

# The Sunlit Path



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## Contents



		<b>Page No.</b>
• Editorial		<b>3</b>
• Living Words:		
<b>The Gate and The Way</b>	<b>Sri Aurobindo</b>	<b>4</b>
• Integral Education:		
<b>Our World Knowledge !</b>	<b>Sri Aurobindo</b>	<b>5</b>
• <b>Science and Spirituality :</b>		
<b>Time Grows Ripe</b>	<b>Sri Aurobindo</b>	<b>7</b>
• Integral Life:		
<b>To Choose Without Preference And Execute Without Desire</b>	<b>The Mother</b>	<b>8</b>
• Integral Health		
<b>Healing Centre</b>	<b>The Mother</b>	<b>11</b>
• <b>Acknowledgements</b>		<b>16</b>

## Editorial

**My Dear Friends,**

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

**Living Words** show us the sure effects of self transcendence.

**Integral Education** delineates limitations of our methods of developing a world view.

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

**Science and Spirituality** points out the need for synthesising Science and Spirituality.

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

With Sincere Regards,

Dr. Bhalendu Vaishnav

March 15, 2012

## The Gate and The Way

Sri Aurobindo

Only  
when we have  
climbed above  
ourselves,  
A line of the Transcendent meets our road  
And joins us to the timeless and the true;  
It brings to us the inevitable word,  
The godlike act, the thoughts that never die.  
A ripple of light and glory wraps the brain,  
And travelling down the moment's  
vanishing route  
The figures of  
eternity arrive. (1)

## Our World Knowledge!

### Sri Aurobindo

Our world-knowledge is ...a difficult structure made up of the imperfect documentation of the sense image, an intuitional interpretation of it by perceptive mind, life-mind and sense-mind, and a supplementary filling up, correction, addition of supplementary knowledge, co-ordination, by the reason.

Even so our knowledge of the world we live in is narrow and imperfect, our interpretations of its significances doubtful: imagination, speculation, reflection, impartial weighing and reasoning, inference, measurement, testing, a further correction and amplification of sense evidence by Science,—all this apparatus had to be called in to complete the incompleteness.

After all that the result still remains a half-certain, half-dubious accumulation of acquired indirect knowledge, a mass of significant images and ideative representations, abstract thought counters, hypotheses, theories, generalisations, but also with all that a mass of doubts and a never-ending debate and inquiry. Power has come with knowledge, but our imperfection of knowledge leaves us without any idea of the true use of the power, even of the aim towards which our utilisation of knowledge and power should be turned and made effective. This is worsened by the imperfection of our self-knowledge which, such as it is, meagre and pitifully insufficient, is of our surface only, of our apparent phenomenal self and nature and not of our true self and the true meaning of our existence.

Self-knowledge and self-mastery are wanting in the user, wisdom and right will in his use of world-power and world-knowledge.

It is evident that our state on the surface is indeed a state of knowledge, so far as it goes, but a limited knowledge enveloped and invaded by ignorance and, to a very large extent, by reason of its limitation, itself a kind of ignorance, at best a mixed knowledge-ignorance.

It could not be otherwise since our awareness of the world is born of a separative and surface observation with only an indirect means of cognition at its disposal; our knowledge of ourselves, though more direct, is stultified by its restriction to the surface of our being, by an ignorance of our true self, the true sources of our nature, the true motive-forces of our action.

It is quite evident that we know ourselves with only a superficial knowledge,—the sources of our consciousness and thought are a mystery; the true nature of our mind, emotions, sensations is a mystery; our cause of being and our end of being, the significance of our life and its activities are a mystery: this could not be if we had a real self-knowledge and a real world-knowledge. (2)



## Science and Spirituality

### *Time Grows Ripe...*

#### Sri Aurobindo

In Europe and in India, respectively, the negation of the materialist and the refusal of the ascetic have sought to assert themselves as the sole truth and to dominate the conception of Life.

In India, if the result has been a great heaping up of the treasures of the Spirit,—or of some of them,—it has also been a great bankruptcy of Life; in Europe, the fullness of riches and the triumphant mastery of this world's powers and possessions have progressed towards an equal bankruptcy in the things of the Spirit.

