciousness: self-enlargement, self-fulfilment, self-evolution from what he partially and temporarily is in his actual and apparent nature to what he completely is in his secret self and spirit and therefore can become even in his manifest existence, is the object of his creation.

This hope is the justification of his life upon earth amidst the phenomena of the cosmos. The outer apparent man, an ephemeral being subject to the constraints of his material embodiment and imprisoned in a limited mentality, has to become the inner real Man, master of himself and his environment and universal in his being. In a more vivid and less metaphysical language, the natural man has to evolve himself into the divine Man; the sons of Death have to know themselves as the children of Immortality. It is on this account that the human birth can be described as the turning-point in the evolution, the critical stage in earth-nature.

It follows at once that the knowledge we have to arrive at is not truth of the intellect; it is not right belief, right opinions, right information about oneself and things,—that is only the surface mind's idea of knowledge...

Ancient Indian thought meant by knowledge a consciousness which possesses the highest Truth in a direct perception and in self-experience; to become, to be the Highest that we know is the sign that we really have the knowledge.

For the same reason, to shape our practical life, our actions as far as may be in consonance with our intellectual notions of truth and right or with a successful pragmatic knowledge,—an ethical or a vital fulfilment,—is not and cannot be the ultimate aim of our life; our aim must be to grow into our true being, our being of Spirit, the being of the supreme and universal Existence, Consciousness, Delight, Sachchidananda. (2)

"Those systems of education, which start from an insufficient knowledge of man, think they have provided a satisfactory foundation when they have supplied the student with a large or well-selected mass of information on the various subjects which comprise the best part of human culture at the time...

But the error here is fundamental. Information cannot be the foundation of intelligence, it can only be part of the material out of which the knower builds knowledge, the starting-point, the nucleus of fresh discovery and enlarged creation."(3)



કેળવણીનું કાર્ય

તમસનું વિસર્જન,
રજસનું નિયંત્રણ
અને
સત્ત્વનું ઉદ્બોધન કરવું
એ
કેળવણીનું કાર્ય છે.
- શ્રી અરવિંદ

Happiness Dhammapada

Among those who hate, happy are we to live without hatred. Among men who hate, let us live free from hatred.

Among those who suffer, happy are we to live without suffering. Among men who suffer, let us live free from suffering.

Among those who are full of greed, happy are we to live without greed. Among the greedy, let us live free from greed.

Happy indeed are we who own nothing. We shall feed upon delight like the radiant gods.

Victory engenders enmity, and one who is vanquished lives in distress. The man of peace lives in gladness, disdainng both victory and defeat.

There is no greater fire than lust, no greater misfortune than hatred. There is no greater misery than existence, no bliss greater than the Supreme Peace.

Hunger is the worst malady; existence is the worst calamity. One who has understood this realises that Nirvana is the Supreme Happiness.

Health is the greatest acquisition, contentment the greatest treasure. A faithful friend is the best companion and Nirvana the Supreme Happiness.

Having tasted the sweetness of solitude and the Supreme Peace, a man is liberated from suffering and evil, for he partakes of the sweetness of devotion to the Truth.

It is good to contemplate the Noble Ones; to live near them is an endless happiness. One could be always happy by avoiding the sight of fools.

One who frequents fools is bound to suffer long; the company of fools is as painful as that of enemies. To live in the company of the sages is to share the happiness of one who lives among his kinsmen.

Seek therefore the company of the sage who is steadfast, learned, wise, devoted and noble. Follow the example of such a good and wise being, as the moon follows the path of the stars. (4)



If you have a Bad Thought...

...if you have a bad thought that annoys and disturbs you, write it down very attentively, very carefully, putting as much consciousness and will as you can.

Then take the piece of paper and, with concentration, tear it up with the will that the thought will be torn up in the same way.

That is how you will get rid of it.

(5)

The Mother


Integral Health
Integral Faith
The Mother

Can mere faith create all, conquer all?

Yes, but it must be an integral faith and it must be absolute. And it must be of the right kind, not merely a force of mental thought or will, but something more and deeper. The will put forth by the mind sets up opposite reactions and creates a resistance.

You must have heard something of the method of Cou´e in healing diseases. He knew some secret of this power and utilised it with considerable effect; but he called it imagination and his method gave the faith he called up too mental a form. Mental faith is not sufficient; it must be completed and enforced by a vital and even a physical faith, a faith of the body.

