

# The Sunlit Path



**Sri Aurobindo Chair of Integral Studies**

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**Editorial**

My dear friends,

I am happy to bring to you the combined issue of 15<sup>th</sup> April, 15<sup>th</sup> May, 2015 of The Sunlit Path.

‘Living Words’ bring the Darshan Message of 24<sup>th</sup> April, 2015.

‘Integral Education’ contains Sri Aurobindo’s Essay on ‘Psychology of Yoga’ defining what should be the contribution of India to the world and how it to effectuate it.

‘Integral Life’ and ‘Integral Health’ contain writings of The Mother which are very helpful in daily life.

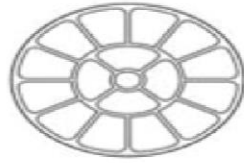
Sincerely yours,

Dr Bhalendu Vaishnav









24 April 2015



Here is a very powerful word ... the Sanskrit word "AUM".

It is used in India to express the divine Immanence. There it is associated with every meditation, every contemplation, every yogic practice.

More than any other sound, this sound "AUM" gives rise to a feeling of peace, of serenity, of eternity.

... it has the true power of bringing one into contact with the divine Essence it evokes.

The Mother

## The Psychology of Yoga

### Sri Aurobindo

As the Indian mind, emerging from its narrow mediaeval entrenchments, advances westward towards inevitable conquest, it must inevitably carry with it Yoga & Vedanta for its banners wherever it goes. Brahmajnana, Yoga & Dharma are the three essentialities of Hinduism; wherever it travels & find harbourage & resting place, these three must spread.

All else may help or hinder. Shankara's philosophy may compel the homage of the intellectual, Sankhya attract the admiration of the analytical mind, Buddha capture the rationalist in search of a less material synthesis than the modern scientist's continual Annam Brahma Pranam Brahma, but these are only grandiose intellectualities.

The world at large does not live by the pure intellect, concrete itself it stands by things concrete or practical, although, immaterial in its origin, it bases practicality upon abstractions. A goal of life, a practice of perfection and a rational, yet binding law of conduct, -these are man's continual quest, and in none of these demands is modern Science able to satisfy humanity.

In reply to all such wants Science can only cry, Society and again Society and always Society. But the nature of man knows that Society is not the whole of life. With the eye of the soul it sees that Society is only a means, not an end, a passing & changing outward phenomenon, not that fixed, clear & eternal inward standard & goal which we seek.

Of Society as of all things Yajnavalkya's universal dictum stands; a man loves & serves Society for the sake of the Self & not for the sake of Society. That is his nature & whatever Rationalism may teach, to his nature he must always return.

What Science could not provide India offers, Brahman for the eternal goal, Yoga for the means of perfection, dharma (swabhavaniyatam karma) for the rational yet binding law of conduct. Therefore, because it has something by which humanity can be satisfied & on which it can found itself, the victory of the Indian mind is assured.

But in order that the victory may not be slow & stumbling in its progress and imperfect in its fulfilment, it is necessary that whatever India has to offer should be stated to the West in language that the West can understand and through a principle of knowledge which it has made its own. Europe will accept nothing which is not scientific, nothing, that is to say which does not take up its stand on an assured, well-ordered and verifiable knowledge.

Undoubtedly, for practical purposes the West is right; since only by establishing ourselves on such an assured foundation can we work with the utmost effectiveness and make the most of what we know. For shastra is the true basis of all perfect action & shastra means the full and careful teaching of the principles, relations and processes of every branch of knowledge, action or conduct with which the mind concerns itself. Indian knowledge possesses such a scientific basis, but, in these greater matters, unexpressed or expressed only in broad principles, compact aphorisms, implied logical connections not minutely treated in detail, fully, with a patient logical order & development in the way to which the occidental intellect is now accustomed and which it has become its second nature to demand.

