

# The Sunlit Path



**15 July, 2013**

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

**Vol. 5**

**Issue 46**



	<b>Page No.</b>
Editorial	3
• Living Words:	
<b>Mission of India</b>	<b>Sri Aurobindo 4</b>
• Integral Education:	
<b>Light of Knowledge</b>	<b>Sri Aurobindo 7</b>
• Integral Life:	
<b>Renunciation</b>	<b>Sri Aurobindo 8</b>
• Integral Action	
<b>Individuals who will most help</b>	<b>Sri Aurobindo 11</b>
• Integral Health	
<b>Accidents</b>	<b>The Mother 13</b>
• Acknowledgements	14



## Editorial

*Dear Friends,*

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

***Living Words** describe the true mission of India in the world. **Integral Education** describes fundamental differences between deductive and intuitive knowledge.*

***Continuing with our study of The Message of the Gita**, we have a passage from a chapter 'Man and the battle of his life' which offers very succinct meaning of renunciation. The section on Integral Action describes the qualities of men who can lead the humanity towards The New Age. Section on Integral Health will be helpful in working more consciously.*

*I hope you will find the contents interesting and inspiring.*

*With Sincere Regards,  
Dr. Bhalendu Vaishnav*

*15 July, 2013*

## Mission of India

### Sri Aurobindo

*Her mission is to point blank humanity to the true source of human liberty, human equality, human brotherhood.*

*When man is free in spirit, all other freedom is at his command; for the Free is the Lord who cannot be bound. When he is liberated from delusion, he perceives the divine equality of the world which fulfils itself through love and justice, and this perception transfuses itself into the law of government and society.*

*When he has perceived this divine equality, he is brother to the whole world, and in whatever position he is placed he serves all men as his brothers by the law of love, by the law of justice. When this perception becomes the*

*basis of religion, of philosophy, of social speculation and political aspiration, then will liberty, equality and fraternity take their place in the structure of society and the Satya Yuga return. This is the Asiatic reading of democracy...*

*It is the dharma of every man to be free in soul, bound to service not by compulsion but by love; to be equal in spirit, apportioned his place in society by his capacity to serve society, not by the interested selfishness of others; to be in harmonious relations with his brother men, linked to them by mutual love and service, not by shackles of servitude, or the relations of the exploiter and the exploited, the eater and the eaten.*

*It has been said that democracy is based on the rights of man; it has been replied that it should rather take its stand on the duties of man; but both rights and duties are European ideas.*

*Dharma is the Indian conception in which rights and duties lose the artificial antagonism created by a view of the world which makes selfishness the root of action, and regain their deep and eternal unity. Dharma is the basis of democracy... (1)*





## **Knowledge of Light**

### **Sri Aurobindo**

Jnana includes both the Para and the Apara Vidya, the knowledge of Brahman in Himself and the knowledge of the world; but the Yogin, reversing the order of the worldly mind, seeks to know Brahman first and through Brahman the world.

Scientific knowledge, worldly information & instruction are to him secondary objects, not as it is with the ordinary scholar & scientist, his primary aim.

Nevertheless these too we must take into our scope and give room to God's full joy in the world.

The methods of the Yogin are also different for he tends more and more to the use of direct vision and the faculties of the vijnana and less and less to intellectual means.

The ordinary man studies the object from outside and infers its inner nature from the results of

his external study.

The Yogin seeks to get inside his object, know it from within & use external study only as a means of confirming his view of the outward action resulting from an already known inner nature. (2)



Integral Life

## Renunciation Sri Aurobindo

*Sannyasa* is the renunciation of life and action and of the threefold modes of Nature, but it has to be approached through one or other of the three qualities.

The impulse may be tamasic, a feeling of impotence, fear, aversion, disgust, horror of the world and life; or it may be the rajasic quality tending



towards tamas, an impulse of weariness of the struggle, grief, disappointment, refusal to accept any longer this vain turmoil of activity with its pains and its eternal discontent.

Or the impulse may be that of rajas tending towards sattwa, the impulse to arrive at something superior to anything life can give, to conquer a higher state, to trample down life itself under the feet of an inner strength which seeks to break all bonds and transcend all limits.

Or it may be sattwic, an intellectual perception of the vanity of life and the absence of any real goal or justification for this ever-cycling world-existence or else a spiritual perception of the Timeless, the Infinite, the Silent, the nameless and formless Peace beyond.

The recoil of Arjuna is the tamasic recoil from action of the sattwa-rajasic man. The Teacher may confirm it in its direction, using it as a dark entry to the purity and peace of the ascetic life; or he may purify it at once and raise it towards the rare altitudes of the sattwic tendency of renunciation.

In fact, he does neither.

