

# The Sunlit Path



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

**Dear Friends,**

I wish you a Happy New Year, a year of Growth in Light.

**Living Words** is a message for the New Year.

**Integral Education** describes the very purpose of education.

**Integral Life** expresses the secret of works and the delight of works.

**Integral Health** describes benefits of physical education.

I hope you will find the contents inspiring and useful.

With Sincere Regards,

Dr. Bhalendu Vaishnav

15 January, 2013

## New Year Message

### The Mother

Of one thing you can be sure —  
your future  
is in your hands.

You will become the man you want to be  
and the higher your ideal and your  
aspiration,  
the higher will be your realisation,  
but  
you must keep a firm resolution  
and never forget  
your true aim in life.

## **The Purpose of Education**

### **Sri Aurobindo**

...each human being is a self-developing soul and that the business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material.

It is not yet realised what this soul is or that the true secret, whether with child or man, is to help him to find his deeper self, the real psychic entity within. That, if we ever give it a chance to come forward, and still more if we call it into the foreground as “the leader of the march set in our front”, will itself take up most of the business of education out of our hands and develop the capacity of the psychological being towards a realisation of its potentialities of which our present mechanical view of life and man and external routine methods of dealing with them prevent us from having any experience or forming any conception....

The closer touch attempted with the psychical entity behind the vital and physical mentality and an increasing reliance on its possibilities must lead to the ultimate discovery that man is inwardly a soul and a conscious power of the Divine and that the evocation of this real man within is the right object of education and indeed of all human life if it would find and live according to the hidden Truth and deepest law of its own being.

That was the knowledge which the ancients sought to express through religious and social symbolism, and subjectivism is a road of return to the lost knowledge. First deepening man's inner experience, restoring perhaps on an unprecedented scale insight and self-knowledge to the race, it must end by revolutionising his social and collective self-expression.  
(1)



## The Delight of Works

### Sri Aurobindo

IN THY works there are always these three, the Master, the Worker and the Instrument. To define them in oneself rightly and rightly to possess them is the secret of works and of the delight of works.

Learn thou first to be the instrument of God and to accept thy Master. The instrument is this outward thing thou callest thyself; it is a mould of mind, a driving-force of power, a machinery of form, a thing full of springs and cogs and clamps and devices. Call not this the Worker or the Master; it can never be the Worker or the Master. Accept thyself humbly, yet proudly, devotedly, submissively and joyfully as a divine instrument.

There is no greater pride and glory than to be a perfect instrument of the Master.

Learn thou first absolutely to obey. The sword does not choose where it shall strike, the arrow does not ask whither it shall be driven, the springs of the machine do not insist on the product that shall be turned out from its labour. These things are settled by the intention and working of Nature and the more the conscious instrument learns to feel and obey the pure and essential law of its nature, the sooner shall the work turned out become perfect and flawless. Self-choice by the nervous motive power, revolt of the physical and mental tool can only mar the working.

Let thyself drive in the breath of God and be as a leaf in the tempest; put thyself in His hand and be as the sword that strikes and the arrow that leaps to its target. Let thy mind be as the spring of the machine, let thy force be as the shooting of a piston, let thy work be as the grinding and shaping descent of the steel on its object. Let thy speech be the clang of the hammer on the anvil and the moan of the engine in its labour and the cry of the trumpet that proclaims the force of God to the regions. In whatsoever way do as an instrument the work that is natural to thee and appointed.

The sword has a joy in the battle-play, the arrow has a mirth in its hiss and its leaping, the earth has a rapture in its dizzy whirl through space, the sun has the royal ecstasy of its blazing splendours and its eternal motion. O thou self-conscious instrument, take thou too the delight of thy own appointed workings.

The sword did not ask to be made, nor does it resist its user, nor lament when it is broken. There is a joy of being made and a joy of being used and a joy of being put aside and a joy too of being broken. That equal joy discover.

Because thou hast mistaken the instrument for the worker and the master and because thou seekest to choose by the ignorance of thy desire thy own state and thy own profit and thy own utility, therefore thou hast suffering and anguish and hast many times to be thrust into the red hell of the furnace and hast many times to be reborn and reshaped and retempered until thou shalt have learned thy human lesson.

And all these things are because they are in thy unfinished nature. For Nature is the worker and what is it that she works at? She shapes out of her crude mind and life and matter a fully conscious being. (2)



## ***Sporting Spirit***

### **Sri Aurobindo**

*“Another invaluable result of these activities [sports, etc.] is the growth of what has been called the sporting spirit. That includes good humour and tolerance and consideration for all, a right attitude and friendliness to competitors and rivals, self-control and scrupulous observance of the laws of the game, fair play and avoidance of the use of foul means, an equal acceptance of victory or defeat without bad humour, resentment or illwill towards successful competitors, loyal acceptance of the decisions of the appointed judge, umpire or referee.*

*These qualities have their value for life in general and not only for sport, but the help that sport can give to their development is direct and invaluable.*

*If they could be made more common not only in the life of the individual but in the national life and in the international where at the present day the opposite tendencies have become too rampant, existence in this troubled world of ours would be smoother and might open to a greater chance of concord and amity of which it stands very much in need....*

***even a highest and completest education of the mind is not enough without the education of the body....***

*The nation which possesses [these qualities] in the highest degree is likely to be the strongest for victory, success and greatness, but also for the contribution it can make towards the bringing about of unity and a more harmonious world order towards which we look as our hope for humanity's future.” (3)*

## ***Pain and Grief***

*“Pain and grief are Nature’s reminder to the soul that the pleasure it enjoys is only a feeble hint of the real delight of existence. In each pain and torture of our being is the secret of a flame of rapture compared with which our greatest pleasures are only as dim flickerings. It is this secret which forms the attraction for the soul of the great ordeals, sufferings and fierce experiences of life which the nervous mind in us shuns and abhors.”(4)*

#### Acknowledgements:



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1. Complete Works of Sri Aurobindo, CWSA, Vol. 25, p 33
2. Complete Works of Sri Aurobindo, CWSA 13, pp 163-64
3. The Supramental Manifestation, SABCL, Vol. 16, pp. 2 – 41
4. Complete Works of Sri Aurobindo, CWSA Vol. 24, p 759
5. Complete Works of Sri Aurobindo, SABCL, Vol. 16, p. 386

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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](mailto:Sriaurobindochair@gmail.com)