

The Sunlit Path



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Editorial

My dear friends,

I feel happy and Grateful to The Divine while bringing to you the 50th issue of The Sunlit Path.

The Sunlit Path, an e magazine of Sri Aurobindo Chair of Integral studies was started in May 2009 with a view to present to the academia inspiring writings on integral self development. I am indeed very grateful to a large number of readers for their encouraging remarks and appreciation. The 'e- connectivity' with many readers is indeed my special treasure. Truly speaking, the task of compilation of each issue was an inward journey for me, an inner communiqué, as it were; it filled my days with inner joy.

The present issue contains a message received from the Honourable Vice-Chancellor of Sardar Patel University Prof. Dr. Harish Padh on this special occasion. The Living words offer to us a beautiful prayer for the humanity. Integral Education emphasises the need and purpose of psychic education. The section on Integral Life contains some of very revelatory and enlightening passages from the writings of Sri Aurobindo and The Mother. And finally, we have a beautiful aspiration and resolution for the New Year.

With a prayer that our academic endeavours reverberate more and more with the Divine Presence,

Sincerely yours,

Dr. Bhalendu Vaishnav

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**My Aspiration
The Mother**

*MY aspiration to Thee, O Lord,
has taken the form of a beautiful rose,
harmonious, full in bloom, rich in fragrance.
I stretch it out to Thee with both arms in a gesture of
offering and I ask of Thee:
If my understanding is limited, widen it;
if my knowledge is obscure, enlighten it;
if my heart is empty of ardour, set it aflame;
if my love is insignificant, make it intense;
if my feelings are ignorant and egoistic,
give them the full consciousness in the Truth. And the
"I" which demands this of Thee,
O Lord, is not a little personality lost amidst thousands
of others. It is the whole earth that aspires to Thee in a
movement full of fervour. In the perfect silence of my
contemplation all widens to infinity, and in the
perfect peace of that silence Thou
appearest in the resplendent glory of Thy Light. (1)*

Integral Education

અંતરાત્માની કેળવણી

દરેક મનુષ્યની અંદર, તેના સામાન્ય જીવનમાં વ્યક્ત થતી ચેતના કરતાં પણ એક વિશેષ મહાન ચેતનાની શક્યતા ગુપ્ત રીતે આવી રહેલી હોય છે. એ બૃહત્ ચેતના દ્વારા માણસ એક વધુ ઉચ્ચ અને વધુ વિશાળ જીવનની અંદર ભાગ લેતો થઈ શકે છે. અને હકીકત પણ એવી છે કે, જગતની અંદર જે જે અસાધારણ વ્યક્તિઓ થયેલી છે તેમના જીવનમાં આ બૃહત્ ચેતના જ હમેશાં મુખ્ય ભાગ ભજવતી હોય છે. તેમના જીવનનું નિયંત્રણ એ ચેતના જ કરતી હોય છે, તેમ જ તેમના જીવનની જે પરિસ્થિતિ હોય છે અને એ પરિસ્થિતિ પ્રત્યે તે વ્યક્તિઓ જે પ્રત્યાઘાત આપતી હોય છે તેનું નિર્માણ પણ એ જ ચેતના કરતી રહે છે. શરીર, પ્રાણ અને મનની ત્રિવિધ કેળવણી:

... એને વિષે એમ કહી શકાય કે એ કેળવણી બાળકના વ્યક્તિત્વનું નિર્માણ કરવા માટેની એક સામગ્રી પૂરી પાડે છે, વ્યક્તિને તે તેના અવચેતન તત્ત્વના કશા ઘાટઘૂટ વિનાની અવસ્થામાંથી ઊંચે ઉઠાવે છે અને તેને એક સુરેખ આકારવાળો આત્મ-જ્ઞાનયુક્ત માનવ બનાવી આપે છે.

અંતરાત્માની કેળવણીમાં હવે આપણી સમક્ષ એક નવો વિષય આવીને ઊભો રહે છે.

