

The Sunlit Path



15 October, 2012

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Vol. 4

Issue 37

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Editorial

Dear Friends,

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

Living Words point to unmistakable light of our inner lamps.
Integral Education describes the basic lesson of true education.

Integral Life gives an insight about essential oneness between scientific and artistic development.

Integral Action delineates the problem and hints about the solution for a collective harmonious development.

With Sincere Regards,

Dr. Bhalendu Vaishnav

15 October, 2012



When The Inner Lamps Are Lit...

Sri Aurobindo

THE SOUL, THE PSYCHIC ENTITY,

THEN MANIFESTS ITSELF **as the central being** which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature.

A GUIDANCE, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation:

EVERY REGION OF THE BEING, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light,

THEIR CONFUSIONS dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed;

ALL IS PURIFIED, set right, the whole nature harmonised, modulated in the psychic key, put in spiritual order.

This process may be rapid or tardy according to the amount of obscurity and resistance still left in the nature, but it goes on unflinching so long as it is not complete. (1)

સાચી કેળવણી : ૧

ચિત્પુરુષનું જ્ઞાન

શ્રી માતાજી

આપણી અંદર ચિદ્વ્યાપારનું જે કેન્દ્ર છે તેને આપણે 'ચિત્પુરુષ' (Psychic) કહીશું. આપણા અસ્તિત્વનું ઉત્તમોત્તમ સત્ય ચિત્પુરુષની આપણી આ આંતર વેદી ઉપર મંડાયેલું છે. ચિત્પુરુષ એ સત્યને જાણી શકે છે અને તેનો આ વિભાવ કરી શકે છે. એટલે આપણે એ ચિત્પુરુષની આપણામાં રહેલી ઉપસ્થિતિ વિષે સચેતન બનીએ, એના આ સાંનિધ્ય ઉપર આપણે એકાગ્રતા પ્રાપ્ત કરીએ, અને તેને આપણે માટે એક જીવતી હકીકત બનાવી લઈએ અને તેની સાથે આપણી તદ્દરૂપતા સાધી લઈએ એ ખૂબ જ મહત્ત્વનું છે.

આજ સુધીમાં આ ચિત્પુરુષનું જ્ઞાન મેળવવાની તથા તેની સાથે અંતે તદ્દરૂપતા પ્રાપ્ત કરવાની અનેક પદ્ધતિઓ જગતમાં યોજાયેલી છે. એમાંની કેટલીક પદ્ધતિઓ ચૈતસિક પ્રકારની છે, કેટલીક ધાર્મિક રીતની છે તો કેટલીક યંત્ર જેવી સ્થૂલ પ્રકારની પણ છે. આમાંથી કઈ પદ્ધતિ કોને અનુકૂળ નીવડશે તે ખરું જોતાં તો હરેક વ્યક્તિએ પોતે જ શોધી લેવાનું છે. અને આપણામાં જો સાચી અને સ્થિર અભીપ્સા હશે, એક અસ્ખલિત અને સક્રિય સંકલ્પ હશે તો આપણા લક્ષ્યને પહોંચવા માટે જરૂરની સહાય કોઈ ને કોઈ રીતે અવશ્ય મળી આવશે. આ સહાય સાધકને કાં તો બાહ્ય રીતે ગ્રંથોના અધ્યયનમાંથી યા તો ગુરુના ઉપદેશમાંથી મળી આવે, યા તો આંતરિક રીતે તે તેને એકાગ્રતા કે ધ્યાન દ્વારા, યા તો તેની સમક્ષ સત્યતા પ્રાકટ્ય દ્વારા અને સત્યની અનુભૂતિ દ્વારા પણ મળી આવે.

આ બાબતમાં માત્ર એક જ વાત જરૂરની છે : આ પરમ તત્ત્વને શોધવા માટેનો, તેનો સાક્ષાત્કાર કરવા માટેનો સંકલ્પ. આ શોધ અને સાક્ષાત્કાર એ જ આપણું સૌથી પ્રથમ કાર્ય બની રહેવું જોઈએ. આપણા મનમાં એ વાત દૃઢ થઈ જવી જોઈએ કે આ સિદ્ધિ એ એક એવી તો મહામૂલા મોતી જેવી છે કે જેને ગમે તે કિંમતે પણ આપણે મેળવવી જોઈએ. એટલે તમે ગમે તે કાર્ય કરતા હો, ગમે તે પ્રવૃત્તિ કે કામધંધો કરતા હો, પણ તમારા જીવનના સત્યને શોધવા માટેનો સંકલ્પ, તે સત્ય સાથે એકરૂપ થઈ જવાનો સંકલ્પ સદા યે તમારામાં જીવંત બની રહેવો જોઈએ, તમે જે કાંઈ વિચારતા હો, તે સર્વની પાછળ એ સંકલ્પ સદાય હાજર રહેવો જોઈએ.