If you can create in yourself an integral force of this kind in all your being, then nothing can resist it; but you must reach down to the most subconscious, you must fix the faith in the very cells of the body. There is, for instance, now abroad the beginning of a knowledge among the scientists that death is not a necessity. But the whole of humanity believes firmly in death; it is, one might say, a general human suggestion based on a long unchanging experience. If this belief could be cast out first from the conscious mind, then from the vital nature and the subconscious physical layers, death would no longer be inevitable.(6)

Integral Action

ભારતીય સંસ્કૃતિનું દષ્ટિબિંદુ શ્રી અરવિંદ

સામાન્ય રીતે પશ્ચિમનો મનોવ્યાપાર નીચેથી ઉપર ઊઠવામાં અને બહારથી અંતર તરફ વળવામાં સમાયેલો છે. પ્રાણની અને જડ પ્રકૃતિની ભૂમિકા પર તેનું મંડાણ થયેલું છે અને ઉચ્ચતર શક્તિઓનું માત્ર તેના સ્વાભાવિક પાર્થિવ જીવનની કંઈક અંશે પૂર્તિ રૂપે, કંઈક અંશે ઊર્ધ્વગતિ માટે આવાહન કરવામાં આવે છે. સ્થૂળ શક્તિઓના આધારે તેનું આંતરિક જીવન ઘડાયું છે, નિયંત્રિત થયું છે. ત્યારે આથી ઊલટું ભારતની નિરંતર ઝંખના ઉચ્ચતર આધ્યાત્મિક સત્ય પર જીવનની પ્રતિષ્ઠા કરવાની, અંતરમાંથી બાહ્ય દિશા પ્રત્યે વળવાની, મન, પ્રાણ અને દેહની ચાલુ રહેણીમાંથી પર થવાની, બાહ્ય પ્રકૃતિ પર કાબૂ મેળવીને તેને સંચાલિત કરવાની રહેલી છે. પ્રાચીન કાળના વેદના ઋષિઓ તેને આ પ્રમાણે જુએ છે: “નીચે ઊભેલા છતાં તેમની દિવ્ય સ્થાપના ઉપર થઈ હતી, તેમનાં રક્ષિ અમારા અંતરને ઊંડાણથી ઉજાળો.”

નીચીના: સ્થુરુપરિ બુદ્ધન ણામ્,
અસ્મે અન્તર્નિહિતા: કેતવ: સ્યુ: ॥

આ જે બંને સમ્યતાઓની વચ્ચેનો ભેદ માત્ર કોઈ અર્થ વગરનું પીંજણ નથી, પણ તેમાં એક મહાન દૂરંદેશી વ્યાવહારિક પરિણામ રહેલું છે.

કદાચ એમ બની શકે કે આ બંને પ્રકારની મનોવૃત્તિઓ, એક યુરોપની માનસિક, પ્રાણગત તેમજ શારીરિક ઝોકવાળી અને બીજી ભારતની આધ્યાત્મિક અને ચિન્મયવિશિષ્ટ ઝોકવાળી- સમગ્ર માનવજાતિની પ્રગતિને પૂર્ણતા અર્પનારી જણાય.

પરંતુ જે આધ્યાત્મિક આદર્શ આવિર્ભાવ પામેલા જીવનને વિજયશાળી સુસંવાદ પ્રત્યે માર્ગ ચીંધતો જણાય, તો પછી ભારતે સત્ય પરનો કાબૂ ગુમાવવો ન જોઈએ એ સર્વોપરિ વાત થઈ; પોતે જેને સૌથી શ્રેષ્ઠ માને છે તે છોડી દેવું ન જોઈએ અને જે કદાચ તાત્કાલિક વ્યવહારુ પણ તેની સત્યનિષ્ઠ એકધારી પ્રકૃતિને વિભિન્ન, નિમ્નગામી આદર્શ ભણી દોરનારું જણાય, તેની સાથે સોદો ન કરવો જોઈએ. સમગ્ર માનવજાતિને માટે પણ તે મહત્ત્વનું છે કે આ ઉચ્ચતમ આદર્શને ઉપલબ્ધ કરવા માટે એક મહાન પ્રયાસ અટકવો ન જોઈએ, પણ ચાલુ રહેવો જોઈએ, - પછી તે આદર્શ ગમે તેટલો અપૂર્ણ જણાયો હોય, ગમે તેવો અસ્તવ્યસ્ત થઈને થોડા સમયને માટે તે અવનતિને પામ્યો હોય. એ પ્રકારનો આદર્શ પોતાની શક્તિને પુનઃ પ્રાપ્ત કરી શકે છે, તેની અભિવ્યક્તિને વિસ્તૃત કરી શકે છે; કારણ કે, આત્મા પલટાતાં ક્ષણિક રૂપોમાં આબદ્ધ થતો નથી; તે નિત્યનવીન, અમર અને અનંત છે. જે માનવપ્રગતિનો સરવાળો વિકાસ કરવો હોય, તેની સેવા કરવી હોય તો ઉત્તમ માર્ગ એ છે કે પ્રાચીન ભારતીય સ્વધર્મનું નવસર્જન નહિ કે પશ્ચિમની પ્રકૃતિના કોઈ ધર્મમાં તેનું રૂપાંતર કરવું.

