

# The Sunlit Path



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**Sri Aurobindo Chair of Integral Studies  
Sardar Patel University  
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India**

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## Editorial

My dear friends,

Greetings on the occasion of Republic Day of India.

I am happy to bring to you the 15<sup>th</sup> January, 2014 issue of The Sunlit Path. This issue marks commencement of 7<sup>th</sup> year of its publication. I express my deepest gratitude to The Divine for giving me this opportunity. Sincere thanks to all readers of The Sunlit Path for their concerted suggestions and appreciation.

We commence the present issue with a prayer...

An audio file of the prayer is also attached with the e magazine.

Integral Education contains a very important paragraph about discovery of Psychic Being. Integral Life contains an article describing one of the quintessential teachings of Sri Aurobindo.

Supplement to the present issue contains The Mother's writing on Psychic and Spiritual Education.

Several modifications are being introduced in the content and presentation of The Sunlit Path from the present issue. Whenever possible, audio / video clips of some of its contents will be provided as attachment to the e magazine. All the supplements to The Sunlit Path in the year 2015 will be on the theme of Integral Education.

I do hope that you will find the contents inspiring and helpful.

Sincerely yours,

Jai Hind !

Dr Bhalendu Vaishnav

26 January, 2015

## એક જ રટણા સુન્દરમ્

ઉચ્છવાસે નિઃશ્વાસ મારી એક જ રટણા હો  
તું મુજમા તુજ ધામ રચી જા, એ શુભ ઘટના હો...

હે ઉન્નતગિરિ શૃંગ નિવાસી,  
અમ ભૂતલનો તું બન વાસી;  
આણુ-આણુમાં તું રહે હુલાસી,  
મુજ તુજ બીચ હવે હે પ્રીતમ  
અંતર પટ ના હો...

હે અજરા તેજોના રાશિ,  
અમ અંધારા જા તું પ્રકાશી;  
વખડાંજા ધરતીના પ્રાશી;  
અમ જ્યોતિના એ પંકજને  
ઝાંખ ઝપટ ના હો...

હે આનંદ પરમના જલધિ,  
અમ ઝરણાની સંહર અવધિ;  
અમ કલશે સંભર નવ રસધિ  
પંથ પંથ ભાગકારા તારી  
પદ આહટના હો.. (૧)

## ચિત્પુરુષનું જ્ઞાન શ્રી માતાજી

આજ સુધીમાં આ ચિત્પુરુષનું જ્ઞાન મેળવવાની તથા તેની સાથે અંતે તદ્દરૂપતા પ્રાપ્ત કરવાની અનેક પદ્ધતિઓ જગતમાં યોજાયેલી છે. એમાંની કેટલીક પદ્ધતિઓ ચૈતસિક પ્રકારની છે, કેટલીક ધાર્મિક રીતની છે તો કેટલીક યંત્ર જેવી સ્થૂલ પ્રકારની પણ છે.

આમાંથી કઈ પદ્ધતિ કોને અનુકૂળ નીવડશે તે ખરું જોતાં તો હરેક વ્યક્તિએ પોતે જ શોધી લેવાનું છે. અને આપણામાં જો સાચી અને સ્થિર અભીપ્સા હશે, એક અસ્ખલિત અને સક્રિય સંકલ્પ હશે તો આપણા લક્ષ્યને પહોંચવા માટે જરૂરની સહાય કોઈ ને કોઈ રીતે અવશ્ય મળી આવશે.

આ સહાય સાધકને કાં તો બાહ્ય રીતે ગ્રંથોના અધ્યયનમાંથી યા તો ગુરુના ઉપદેશમાંથી મળી આવે, યા તો આંતરિક રીતે તે તેને એકાગ્રતા કે ધ્યાન દ્વારા, યા તો તેની સમક્ષ સત્યના પ્રાકટ્ય દ્વારા અને સત્યની અનુભૂતિ દ્વારા પણ મળી આવે.

આ બાબતમાં માત્ર એક જ વાત જરૂરની છે : આ પરમ તત્ત્વને શોધવા માટેનો, તેનો સાક્ષાત્કાર કરવા માટેનો સંકલ્પ. આ શોધ અને સાક્ષાત્કાર એ જ આપણું સૌથી પ્રથમ કાર્ય બની રહેવું જોઈએ.

આપણા મનમાં એ વાત દઢ થઈ જવી જોઈએ કે આ સિદ્ધિ એ એક એવી તો મહામૂલા મોતી જેવી છે કે જેને ગમે તે કિંમતે પણ આપણે મેળવવી જોઈએ. એટલે તમે ગમે તે કાર્ય કરતા હો, ગમે તે પ્રવૃત્તિ કે કામધંધો કરતા હો, પણ તમારા જીવનના સત્યને શોધવા માટેનો સંકલ્પ, તે સત્ય સાથે એકરૂપ થઈ જવાનો સંકલ્પ સદા યે તમારામાં જીવંત બની રહેવો જોઈએ, તમે જે કાંઈ વિચારતા હો, તે સર્વની પાછળ એ સંકલ્પ સદાય હાજર રહેવો જોઈએ.