આ આંતર સિદ્ધિની ક્રિયાને સંપૂર્ણ કરવા માટે તમે તમારા માનસિક વિકાસ પ્રત્યે પણ પૂરતું ધ્યાન આપો એ ઈચ્છ છે. (૨)

(Continued..)

Scientist and Artist

The Mother

How is it that in people occupied with scientific studies artistic imagination is lacking? Are these two things opposed to each other?

Not necessarily.

In general?

They do not belong to the same domain. It is exactly as though you had what is called “a torchlight”, a small beacon-light in your head at the place of observation. Scientists who want to do a certain work turn the beacon in a particular way, they always put it there and the beacon remains thus: they turn it towards matter, towards the details of matter.

But people with imagination turn it upward, because up above there is everything, you know, all inspirations of artistic and literary things: this comes from another domain. It comes from a much more subtle domain, much less material. So these turn upward and want to receive the light from above. But it is the same instrument. The others turn it downwards, and it is just a lack of gymnastic skill.

It is the same instrument. It is the same power of a luminous ray upon something. But as one has made it a habit of concentrating it in a certain direction, one is no longer supple, one loses the habit of doing things otherwise.

But you can at any time do both the things. When you are doing science, you turn it in one direction and when you do literature and art, you turn it in the other direction; but it is the same instrument: all depends on the orientation.

If you have concentration, you can move this power of concentration from one place to another and in every way it will be effective. If you are occupied with science, you use it in a scientific way, and if you want to do art, you use it in an artistic way.

But it is the same instrument and it is the same power of concentration. It is simply because people do not know this that they limit themselves.

Essentially, from the general point of view, particularly from the intellectual viewpoint, the most important thing is the capacity of attention and concentration, it is that which one must work at and develop. From the point of view of action (physical action), it is the will: you must work and build up an unshakable will. From the intellectual point of view, you must work and build up a power of concentration which nothing can shake.

And if you have both, concentration and will, you will be a genius and nothing will resist you. (3)



Integral Action**Collective Development****The Mother**

THE CONDITIONS in which men live on earth are the result of their state of consciousness.

To seek to change these conditions without changing the consciousness is a vain chimera.

Those who have been able to perceive what could and ought to be done to improve the situation in the various domains of human life—economic, political, social, financial, educational and sanitary—are individuals who have, to a greater or lesser extent, developed their consciousness in an exceptional way and put themselves in contact with higher planes of consciousness. But their ideas have remained more or less theoretical or, if an attempt has been made to realise them practically, it has always failed lamentably after a certain period of time; for no human organisation can change radically unless human consciousness itself changes.

Prophets of a new humanity have followed one another; religions, spiritual or social, have been created; their beginnings have sometimes been promising, but as humanity has not been fundamentally transformed, the old errors arising from human nature itself have gradually reappeared and after some time we find ourselves almost back at the point we had started from with so much hope and enthusiasm.

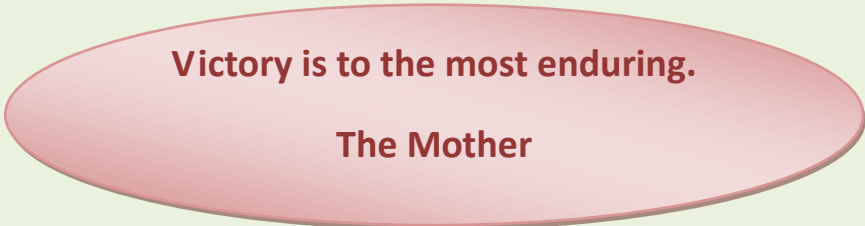
Also, in this effort to improve human conditions, there have always been two tendencies, which seem to be contrary but which ought to complement each other so that progress may be achieved. The first advocates a collective reorganisation, something which could lead to the effective unity of mankind. The other declares that all progress is made first by the individual and insists that the individual should be given the conditions in which he can progress freely.

Both are equally true and necessary, and our effort should be directed along both these lines at once. For collective progress and individual progress are interdependent. Before the individual can take a leap forward, at least a little of the preceding progress must have been realised in the collectivity. A way must therefore be found so that these two types of progress may proceed side by side.

...

The most important idea is that the unity of the human race can be achieved neither by uniformity nor by domination and subjection. Only a synthetic organisation of all nations, each one occupying its true place according to its own genius and the part it has to play in the whole, can bring about a comprehensive and progressive unification which has any chance of enduring

And if this synthesis is to be a living one, the grouping should be effectuated around a central idea that is as wide and as high as possible, in which all tendencies, even the most contradictory, may find their respective places. This higher idea is to give men the conditions of life they need in order to be able to prepare themselves to manifest the new force that will create the race of tomorrow.(4)



Victory is to the most enduring.

The Mother

Acknowledgements



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3. Collected Works of The Mother, CWM Vol. 5, pp 127-28
4. Collected Works of The Mother, CWM Vol. 12 pp 39-40

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

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

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