...જીવનનું સાચું લક્ષ્ય શું હોઈ શકે, પૃથ્વી ઉપર આપણી હસ્તી થયેલી છે તેનું પ્રયોજન શું હશે, આ જીવનમાં આગળ જતાં જતાં આપણને કઈ વસ્તુ જડી આવશે, એ તત્ત્વ જડવાને અંતે તેનાં શાં શાં પરિણામ આવશે, અને તેને અંતે વ્યક્તિ છેવટે પોતાના શાશ્વત તત્ત્વને પોતાનું કેવું તો સમર્પણ કરશે..

...આપણે જ્યારે આંતર જીવનની રચના કરવાનું કાર્ય હાથ લઈએ છીએ ત્યારે તેમાં માનસિક ખ્યાલોનું તેમ જ વિચારોનું મહત્ત્વ બહુ ગૌણ બની જાય છે...

...આ આંતર જીવનમાં જે ખરી મહત્ત્વની વસ્તુ છે તે તો અનુભૂતિ છે, આપણે એ આંતર તત્ત્વની અનુભૂતિમાં પહોંચવાનું છે, એની અનુભૂતિને જીવનમાં સક્રિય કરવાની છે...આ આંતર અનુભૂતિને જે શબ્દદેહ આપવામાં આવે છે તે તો મૂળ તત્ત્વની કંઈક નજીક જતો તે વિષેનો કાંઈક ઈશારો જ હોય છે.

અંતરાત્માને વિષે આપણે કંઈક આ પ્રમાણે કહી શકીએ:

...આ વિશ્વમાં વ્યક્તિનું જે સર્જન થયેલું છે તે વિશ્વના આદિ મૂળમાં રહેલા એક પરમ તત્ત્વનો જ આવિર્ભાવ છે. આ અખિલ વિશ્વના આવિર્ભાવના મૂળમાં રહેલા તે પરમ તત્ત્વમાં અનેક પ્રકારની શક્યતાઓ ગૂઢરૂપે રહેલી હતી. એ શક્યતાઓમાંની એક શક્યતા કાલ અને સ્થવલની અંદર પ્રક્ષેપ પામી, તેણે પછી એક અદ્વૈત રૂપ વિશ્વ-ચેતનાનું રૂપ લીધું,

અને તે વિશ્વ-ચેતના મારફતે તે આદિ તત્ત્વ વ્યક્તિ રૂપે પ્રગટ થયું, તે એક વ્યક્તિના સત્ય રૂપે, વ્યક્તિના ધર્મરૂપે મૂર્ત થયું, અને એવા વ્યક્તિ રૂપમાંથી આગળ વૃદ્ધિ પામતાં પામતાં ક્રમે ક્રમે તેણે વ્યક્તિના આત્મા તરીકેનું યા તો ચૈત્ય પુરુષનું - અંતરાત્માનું રૂપ ધારણ કર્યું.

...માણસને તેના જીવનમાં પોતાની અંદર આવી રહેલા ગૂઢ સત્યનો સંગમ અંતરાત્મા કરાવી આપે છે. ઘણાખરા માણસોની બાબતમાં અંતરાત્મા કહો કે પડદા પાછળ રહીને, તેમનાથી અજાણ્યો અને અણપ્રીક્ષ્યો રહીને જ કામ કરે છે. પરંતુ કેટલીક બાબતમાં એની હાજરી દેખી શકાય તેવી હોય છે, તેનું કાર્ય સમજી શકાય તેવું હોય છે.

અંતરાત્માની કેળવણીની આવશ્યકતા:

...અંતરાત્મામાંથી પ્રાપ્ત થતું આ પ્રભુત્વ આપણે મેળવી શકીએ, તેની હાજરી વિષે આપણે જાગૃત થઈ શકીએ એટલા માટે જ આ અંતરાત્માની કેળવણીની આવશ્યકતા રહે છે. આ કેળવણી માટે એક વસ્તુ ખાસ અગત્યની છે. એ છે વ્યક્તિનો પોતાનો અંગત સંકલ્પ...

