

The Sunlit Path



15 April, 2013

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

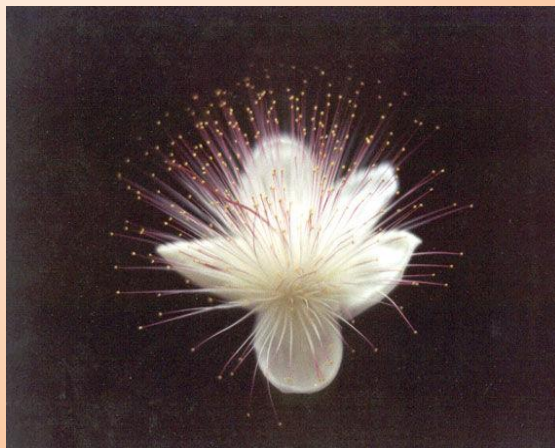
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Editorial

Dear Friends,

I am indeed very happy to bring to you 15th April, 2013 issue of The Sunlit Path.

Living Words contains a short passage which outlines fourfold order of knowledge.

Integral Education describes the essence of the Message of The Gita.

Integral Life describes real meaning of 'austerity.'

15 April, 2013

*With Sincere Regards,
Dr. Bhalendu Vaishnav*



Living Words**Fourfold Order of Knowledge****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. (1)

The Message of The Gita

Sri Aurobindo

What then is the message of the Gita and what its working value, its spiritual utility to the human mind of the present day after the long ages that have elapsed since it was written and the great subsequent transformations of thought and experience?

The Gita's message to the mind that follows after the vital and material life:

- The Gita's message to the mind that follows after the vital and material life is that all life is indeed a manifestation of the universal Power in the individual, a derivation from the Self, a ray from the Divine, but actually it figures the Self and the Divine veiled in a disguising Maya, and to pursue the lower life for its own sake is to persist in a stumbling path and to enthrone our nature's obscure ignorance and not at all to find the true truth and complete law of existence.
- A gospel of the will to live, the will to power, of the satisfaction of desire, of the glorification of mere force and strength, of the worship of the ego and its vehement acquisitive self-will and tireless selfregarding intellect is the gospel of the Asura and it can lead only to some gigantic ruin and perdition.

- The vital and material man must accept for his government a religious and social and ideal dharma by which, while satisfying desire and interest under right restrictions, he can train and subdue his lower personality and scrupulously attune it to a higher law both of the personal and the communal life.

The Gita's message to the mind occupied with the pursuit of intellectual, ethical and social standards...

- The Gita's message to the mind occupied with the pursuit of intellectual, ethical and social standards, the mind that insists on salvation by the observance of established dharmas, the moral law, social duty and function or the solutions of the liberated intelligence, is that this is indeed a very necessary stage, the dharma has indeed to be observed and, rightly observed, can raise the stature of the spirit and prepare and serve the spiritual life, but still it is not the complete and last truth of existence.
- The soul of man has to go beyond to some more absolute dharma of man's spiritual and immortal nature. And this can only be done if we repress and get rid of the ignorant formulations of the lower mental elements and the falsehood of egoistic personality, impersonalise the action of the intelligence and will, live in the identity of the one self in all, break out of all ego-moulds into the impersonal spirit.

The Gita's message to those who entertain an intolerant passion for the extinction of life and action:

- The Gita's message to those, absolutist seekers of the Infinite, who carry impersonality to an exclusive

extreme, entertain an intolerant passion for the extinction of life and action and would have as the one ultimate aim and ideal an endeavour to cease from all individual being in the pure silence of the ineffable Spirit, is that this is indeed one path of journey and entry into the Infinite, but the most difficult, the ideal of inaction a dangerous thing to hold up by precept or example before the world, this way, though great, yet not the best way for man and this knowledge, though true, yet not the integral knowledge.

The Highest Message:

- The Supreme, the all-conscious Self, the Godhead, the Infinite is not solely a spiritual existence remote and ineffable; he is here in the universe at once hidden and expressed through man and the gods and through all beings and in all that is.
- And it is by finding him not only in some immutable silence but in the world and its beings and in all self and in all Nature, it is by raising to an integral as well as to a highest union with him all the activities of the intelligence, the heart, the will, the life that man can solve at once his inner riddle of self and God and the outer problem of his active human existence.
- Made Godlike, God-becoming, he can enjoy the infinite breadth of a supreme spiritual consciousness that is reached through works no less than through love and knowledge. Immortal and free, he can continue his human action from that highest level and transmute it into a supreme and all-embracing divine activity, —that indeed is the ultimate crown and significance here of all

works and living and sacrifice and the world's endeavour.

This highest message is first for those who have the strength to follow after it, the master men, the great spirits, the God knowers, God-doers, God-lovers who can live in God and for God and do their work joyfully for him in the world, a divine work uplifted above the restless darkness of the human mind and the false limitations of the ego.

At the same time, and here we get the gleam of a larger promise which we may even extend to the hope of a collective turn towards perfection,—for if there is hope for man, why should there not be hope for mankind? —the Gita declares that all can if they will, even to the lowest and sinfullest among men, enter into the path of this Yoga. And if there is a true self-surrender and an absolute unegoistic faith in the indwelling Divinity, success is certain in this path.

The decisive turn is needed; there must be an abiding belief in the Spirit, a sincere and insistent will to live in the Divine, to be in self one with him and in Nature—where too we are an eternal portion of his being—one with his greater spiritual Nature, God-possessed in all our members and Godlike.

(2)



તપ શ્રી માતાજી

તપસને સામાન્ય રીતે દમન સાથે ભેળસેળ કરી દેવામાં આવે છે.

