

# The Sunlit Path



**15 June, 2013**

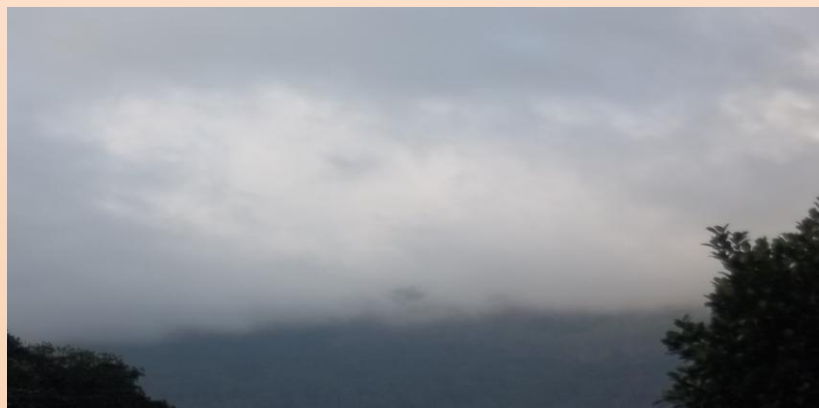
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**Editorial**

*Dear Friends,*

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

***Living Words** should open our eyes about what Providence truly means.*

***Integral Education** describes fundamental limitations of the reasoning mind in arriving at perception of Truth.*

***Integral Life** contains a passage from **The Message of the Gita** which describes the true solution for a genuine conflict between individual and societal compulsions which one often encounters in life.*

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

*With Sincere Regards,  
Dr. Bhalendu Vaishnav*

*15 June, 2013*



## Providence

### Sri Aurobindo

Some think it presumption to believe in a special Providence or to look upon oneself as an instrument in the hands of God, but I find that every man has a special Providence and I see that God uses the mattock of the labourer and babbles in the mouth of a little child.

Providence is not only that which saves me from the shipwreck in which everybody else has foundered. Providence is also that which while all others are saved snatches away my last plank of safety and drowns me in the solitary ocean.

The delight of victory is sometimes less than the attraction of struggle and suffering; nevertheless the laurel and not the cross should be the aim of the conquering human soul.

Souls that do not aspire are God's failures; but Nature is pleased and loves to multiply them because they assure her of stability and prolong her empire.

Those who are poor, ignorant, ill-born or ill-bred are not the common herd; the common herd are all who are satisfied with pettiness and an average humanity.

Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru.

God has made the world a field of battle and filled it with the trampling of combatants and the cries of a great wrestle and struggle. Would you filch His peace without paying the price He has fixed for it?

Distrust a perfect-seeming success, but when having succeeded thou findest still much

to do, rejoice and go forward; for the labour is long before the real perfection.

There is no more benumbing error than to mistake a stage for the goal or to linger too long in a resting-place. (1)



## **Status of the Knowledge Sri Aurobindo**

It is evident that however much we may analyse the physical and sensible, we cannot by that means arrive at the knowledge of the Self or of ourselves or of that which we call God. The telescope, the microscope, the scalpel, the retort and alembic cannot go beyond the physical, although they may arrive at subtler and subtler truths about the physical.

If then we confine ourselves to what the senses and their physical aids reveal to us and refuse from the beginning to admit any other reality or any other means of knowledge, we are obliged to conclude that nothing is real except the physical and that there is no Self in us or in the universe, no God within and without, no ourselves even except this aggregate of brain, nerves and body. But this we are only obliged to conclude because we have assumed it firmly from the beginning and therefore cannot but circle round to our original assumption.

If, then, there is a Self, a Reality not obvious to the senses, it must be by other means than those of physical Science that it is to be sought and known. The intellect is not that means.

It is true that intellectual deliberation and right discrimination are an important part of the Yoga of knowledge; but their object is rather to remove a difficulty than to arrive at the final and positive result of this path. Our ordinary intellectual notions are a stumbling-block in the way of

knowledge; for they are governed by the error of the senses and they found themselves on the notion that matter and body are the reality, that life and force are the reality, that passion and emotion, thought and sense are the reality; and with these things we identify ourselves, and because we identify ourselves with these things we cannot get back to the real self.

Therefore, it is necessary for the seeker of knowledge to remove this stumbling-block and to get right notions about himself and the world; for how shall we pursue by knowledge the real self if we have no notion of what it is and are on the contrary burdened with ideas quite opposite to the truth?

(2)

**Integral Life**

## **Individual and Society Sri Aurobindo**

The Indian social tendency has been to subordinate the individual to the claims of society, but Indian religious thought and spiritual seeking have been always loftily individualistic in their aims.

An Indian system of thought like the Gita's cannot possibly fail to put first the development of the individual, the highest need of the individual, his claim to discover and exercise his largest spiritual freedom, greatness, splendour, royalty,—his aim to develop into



the illumined seer and king in the spiritual sense of seerdom and kingship, which was the first great charter of the ideal humanity promulgated by the ancient Vedic sages.

To exceed himself was their goal for the individual, not by losing all his personal aims in the aims of an organised human society, but by enlarging, heightening, aggrandising himself into the consciousness of the Godhead. The rule given here by the Gita is the rule for the master man, the superman, the divinised human being, the Best, not in the sense of any Nietzschean, any one sided and lopsided, any Olympian, Apollonian or Dionysian, any angelic or demoniac supermanhood, but in that of the man whose whole personality has been offered up into the being, nature and consciousness of the one transcendent and universal Divinity and by loss of the smaller self has found its greater self, has been divinised.

To exalt oneself out of the lower imperfect Prakriti, *traigunyamayi maya*, into unity with the divine being, consciousness and nature, *madbhavam agatah*, is the object of the Yoga.  
(3)

## Acknowledgements



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1. Complete Works of Sri Aurobindo, CWSA Vol. 13, pp 208-9
2. Complete Works of Sri Aurobindo, CWSA Vol 23-24, p 301-2
3. Complete Works of Sri Aurobindo, CWSA Vol 19, p 137

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