Nor has the intellect, which sought the solution of all problems in the one term of Matter, found satisfaction in the answer that it has received.

Therefore the time grows ripe and the tendency of the world moves towards a new and comprehensive affirmation in thought and in inner and outer experience and to its corollary, a new and rich self-fulfilment in an integral human existence for the individual and for the race. (3)

## **To Choose Without Preference And Execute Without Desire**

### **The Mother**

To choose without preference and execute without desire is the great difficulty at the very root of the development of true consciousness and self-control.

To choose in this sense means to see what is true and bring it into existence; and to choose thus, without the least personal bias for anything, any person, action, circumstance, is exactly what is most difficult for an ordinary human being. Yet one must learn to act without any preference, free from all attractions and likings, taking one's stand solely on the Truth which guides. And having chosen in accordance with the Truth the necessary action, one must carry it out without any desire.

If you observe yourself attentively, you will see that before acting you need an inner impetus, something which pushes you. In the ordinary man this impetus is generally desire. This desire ought to be replaced by a clear, precise, constant vision of the Truth.



Some call this the Voice of God or the Will of God. The true meaning of these words has been falsified, so I prefer to speak of “the Truth”, though this is but a very limited aspect of That which we cannot name but which is the Source and the Goal of all existence. I deliberately do not use the word God because religions have given this name to an all-powerful being who is other than his creation and outside it.

This is not correct. However, on the physical plane the difference is obvious. For we are yet all that we no longer want to be, and He, He is all that we want to become.

*How can we know what the divine Will is?*

One does not know it, one feels it. And in order to feel it one must will with such an intensity, such sincerity, that every obstacle disappears. As long as you have a preference, a desire, an attraction, a liking, all these veil the Truth from you. Hence, the first thing to do is to try to master, govern, correct all the movements of your consciousness and eliminate those which cannot be changed until all becomes a perfect and permanent expression of the Truth.

And even to will this is not enough, for very often one forgets to will it. What is necessary is an aspiration which burns in the being like a constant fire, and every time you have a desire, a preference, an attraction it must be thrown into this fire. If you do this persistently, you will see that a little gleam of true consciousness begins to dawn in your ordinary consciousness.

At first it will be faint, very far behind all the din of desires, preferences, attractions, likings. But you must go behind all this and find that true consciousness, all calm, tranquil, almost silent.

Those who are in contact with the true consciousness see all the possibilities at the same time and may deliberately choose even the most unfavourable, if necessary. But to reach this point, you must go a long way.

*Should preferences be neutralized or forgotten?*

One should not have them!

When the mind becomes silent, when it stops judging, pushing itself forward with its so-called knowledge, one begins to solve the problem of life. One must refrain from judging, for the mind is only an instrument of action, not an instrument of true knowledge—true knowledge comes from elsewhere.

If one refrained from judging, one would arrive at an ever more precise knowledge of the Truth and nine-tenths of the world's misery would disappear.

The great disorder in the world would to a large extent be neutralized if the mind could admit that it does not know.(4)

## Healing Centre The Mother

*Concentrate in the heart. Enter into it; go within and deep and far, as far as you can.*

*Gather all the strings of your consciousness that are spread abroad, roll them up and take a plunge and sink down.*

*A fire is burning there, in the deep quietude of the heart. It is the divinity in you- your true being. Hear its voice, follow its dictates.*

*There are other centres of concentration, for example, one above the crown and another between the eye-brows. Each has its own efficacy and will give you a particular result. But the central being lies in the heart and from the heart proceed all central movements – all dynamism and urge for *transformation and the power of realization.*(6)*



## Acknowledgements

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1. Complete Works of Sri Aurobindo, CWSA Vol. 1, p 503
2. Complete Works of Sri Aurobindo CWSA Vol. 21, pp 548-49
3. Complete Works of Sri Aurobindo ,CWSA Vol 21,p 11
4. Collected Works of The Mother, CWM Vol. 4, pp 1-3
5. Complete Works of Sri Aurobindo CWSA vol. 32, pp 109-110
6. Collected Works of The Mother, *Questions and Answers 1929 (7 April)CWM Vol 4 p 68)*

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