જ્યારે તપસની વાત આવે છે ત્યારે આપણને કોઈ ત્યાગીની સાધનાનો ખ્યાલ આવે છે. આ ત્યાગી લોકો શરીરના જીવનને, પ્રાણ તથા મનના જીવનને આધ્યાત્મિક સ્વરૂપ આપવાના મહા કઠિન કાર્યથી દૂર રહેવા માગતા હોય છે અને તેથી તે એમ જાહેર કરી દે છે કે આ વસ્તુઓ - શરીર, પ્રાણ, મન રૂપાંતર પામી શકે તેમ નથી.

ત્યાગી આ બધાંને હરેક રીતના આધ્યાત્મિક વિકાસમાં એક અર્થહીન બોજા રૂપ, બંધન અને જંજીર રૂપ સમજી તેમને નિષ્ક્રમ રીતે બાજુએ હડસેલી દે છે અથવા કંઈ નહિ તો, આ શરીર, પ્રાણ તથા મનના જીવનને તે એક ન સુધરે તેવી ચીજ તો ગણે જ છે. તે એમ સમજે છે કે આ બધાં એક બોજો છે અને કુદરત યા તો પ્રભુની કૃપા મૃત્યુ દ્વારા તમને તેમાંથી મુક્ત ન કરે ત્યાં સુધી તે બોજાને તમારે બને તેટલા આનંદથી વહેવાનો છે, આ ત્યાગી માનસ વધુમાં વધુ માત્ર એટલું જ સ્વીકારે છે કે પૃથ્વી ઉપરનું આપણને મળેલું આ જીવન એ પ્રગતિ કરવા માટેનું માત્ર એક ક્ષેત્ર જ છે, અને માણસે તેમાંથી બને તેટલો વધુમાં વધુ લાભ મેળવી લેવાનો પ્રયત્ન કરવાનો છે. માણસે આ પૃથ્વી ઉપર બને તેટલી ઝડપે એટલી પૂર્ણતા મેળવી લેવી જોઈએ કે જેમાં પછી આ જીવનની કોઈ જરૂર રહે જ નહિ, અને એ રીતે આ કસોટીમાંથી પૂરેપૂરા છૂટી જવાય, આ છે ત્યાગપ્રધાન માનસનું દષ્ટિબિંદુ.

પરંતુ આપણે માટે આ પ્રશ્ન જુદું જ રૂપ ધારણ કરે છે. પૃથ્વી ઉપરનું જીવન આપણે માટે માત્ર એક સાધન રૂપ જ નથી, કોઈ અન્ય સૃષ્ટિમાં પહોંચવા માટેનો એક રસ્તો જ નથી. એ જીવનનું રૂપાંતર સાધી લઈને આપણે એ જીવનને જ લક્ષ્ય બનાવવાનું રહે છે, એક સાક્ષાત્કાર રૂપ બનાવવાનું રહે છે.

આપણે જ્યારે તપસની વાત કરીએ છીએ ત્યારે તેની પાછળ શરીર પ્રત્યે તિરસ્કારનો ભાવ નથી હોતો, તેમાંથી આપણે છૂટા થઈ જવા નથી માગતા.

આપણા ધ્યેયને સાધવા માટે આપણે આત્મ-સંયમની તથા આત્મ-

પ્રભુત્વની જરૂર રહે છે અને તેટલા માટે જ આપણે તપસની માગણી કરીએ છીએ. કારણ કે, જગતમાં એક બીજું પણ એવું તપસ છે કે જે ત્યાગીઓનાં તમામ તપસો કરતાં પણ એક ઘણું વિશેષ મહાન, વિશેષ સંપૂર્ણ અને કઠિન તપસ છે.

આપણા પૂર્ણ રૂપાંતર માટે આ એક ઘણું આવશ્યક તપસ છે. એ ચતુર્વિધ તપસ વ્યક્તિને અતિમાનસ સત્યના આર્વિર્ભાવ માટે તૈયાર કરે છે.

આ રીતે જોતાં, દા.ત. આપણે કહી શકીએ કે શરીરની પૂર્ણતા માટે જે શારીરિક તપસની જરૂર પડે છે તેના જેવાં કદાચ તપ બીજાં ભાગ્યે જ હશે.

(૩)

It is only by an opening to our inner being or an entry into it that a direct intimate awareness can be added to the outer indirect awareness.

It is only by our awakening to our inmost soul or superconscient self that there can be a beginning of the spiritual knowledge with identity as its basis, its constituent power, its intrinsic substance.

Sri Aurobindo

A conscious being, no larger than a man's thumb, stands in the centre of our self; he is master of the past and the present; . . . he is today and he is tomorrow.

Katha Upanishad.

Acknowledgements



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1. Complete Works of Sri Aurobindo CWSA Vol 22, pp 543-44
2. Complete Works of Sri Aurobindo, CWSA Vol 19, pp 562-72
3. ચાર તપસ્યાઓ અને ચાર મુક્તિ; માતૃવાણી-૧૨ શ્રી માતાજી. ગુજ.અનુ. સુન્દરમ્, શ્રી અમીધર ભટ્ટ; પૃ. ૫૯; પ્રકાશક : શ્રી અરવિન્દ સોસાયટી (શાખા) અમદાવાદ.

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Editor: Dr. Bhalendu S. Vaishnav, Chairperson, Sri Aurobindo Chair of Integral Studies, Sardar Patel University, Vallabh Vidyanagar, 388120, Gujarat, India. Contact: Department of Medicine, Pramukhswami Medical College, Karamsad 388325, Gujarat, India.

e mail: Sriaurobindochair@gmail.com, sriaurobindochair@spuvvn.edu