કેળવણીના એક વિષય તરીકે અંતરાત્માનો સ્વીકાર:

... અત્યાર સુધી એમ બનતું આવેલું છે કે કેળવણીના એક વિષય તરીકે અંતરાત્માનો સ્વીકાર કદી થયેલો નથી. અંતરાત્માને પ્રાપ્ત કરવો, તેની સાથે તાદાત્મ્ય સિદ્ધ કરવું, એ વિષય કેળવણીની અંદર હજી સુધી આવેલો નથી....
(૨)



Integral Life

Will, Knowledge, Love

Sri Aurobindo

WILL, KNOWLEDGE AND LOVE are the three divine powers in human nature and the life of man, and they point to the three paths by which the human soul rises to the divine.

The integrality of them, the union of man with God in all the three, must therefore, as we have seen, be the foundation of an integral Yoga.

Action is the first power of life.

Nature begins with force and its works which, once conscious in man, become will and its achievements; therefore it is that by turning his action Godwards the life of man best and most surely begins to become divine. It is the door of first access, the starting-point of the initiation. When the will in him is made one with the divine will and the whole action of the being proceeds from the Divine and is directed towards the Divine, the union in works is perfectly accomplished.

But works fulfil themselves in knowledge; ...

Knowledge is the foundation of a constant living in the Divine... The Divine meets us in many aspects and to each of them knowledge is the key, so that by knowledge we enter into and possess the infinite and divine in every way of his being, sarvabhāvena, and receive him into us and are possessed by him in every way of ours.

Perfect knowledge indeed leads to perfect love, integral knowledge to a rounded and multitudinous richness of love. ...

When You Have Little Time

The Mother

WHEN YOU HAVE a little time, whether it is one hour or a few minutes, tell yourself, "At last, I have some time to concentrate, to collect myself, to relive the purpose of my life, to offer myself to the True and the Eternal." If you took care to do this each time you are not harassed by outer circumstances, you would find out that you were advancing very quickly on the path. Instead of wasting your time in chattering, in doing useless things, reading things that lower the consciousness—to choose only the best cases, I am not speaking of other imbecilities which are much more serious—instead of trying to make yourself giddy, to make time, that is already so short, still shorter only to realise at the end of your life that you have lost three-quarters of your chance—then you want to put in double time, but that does not work—it is better to be moderate, balanced, patient, quiet, but never to lose an opportunity that is given to you, that is to say, to utilise for the true purpose the unoccupied moment before you.

When you have nothing to do, you become restless, you run about, you meet friends, you take a walk, to speak only of the best; I am not referring to things that are obviously not to be done.

Instead of that, sit down quietly before the sky, before the sea or under trees, whatever is possible and try to realise one of these things—to understand why you live, to learn how you must live, to ponder over what you want to do and what should be done, what is the best way of escaping from the ignorance and falsehood and pain in which you live. (4)

This is the trinity of our powers, the union of all three in God to which we arrive when we start from knowledge.

Love is the crown of all being and its way of fulfilment, that by which it rises to all intensity and all fullness and the ecstasy of utter self-finding.

Therefore to approach God by love is to prepare oneself for the greatest possible spiritual fulfilment. Love fulfilled does not exclude knowledge, but itself brings knowledge; and the completer the knowledge, the richer the possibility of love.

"By Bhakti" says the Lord in the Gita "shall a man know Me in all my extent and greatness and as I am in the principles of my being, and when he has known Me in the principles of my being, then he enters into Me." (3)



The Problem of Growth and Its Solution

Sri Aurobindo

The Problem:

An Evolutionary Crisis: At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny; for a stage has been reached in which the human mind has achieved in certain directions an enormous development while in others it stands arrested and bewildered and can no longer find its way. A structure of the external life has been raised up by man's ever-active mind and life-will, a structure of an unmanageable hugeness and complexity, for the service of his mental, vital, physical claims and urges, a complex political, social, administrative, economic, cultural machinery, an organised collective means for his intellectual, sensational, aesthetic and material satisfaction.