The aphoristic method has great advantages. It prevents the mind from getting encrusted in details and fossilising there; it leaves a wide room & great latitude for originality & the delicate play of individuality in the details. It allows a science to remain elastic and full of ever new potentialities for the discoverer. No doubt, it has disadvantages. It leaves much room for inaccuracy, for individual error, for the violences of the ill-trained & the freaks of the inefficient. For this, among other more important reasons, the Indian mind has thought it wise to give a firm & absolute authority to the guru & to insist that the disciple shall by precept & practice make his own all that the master has to teach him & so form & train his mind before it is allowed to play freely with his subject.

In Europe the manual replaces the guru; the mind of the learner is not less rigidly bound & dominated but it is by the written rule & detail not by the more adaptable & flexible word of the guru.

Still, the age has its own demands, and it is becoming imperatively necessary that Indian knowledge should reveal in the Western way its scientific foundations. For if we do not do it ourselves, the Europeans will do it for us and do it badly, discrediting the knowledge in the process. The phenomenon of the Theosophical Society is a warning to us of a pressing urgency.

It will never do to allow the science of Indian knowledge to be represented to the West through this strange & distorting medium. For this society of European & European-led inquirers arose from an impulse on which the Time-Spirit itself insists; their object, vaguely grasped at by them, was at bottom the systematic coordination, explanation & practice of Oriental religion & Oriental mental & spiritual discipline. Unfortunately, as always happens to a great effort in unfit hands, it stumbled at the outset & went into strange bypaths. It fell into the mediaeval snare of Gnostic mysticism, Masonic secrecy & Rosicrucian jargon.



The little science it attempted has been rightly stigmatised as pseudo-science. A vain attempt to thrust in modern physical science into the explanation of psychical movements,- to explain for instance pranayam in the terms of oxygen&hydrogen!-to accept uncritically every experience & every random idea about an experience as it occurred to the mind & set it up as a revealed truth & almost a semi-divine communication, to make a hopeless amalgam & jumble of science, religion & philosophy all expressed in the terms of the imagination -this has been the scientific method of Theosophy. The result is that it lays its hands on truth & muddles it so badly that it comes out to the world as an untruth. And there now abound other mis-statements of Indian truth, less elaborate but almost as wild & wide as Theosophy's. From this growing confusion we must deliver the future of humanity. (1)

*India can best develop herself and serve humanity by being herself and following the law of her own nature.*

*Sri Aurobindo.*

## Power of Right Attitude The Mother

Is it really the best that always happens?... It is clear that all that has happened had to happen: it could not be otherwise - by the universal determinism it had to happen. But we can say so only after it has happened, not before. For the problem of the very best that can happen is an individual problem, whether the individual be a nation or a single human being; and all depends upon the personal attitude. If, in the presence of circumstances that are about to take place, you can take the highest attitude possible—that is, if you put your consciousness in contact with the highest consciousness within reach, you can be absolutely sure that in that case it is the best that can happen to you. But as soon as you fall from this consciousness into a lower state, then it is evidently not the best that can happen, for the simple reason that you are not in your very best consciousness. I even go so far as to affirm that in the zone of immediate influence of each one, the right attitude not only has the power to turn every circumstance to advantage but can change the very circumstance itself. For instance, when a man comes to kill you, if you remain in the ordinary consciousness and get frightened out of your wits, he will most probably succeed in doing what he came for; if you rise a little higher and though full of fear call for the divine help, he may just miss you, doing you a slight injury; if, however, you have the right attitude and the full consciousness of the divine presence everywhere around you, he will not be able to lift even a finger against you.

This truth is just the key to the whole problem of transformation. Always keep in touch with the divine presence, try to bring it down—and the very best will always take place. Of course the world will not change at once,

but it will go forward as rapidly as it possibly can. Do not forget that this is so only if you keep on the straight road of Yoga, and not if you deviate and lose your way and wander about capriciously or helplessly as though in a virgin forest.