ભૂતકાળે આપણને જે અભિવ્યક્તિઓ બક્ષી હતી તેના કરતાં આપણને ખરેખર કોઈ વધુ વિશાળ અભિવ્યક્તિ પ્રાપ્ત થાય છે કે નહિ તેનો આધાર આપણા પર છે, આપણામાં રહેલી શક્તિના શાશ્વત સામર્થ્ય, જ્ઞાન અને પ્રકાશને ઝીલવાની આપણામાં શક્તિ છે કે નહિ તેના પર છે, કર્મ કરવામાં આપણે કેટલી કુશળતા દાખવી શકીએ છીએ, આપણા પ્રકાશની મર્યાદામાં રહીને કેટલે અંશે શાશ્વત આત્માની સાથે એકતા પામ્યાથી પ્રાપ્ત થતી કુશળતાને આપણે પ્રકટ કરી શકીએ છીએ તેનો આધાર પણ આપણા પર છે. યોગ: કર્મસુ કૌશલમ્.

આ થયું ભારતીય સંસ્કૃતિનું દષ્ટિબિંદુ અને તે જ આપણું સર્વપ્રથમ લક્ષ્ય અને આંતરિક વલણ હોવું જોઈએ. (શ્રી અરવિંદ, ભારતીય સંસ્કૃતિના પાયા પૃ. ૨૩-૨૬)

Important Announcements

Recent Publications

1. We are very happy to share with the readers that Respected Prof. Kireetbhai Joshi, Sri Aurobindo Ashram, Pondicherry has agreed to associate himself with the activities of Sri Aurobindo Chair of Integral Studies. Accordingly, the following four booklets authored by Prof. Kireetbhai Joshi have been published by the Chair. These booklets are available in the Library of Sri Aurobindo Chair of Integral Studies and Bhaikaka Library. The booklets offer very inspiring and thought provoking reading material for the faculty and students of Higher Education. The titles of the books are:

- | | |
|---|----------------------|
| 1. Importance of Sanskrit | <i>(Rs. 105.00)</i> |
| 2. Philosophy of Ibn Rushd | <i>(Rs. 44.00)</i> |
| 3. Contemporary Crisis Of Humanity And Search For Its Solutions
<i>(Rs. 75.00)</i> | |
| 4. Beyond Religion: Towards Synthesis, Harmony And Integral Spirituality | <i>(Rs. 90.00)</i> |

These books can be ordered from Popular Printers, New Delhi
popularprinters@gmail.com

2. The text of A.B. Patel Endowment Oration: 2012 entitled “**Integral Education : Challenges and Perspectives**” delivered by Neetlje Huppes, Sri Aurobindo Ashram, Pondicherry is being published in the form of a booklet. It can also be viewed at the webpage of Sri Aurobindo Chair of Integral Studies, Sardar Patel University:

http://www.spuvvn.edu/academics/academic_chairs/aurobindo/

The Spiritual Change

... in reality the spiritual change is not at all more difficult than the realization of the dreams the desire-soul pursues, nor entails more struggle and labour in the attainment than the tremendous effort which the desire-soul expends in its passionate chase after its own transient objects of please and desire (8)

- Sri Aurobindo

Acknowledgements



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1. Complete Works of Sri Aurobindo, CWSA Vol. 32, pp 180-81
2. Complete Works of Sri Aurobindo, CWSA Vol. 22, pp 711-12
3. Complete Works of Sri Aurobindo, CWSA Vol. 12, pp 369-70
4. Collected Works of The Mother, CWM Vol 3, pp 252-53
5. Collected Works of The Mother, CWM Vol 15, p 330
6. Collected Works of The Mother, CWM Vol 3, p 36
7. Bulletin of Sri Aurobindo International Centre of Education, Vol. LVII, No 4, p 128

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