Man: Slave of His Own Systems: Man has created a system of civilisation which has become too big for his limited mental capacity and understanding and his still more limited spiritual and moral capacity to utilise and manage, a too dangerous servant of his blundering ego and its appetites. For no greater seeing mind, no intuitive soul of knowledge has yet come to his surface of consciousness which could make this basic fullness of life a condition for the free growth of something that exceeded it.

Hidden Purpose Behind The Crisis: This new fullness of the means of life might be, by its power for a release from the incessant unsatisfied stress of his economic and physical needs, an opportunity for the full pursuit of other and greater aims surpassing the material existence, for the discovery of a higher truth and good and beauty, for the discovery of a greater and diviner spirit which would intervene and use life for a higher perfection of the being: but it is being used instead for the multiplication of new wants and an aggressive expansion of the collective ego.

At the same time Science has put at his disposal many potencies of the universal Force and has made the life of humanity materially one; but

A greater whole-being, whole-knowledge, whole-power is needed to weld all into a greater unity of whole-life...

A life of unity, mutuality and harmony born of a deeper and wider truth of our being is the only truth of life that can successfully replace the imperfect mental constructions of the past to form a society, a consolidation by common general life-motives, a unification by need and the pressure of struggle with outside forces. It is such a change and such a reshaping of life for which humanity is blindly beginning to seek, now more and more with a sense that its very existence depends upon finding the way....

Rational and Scientific Approach: A rational and scientific formula of the vitalistic and materialistic human being and his life, a search for a perfected economic society and the democratic cultus of the average man are all that the modern mind presents us in this crisis as a light for its solution. Whatever the truth supporting these ideas, this is clearly not enough to meet the need of a humanity which is missioned to evolve beyond itself or, at any rate, if it is to live, must evolve far beyond anything that it at present is...

Unified Organisation of Economic Life of the Race: Another solution that is attempted reposes still on the materialistic reason and a unified organisation of the economic life of the race; but the method that is being employed is the same, a forced compression and imposed unanimity of mind and life and a mechanical organisation of the communal existence...

Enlightened Reason: An alternative solution is the development of an enlightened reason and will of the normal consenting to a new socialised life in which he will subordinate his ego for the sake of the right arrangement of the life of the community...

Religion: There is the possibility that in the swing back from a mechanistic idea of life and society the human mind may seek refuge in a return to the religious idea and a society governed or sanctioned by religion. But organised religion, though it can provide a means of inner uplift for the individual and preserve in it or behind it a way for his

what uses this universal Force is a little human individual or communal ego with nothing universal in its light of knowledge or its movements, no inner sense or power which would create in this physical drawing together of the human world a true life unity, a mental unity or a spiritual oneness. All that is there is a chaos of clashing mental ideas, urges of individual and collective physical want and need, vital claims and desires, impulses of an ignorant life-push, hungers and calls for life satisfaction of individuals, classes, nations, a rich fungus of political and social and economic nostrums and notions, a hustling medley of slogans and panaceas for which men are ready to oppress and be oppressed, to kill and be killed, to impose them somehow or other by the immense and too formidable means placed at his disposal, in the belief that this is his way out to something ideal.

The evolution of human mind and life must necessarily lead towards an increasing universality; but on a basis of ego and segmenting and dividing mind this opening to the universal can only create a vast pullulation of unaccorded ideas and impulses, a surge of enormous powers and desires, a chaotic mass of unassimilated and intermixed mental, vital and physical material of a larger existence which, because it is not taken up by a creative harmonising light of the spirit, must welter in a universalised confusion and discord out of which it is impossible to build a greater harmonic life.

Solutions:

Organised Ideation and Limitation: Man has harmonised life in the past by organised ideation and limitation; he has created societies based on fixed ideas or fixed customs, a fixed cultural system or an organic life-system, each with its own order; the throwing of all these into the melting pot of a more and more intermingling life and a pouring in of ever new ideas and motives and facts and possibilities call for a new, a greater consciousness to meet and master the increasing potentialities of existence and harmonise them.