(૨)

## Man: Transitional Being Sri Aurobindo

Man cannot be final, he is a transitional being. This is very clear from the incompleteness and imperfection of all his powers of consciousness; he can only arrive at some limited form of temporary and unstable perfection by much labour and struggle; and yet the search for perfection is ingrained in his nature.

There is something that he is not yet which he has to be; he is reaching always towards the something yet unrealised; his whole life and nature is a preparation, an endeavour of Nature towards what is beyond him.

...

The human consciousness is limited in every direction; it does not know itself, it does not know the world around it, it does not know the origin and meaning and use of its existence. But it strives always to know, to find the truth of its being, the right use of its life, the end towards which Nature in him is tending; this it does with a seeking and blundering movement; man's consciousness is an ignorance struggling towards knowledge; it is a weakness training itself for power; it is a thing of pleasure and suffering that tries to lay hands on the true delight of existence.

All that we see in us and around us in this material world is a mystery-play of the Eternal and Infinite; it is the large total and the curiously variable detail of steps and circumstances in a self-discovery or self-unfolding of a Divinity who has hidden his real from his manifested self in the vast black disguise of the inconscience of Nature.

This is the constant miracle that is the key to the meaning of existence,- the miracle of the birth and growth of life and

consciousness in the inanimation and inconstancy of the material universe.

The birth and growth of consciousness is the whole sense of evolution. For evolution is not in its inner and essential character a development of more and more organised forms of Matter. This development is only an outer instrumentation for the evolution of life and of consciousness in life. That again in its deepest inmost sense is a growth embodying the slow self-discovery and self-revelation of a soul or spirit in a form of living matter.

The evolution has been an ascension starting from forms that seem to be inanimate and inconstant objects, for in them the spirit in things is asleep, through a leisurely waking in plant and animal till it reached with difficulty a beginning of self awareness in man the mental being, the first and only speaking, thinking, reasoning creature.

But there is no ground for the idea cherished by this imperfect human being that he is the summit and last word of the evolution. Humanity is one step in the destiny of the evolving spirit, the last before it assumes something of its own divinity delivered and apparent; his imperfect life and consciousness must develop itself into the type of the fully conscious being, after man or out of him must be born the superman.

This consummation can only take place by an evolution of the consciousness of the individual and humanity beyond its present stage of development; it can take place only if man is ready to take the turn towards which Nature has been slowly leading him, to discover himself, to know himself as soul and spirit, to see and lay firm hold on the Reality behind world and life and things after which he has been seeking through the ages.

...

Man is here not merely to utilise his world for the service of his individual and collective ego; he is here as a medium in which the Spirit within, the secret growing Consciousness can evolve farther its self manifestation, arrive from a partial to a complete consciousness

and, since life itself is there only as a means of this evolution and an image of it, at a complete and perfect individual and social life.

If the psychological truth of our being is the real and central truth, more central and important than the physical, this must be its true nature, a conscious being growing towards its own completeness of consciousness and growing too towards its expression and formation in a complete individual and social life. (3)

Jai Hind

*Companion for all*

*It thing seems at any rate certain, that the spiritual motive will be in the future of India, as in her past, the real originative and dominating strain. By spirituality we do not mean a remote metaphysical mind or the tendency to dream rather than to act.*

*Sri Aurobindo*



## Acknowledgements

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1. એક જ રક્ષણ; સુન્દરમ્; કાવ્યસંગ્રહ યાત્રા
2. શ્રી માતૃવાણી ગ્રંથ ૧૨ કેળવણી. શ્રી માતાજી; પૃ.૩ થી ૯
3. Sri Aurobindo, CWSA 12, 265-68

*\*The Sunlit Path is e magazine of Sri Aurobindo Chair of Integral Studies, Sardar Patel University for the staff and students of the University and its affiliated colleges with a view to provide enlightening reading material which will be helpful to the readers in pursuing higher studies and develop an integral approach towards education and life\*.The e-magazine can be viewed at the University webpage:*

[http://www.spuvvn.edu/academics/academic\\_chairs/aurobindo/](http://www.spuvvn.edu/academics/academic_chairs/aurobindo/)

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News and Notes

Integral Education Study Camp

*Sri Aurobindo Chair of Integral Studies will be organizing a series of Integral Education Study Camps in the coming year as part of regular educational activities for staff members, undergraduate and post graduate students of the university.*

*The guiding philosophy behind organizing such study camps is to offer an occasion of participatory and experiential learning on matters which are contextual to Integral Education and Integral Life.*

*Two such camps have been organized in the months of December 2014 and January 2014.*

*The next study camp will be held on Sunday, 8<sup>th</sup> February, 2015.*