

The Sunlit Path



15 September, 2012

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

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Editorial

Dear Friends,

I am indeed very happy to bring to you 15th September, 2012 issue of The Sunlit Path.

The compilations in the present issue of The Sunlit Path offer very penetrating messages to the mankind.

Living Words carry a very pertinent guidance for the youth. The compilation in the section of Integral Education, Integral Life can be an eye opener for all who give inappropriate importance to the processes while overlooking the intent of physical education. Integral Action shows the Way of Works.

15 September, 2012

*With Regards,
Dr. Bhalendu Vaishnav*



Living Words

જીવનનું શાસ્ત્ર

શ્રી માતાજી

આત્મ-જ્ઞાન અને આત્મ-સંયમ

ધ્યેય વિનાનું જીવન હમેશાં દુઃખી જીવન જ હોય છે.

તમારે સૌ કોઈને જીવનનું ધ્યેય હોવું જોઈએ. પરંતુ એ ન ભૂલશો કે તમારું ધ્યેય જે પ્રકારનું હશે તે પ્રમાણે જ તમારા જીવનનું સ્વરૂપ બંધાશે.

તમારું ધ્યેય ઉચ્ચ અને વિશાળ રાખો, ઉદાર અને આસક્તિ વિનાનું રાખો. એમ કરશો તો તમારું જીવન તમારે પોતાને માટે તેમ જ અન્ય સર્વને માટે એક ઘણી કીમતી વસ્તુ બની રહેશે.

પરંતુ તમારો આદર્શ ભલે ગમે તે હો, પણ જ્યાં સુધી તમે તમારી પોતાની અંદર પૂર્ણતા પ્રાપ્ત નહિ કરી હોય ત્યાં સુધી એ આદર્શનો તમે પૂર્ણ રીતે સાક્ષાત્કાર નહિ કરી શકો.

આ પૂર્ણતા પ્રાપ્ત કરવા માટેનું પ્રથમ પગલું છે સચેતનતા. તમારે પોતાને વિષે સચેતન બનો, તમારા સ્વરૂપના જુદા જુદા ભાગો વિષે, અને તે દરેકના જુદા જુદા કાર્ય વિષે સચેતન બનો. આ જુદા જુદા ભાગોને એકબીજાથી છૂટા પાડતાં તમારે શીખવાનું છે.

એ જ્ઞાન થતાં એ વાત તમે સ્પષ્ટ રીતે જાણી શકશો કે તમારી અંદર જે જે ક્રિયાઓ ચાલી રહી છે તે ક્યાંથી ઉત્પન્ન થાય છે, તમને જે વૃત્તિઓ, પ્રત્યાઘાતો અને પરસ્પર અથડાતા સંકલ્પો કાર્યમાં ધકેલી રહ્યાં હોય છે તે સૌનું મૂળ ક્યાં રહેલું છે. આ એક ઘણો મહેનત માગી લે તેવો વિષય છે, અને તે માટે તમારે સાચા દિલથી અને ખંતપૂર્વક કામે લાગવાનું છે.

માણસની પ્રકૃતિમાં, ખાસ કરીને તેની મનોમય પ્રકૃતિમાં એક એવું કુદરતી વલણ છે કે તે પોતે જે કાંઈ વિચારતો હોય છે, અનુભવતો હોય છે, બોલતો અને કરતો હોય છે તેને અનુકૂળ નીવડે તેવા જ ખુલાસા તે આપતો રહે છે.

આ બધી ક્રિયાઓને આપણે ખૂબ જ ધ્યાનપૂર્વક નિહાળવાની છે, તેમને જાણે કે આપણો જે ઉત્તમોત્તમ આદર્શ હોય તેના ન્યાયાસન પાસે લઈ આવવાની છે, અને એ આદર્શના આસન પરથી જે ચુકાદો આવે તે સ્વીકારવા માટે સાચા હૃદયથી તૈયારી રાખવાની છે. (૧)



Physical Education = Action of Conscious Will on the Body

The Mother

Question:

Mother, in the physical education we practise here our aim is a greater and greater control over the body, isn't it? So, as Sri Aurobindo has said in what we read last time, that the Hatha-yoga and Tantric methods give a very great control over the body, why don't we introduce these methods into our system?

Answer:

These are occult processes for acting on the body—the Tantric ones, at any rate—while the modern methods of development follow the ordinary physical process to give the body all the perfection it is capable of in its present state....

The basis of all these methods is the power exercised by the conscious will over matter.

Usually it is a method which someone has used fairly successfully and set up as a principle of action, which he has taught to others who in turn have continued and perfected it until it has taken a somewhat fixed form of one kind of discipline or another... The exact form of the method is not of primary importance...

You see, if the matter is considered in its most modern, most external form, how is it that the movements we make almost constantly in our everyday life, or which we have to make in our work if it is a physical work, do not help or help very little, almost negligibly, to develop the muscles and to create harmony in the body?

These same movements, on the other hand, if they are made consciously, deliberately, with a definite aim, suddenly start helping you to form your muscles and build up your body. There are jobs, for instance, where people have to carry extremely heavy loads, like bags of cement or sacks of corn or coal, and they make a considerable effort; to a certain extent they do it with an acquired facility, but that doesn't give them harmony of the body, because they don't do it with the idea of developing their muscles, they do it just "like that".

And someone who follows a method, either one he has learnt or one he has worked out for himself, and who makes these very movements with the will to develop this muscle or that, to create a general harmony in his body—he succeeds.

Therefore, in the conscious will, there is something which adds considerably to the movement itself. Those who really want to practise physical culture as it is conceived now, everything they do, they do consciously. They walk downstairs consciously, they make the movements of ordinary life consciously, not mechanically. An attentive eye will perhaps notice a little difference but the greatest difference lies in the will they put into it, the consciousness they put into it.

Walking to go somewhere and walking as an exercise is not the same thing.

It is the conscious will in all these things which is important, it is that which brings about the progress and obtains the result. Therefore,

what I mean is that the method one uses has only a relative importance in itself; it is the will to obtain a certain result that is important.(2)

Going up and down the stairs—
you cannot imagine how useful
of physical culture,
if you know how to make use of it.

Instead of going up
that can be from the point of view
because you are going up
and coming down because you are
coming down, like any ordinary man,

...

you go up
with the consciousness
of all the muscles which are working
and of making them work harmoniously.
You will see. Just try a little, you will see!

This means that you can use
all the movements of your life
for a harmonious development of your body. (3)

The Mother

The Way of Works

Sri Aurobindo

All spiritual paths lead to a higher consciousness and union with the Divine and among the many paths one of the greatest is the Way of Works: it is as great as the Way of Bhakti or the Way of Knowledge.

Do not imagine that works are in their nature nothing but a bondage, they can be a powerful means towards liberation and divine perfection.

All depends on the spirit in our works and their orientation towards the inner and the higher Light away from desire and ego.

Works are a bondage when they are done out of desire or for the sake of the ego, by a mind turned outwards, involved in the act and not detached and free, bound to the ignorance of this lower nature. (4)

॥ श्रद्धावान् लभते ज्ञानम् ॥

Acknowledgements



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2. Collected Works of The Mother, CWM, Vol. 9, p 153
3. Collected Works of The Mother, CWM, Vol. 9, p 156
4. Complete Works of Sri Aurobindo, CWSA Vol. 12, p 348

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