Reason and Science: Reason and Science can only help by standardising, by fixing everything into an artificially arranged and mechanised unity of material life.

opening to spiritual experience, has not changed human life and society; it could not do so because, in governing society, it had to compromise with the lower parts of life and could not insist on the inner change of the whole being; it could insist only on a credal adherence, a formal acceptance of its ethical standards and a conformity to institution, ceremony and ritual...

The Key: To Change of Human Life without Change of Human Nature is Impossible: A total spiritual direction given to the whole life and the whole nature can alone lift humanity beyond itself... At first sight this insistence on a radical change of nature might seem to put off all the hope of humanity to a distant evolutionary future; for the transcendence of our normal human nature, a transcendence of our mental, vital and physical being, has the appearance of an endeavour too high and difficult and at present, for man as he is, impossible. Even if it were so, it would still remain the sole possibility for the transmutation of life; for to hope for a true change of human life without a change of human nature is an irrational and unspiritual proposition; it is to ask for something unnatural and unreal, an impossible miracle.

Self Awakening and Self Manifestation: But what is demanded by this change is not something altogether distant, alien to our existence and radically impossible; for what has to be developed is there in our being and not something outside it: what evolutionary Nature presses for, is an awakening to the knowledge of self, the discovery of self, the manifestation of the self and spirit within us and the release of its self-knowledge, its self-power, its native self-instrumentation. It is, besides, a step for which the whole of evolution has been a preparation and which is brought closer at each crisis of human destiny when the mental and vital evolution of the being touches a point where intellect and vital force reach some acme of tension and there is a need either for them to collapse, to sink back into a torpor of defeat or a repose of unprogressive quiescence or to rend their way through the veil against which they are straining.

What is necessary is that there should be a turn in humanity felt by some or many towards the vision of this change, a feeling of its imperative

need, the sense of its possibility, the will to make it possible in themselves and to find the way. That trend is not absent and it must increase with the tension of the crisis in human world-destiny; **the need of an escape or a solution, the feeling that there is no other solution than the spiritual cannot but grow and become more imperative under the urgency of critical circumstance. To that call in the being there must always be some answer in the Divine Reality and in Nature...**

Our evolution in the Ignorance with its chequered joy and pain of self-discovery and world discovery, its half fulfilments, its constant finding and missing, is only our first state. It must lead inevitably towards an evolution in the Knowledge, a self-finding and self-unfolding of the Spirit, a self-revelation of the Divinity in things in that true power of itself in Nature which is to us still a Supernature. (5)

THE supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit.

Sri Aurobindo



THERE are, in the history of the earth, moments of transition when things that have existed for thousands of years must give way to those that are about to manifest. A special concentration of the world consciousness, one might almost say, an intensification of its effort, occurs at such times, varying according to the kind of progress to be made, the quality of the transformation to be realised. We are at precisely such a turning-point in the world's history. Just as Nature has already created upon earth a mental being, man, so too there is now a concentrated activity in this mentality to bring forth a supramental consciousness and individuality.

The Mother

પ્રભુનું વર્ષ સુન્દરમ્

નવું વર્ષ, નવું વર્ષ, પ્રભુનું નવ વર્ષ છે;
પ્રભુના થઈને પૂર્ણ પ્રભુમાં વસીએ સદા.

આપણું મન આ પ્રાણ આપણો, દહે આપણો,
આત્મા યે આપણો – એ કૈં આપણું લેશ રે નહિ;

જગ આ આપણું, એનાં જલ ને વાયુઓ વળી
ઉષાઓ રાત્રિઓ એની – ‘આપણું’ કંઈ યે નથી.

વહે છે મરુતો માત્ર પ્રભુના, મેઘ આભના
પ્રભુના, આંધીઓ, ઘોડા-પૂરો – એ ય પ્રભુ તણાં.

જે જે કૈં ‘આપણું’ એ સૌ પ્રભુનું બનેશે યદા,
પ્રભુની પૂર્ણતાવંતી બનેશે સૃષ્ટિ આ તદા.

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