If each of you did your utmost, then there would be the right collaboration and the result would be so much the quicker. I have had innumerable examples of the power of right attitude. I have seen crowds saved from catastrophes by one single person keeping the right attitude. But it must be an attitude that does not remain somewhere very high and leaves the body to its usual reactions. If you remain high up like that, saying, “Let God’s will be done”, you may get killed all the same. For your body may be quite undivine, shivering with fear: the thing is to hold the true consciousness in the body itself and not have the least fear and be full of the divine peace. Then indeed there is no danger. Not only can attacks of men be warded off, but beasts also and even the elements can be affected. I can give you a little example. You remember the night of the great cyclone, when there was a tremendous noise and splash of rain all about the place. I thought I would go to Sri Aurobindo’s room and help him shut the windows. I just opened his door and found him sitting quietly at his desk, writing. There was such a solid peace in the room that nobody would have dreamed that a cyclone was raging outside. All the windows were wide open, not a drop of rain was coming inside. (2)





## Faith The Mother

### *Can mere faith create all, conquer all?*

Yes, but it must be an integral faith and it must be absolute. And it must be of the right kind, not merely a force of mental thought or will, but something more and deeper. The will put forth by the mind sets up opposite reactions and creates a resistance. You must have heard something of the method of Coue in healing diseases. He knew some secret of this power and utilised it with considerable effect; but he called it imagination and his method gave the faith he called up too mental a form. Mental faith is not sufficient; it must be completed and enforced by a vital and even a physical faith, a faith of the body. If you can create in yourself an integral force of this kind in all your being, then nothing can resist it; but you must reach down to the most subconscious, you must fix the faith in the very cells of the body. There is, for instance, now abroad the beginning of a knowledge among the scientists that death is not a necessity. But the whole of humanity believes firmly in death; it is, one might say, a general human suggestion based on a long unchanging experience. If this belief could be cast out first from the conscious mind, then from the vital nature and the subconscious physical layers, death would no longer be inevitable.

(3)

## Illness

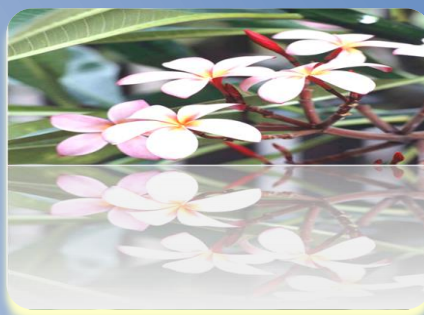
### The Mother

To whatever cause an illness may be due, material or mental, external or internal, it must, before it can affect the physical body, touch another layer of the being that surrounds and protects it. This subtler layer is called in different teachings by various names,—the etheric body, the nervous envelope. It is a subtle body and yet almost visible. In density something like the vibrations that you see around a very hot and steaming object, it emanates from the physical body and closely covers it. All communications with the exterior world are made through this medium, and it is this that must be invaded and penetrated first before the body can be affected. If this envelope is absolutely strong and intact, you can go into places infested with the worst of diseases, even plague and cholera, and remain quite immune.

It is a perfect protection against all possible attacks of illness, so long as it is whole and entire, thoroughly consistent in its composition, its elements in faultless balance. This body is built up, on the one side, of a material basis, but rather of material conditions than of physical matter, on the other, of the vibrations of our psychological states. Peace and equanimity and confidence, faith in health, undisturbed repose and cheerfulness and bright gladness constitute this element in it and give it strength and substance. It is a very sensitive medium with facile and quick reactions; it readily takes in all kinds of suggestions and these can rapidly change and almost remould its condition. A bad suggestion acts very strongly upon it; a good suggestion operates in the contrary sense with the same force. Depression and discouragement have a very adverse effect; they cut out holes in it, as it were, in its very stuff, render it weak and unresisting and open to hostile attacks an easy passage. (4)



## Acknowledgements



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1. **Sri Aurobindo**, CWSA, 12,64-66
2. **The Mother**, CWM 3,154-5
3. **The Mother**, CWM 3,36
4. **The Mother**, CWM 3, 89

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