He discourages the tamasic recoil and the tendency to renunciation and enjoins the continuance of action and even of the same fierce and terrible action, but he points the disciple towards another and

inner renunciation which is the real issue from his crisis and the way towards the soul's superiority to the world-Nature and yet its calm and self-possessed action in the world.

Not a physical asceticism, but an inner askesis is the teaching of the Gita. (3)



## Individuals Who Will Most Help The Future

### Sri Aurobindo

...the individuals who will most help the future of humanity in the new age will be those who will recognise a spiritual evolution as the destiny and therefore the great need of the human being.

Even as the animal man has been largely converted into a mentalised and at the top a highly mentalised humanity, so too now or in the future an evolution or conversion—it does not greatly matter which figure we use or what theory we adopt to support it—of the present type of humanity into a spiritualised humanity is the need of the race and surely the intention of Nature; that evolution or conversion will be their ideal and endeavour.

They will be comparatively indifferent to particular belief and form and leave men to resort to the beliefs and forms to which they are naturally drawn.

They will only hold as essential the faith in this spiritual conversion, the attempt to live it out and whatever knowledge—the form of opinion into which it is thrown does not so much matter —can be converted into this living.

They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions; they will know and never forget that it has to be lived out by each man inwardly or it can

never be made a reality for the kind. They will adopt in its heart of meaning the inward view of the East which bids man seek the secret of his destiny and salvation within; but also they will accept, though with a different turn given to it, the importance which the West rightly attaches to life and to the making the best we know and can attain the general rule of all life.

They will not make society a shadowy background to a few luminous spiritual figures or a rigidly fenced and earth-bound root for the growth of a comparatively rare and sterile flower of ascetic spirituality.

They will not accept the theory that the many must necessarily remain for ever on the lower ranges of life and only a few climb into the free air and the light, but will start from the standpoint of the great spirits who have striven to regenerate the life of the earth and held that faith in spite of all previous failure.

Failures must be originally numerous in everything great and difficult, but the time comes when the experience of past failures can be profitably used and the gate that so long resisted opens.

In this as in all great human aspirations and endeavours, an *a priori* declaration of impossibility is a sign of ignorance and weakness, and the motto of the aspirant's endeavour must be the *solvitur ambulando* of the discoverer.

For by the doing the difficulty will be solved. A true beginning has to be made; the rest is a work for Time in its sudden achievements or its long patient labour. (4)

## Accidents

### The Mother

***Question: What are the causes of accidents? Are they due to a disequilibrium?***

***Answer: If one answers deeply... Outwardly there are many causes, but there is a deeper cause which is always there.***

...if the nervous envelope is intact, accidents can be avoided, and even if there is an accident it won't have any consequences.

As soon as there is a scratch or a defect in the nervous envelope of the being and according to the nature of this scratch, if one may say so, its place, its character, there will be an accident which will correspond to the diminution of resistance in the envelope. I believe almost everybody is psychologically aware of one thing: that accidents occur when one has a sort of uncomfortable feeling, when one is not fully conscious and self-possessed, when one feels uneasy.

In any case, generally, people have a feeling that they are not fully themselves, not fully aware of what they are doing. If one were fully conscious, the consciousness wide awake, accidents would not occur; one would make just the right gesture, the necessary movement to avoid the accident. Hence, in an almost absolute way, it is a flagging of consciousness. Or quite possibly it may be that the



consciousness is fixed in a higher domain; for example, not to speak of spiritual things, a man who is busy solving a mental problem and is very concentrated upon his mental problem, becomes inattentive to physical things, and if he happens to be in a street or in a crowd, his attention fixed upon his problem, he will not make the movement necessary to avoid the accident, and the accident will occur. It is the same for sports, for games; you can observe this easily, there is always a flagging of the consciousness when accidents occur, or a lack of attention, a little absent-mindedness; suddenly one thinks of something else, the attention is drawn elsewhere—one is not fully conscious of what one is doing and the accident happens. (5)

## Acknowledgements



All passages from the writings of Sri Aurobindo and The Mother are copyright of Sri Aurobindo Ashram, Pondicherry, India and taken with kind permission of Sri Aurobindo Ashram Trust. Their titles and captions are chosen by the editor. The photographs of flowers are copyrights of Sri Aurobindo Society, Pondicherry. The sources of the short passages in the present issue are:

1. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol 7, pp



931-32

2. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol. 10-11, p 8
3. Sri Aurobindo, Complete Works of Sri Aurobindo CWSA VOL 19, pp 53-4
4. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol.25, pp 265-6
5. The Mother, Collected Works of The Mother, CWM Vol. 4, pp 272-3

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/](http://www.spuvvn.edu/academics/academic_chairs/aurobindo/)

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)

