

# **The Sunlit Path**



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Editorial

## My Dear Friends,

On this Very Auspicious Day of **Gurupurnima**, i am very happy to share with you the present issue of **The Sunlit Path**.

**Living Words** provide very precise description of the fundamental aim of Integral Yoga. **Integral Education** offers useful guidance for developing the faculty of intuition and thereby to expand the limits of knowledge beyond those reached through conventional mental education. **Integral Life** draws our attention to the limitations of intellectual discussions. *And finally*, a good word about obstinacy!

With Sincere Regards,

Dr. Bhalendu Vaishnav

*Guru-Purnima,*

15 July, 2011

# Jagad-guru

## Sri Aurobindo

As the supreme Shastra of the integral Yoga is the eternal Veda secret in the heart of every man, so its supreme Guide and Teacher is the inner Guide, the World-Teacher, *jagad-guru*, secret within us.

It is he who destroys our darkness by the resplendent light of his knowledge; that light becomes within us the increasing glory of his own self-revelation. He discloses progressively in us his own nature of freedom, bliss, love, power, immortal being.

He sets above us his divine example as our ideal and transforms the lower existence into a reflection of that which it contemplates. By the inpouring of his own influence and presence into us he enables the individual being to attain to identity with the universal and transcendent.

### What is his method and his system?

He has no method and every method. His system is a natural organisation of the highest processes and movements of which the nature is capable.

Applying themselves even to the pettiest details and to the actions the most insignificant in their appearance with as much care and thoroughness as to the greatest, they in the end **lift all into the Light and transform all**. For in his Yoga there is nothing too small to be used and nothing too great to be attempted.

As the servant and disciple of the Master has no business with pride or egoism because all is done for him from above, so also he has no right to despond because of his personal deficiencies or the stumblings of his nature. For the Force that works in him is impersonal—or superpersonal—and infinite.

The full recognition of this inner Guide, Master of the Yoga, lord, light, enjoyer and goal of all sacrifice and effort, is of the utmost importance in the path of integral perfection.

It is immaterial whether he is first seen as an impersonal Wisdom, Love and Power behind all things, as an Absolute manifesting in the relative and attracting it, as one's highest Self and the highest Self of all, as a Divine Person within us and in the world, in one of his—or her—numerous forms and names or as the ideal which the mind conceives.

**In the end we perceive that he is all and more than all these things together.**

The mind's door of entry to the conception of him must necessarily vary according to the past evolution and the present nature. This inner Guide is often veiled at first by the very intensity of our personal effort and by the ego's preoccupation with itself and its aims.

As we gain in clarity and the turmoil of egoistic effort gives place to a calmer self-knowledge, we recognise the source of the growing light within us. We recognise it retrospectively as we realise how all our obscure and conflicting movements have been determined towards an end that we only now begin to perceive, how even before our entrance into the path of the Yoga the evolution of our life has been designedly led towards its turning-point.

For now we begin to understand the sense of our struggles and efforts, successes and failures. At last we are able to seize the meaning of our ordeals and sufferings and can appreciate the help that was given us by all that hurt and resisted and the utility of our very falls and stumblings. We recognise this divine leading afterwards, not retrospectively but immediately, in the moulding of our thoughts by a transcendent Seer, of our will and actions by an all-embracing Power, of our emotional life by an all-attracting and all-assimilating Bliss and Love.

We recognise it too in a more personal relation that from the first touched or at the last seizes us; we feel the eternal presence of a supreme Master, Friend, Lover, Teacher. We recognise it in the essence of our being as that develops into likeness and oneness with a greater and wider existence; for we perceive that this miraculous development is not the result of our own efforts: an eternal Perfection is moulding us into its own image.

One who is the Lord or Ishwara of the Yogic philosophies, the Guide in the conscious being (*caitya guru* or *antaryāmin*), the Absolute of the thinker, the Unknowable of the Agnostic, the universal Force of the materialist, the supreme Soul and the supreme Shakti, the One who is differently named and imaged by the religions, is the Master of our Yoga.

To see, know, become and fulfil this One in our inner selves and in all our outer nature, was always the secret goal and becomes now the conscious purpose of our embodied existence.

To be conscious of him in all parts of our being and equally in all that the dividing mind sees as outside our being, is the consummation of the individual consciousness.

To be possessed by him and possess him in ourselves and in all things is the term of all empire and mastery.

To enjoy him in all experience of passivity and activity, of peace and of power, of unity and of difference is the happiness which the Jiva, the individual soul manifested in the world, is obscurely seeking.

**This is the entire definition of the aim of integral Yoga; it is the rendering in personal experience of the truth which universal Nature has hidden in herself and which she travails to discover.**

**It is the conversion of the human soul into the divine soul and of natural life into divine living.**

(1)



## Intuition

### The Mother

How can the faculty of intuition be developed?

There are different kinds of intuition, and we carry these capacities within us. They are always active to some extent but we don't notice them because we don't pay enough attention to what is going on in us.

Behind the emotions, deep within the being, in a consciousness seated somewhere near the level of the solar plexus, there is a sort of prescience, a kind of capacity for foresight, but not in the form of ideas: rather in the form of feelings, almost a perception of sensations. For instance, when one is going to decide to do something, there is sometimes a kind of uneasiness or inner refusal, and usually, if one listens to this deeper indication, one realises that it was justified.

In other cases there is something that urges, indicates, insists —I am not speaking of impulses, you understand, of all the movements which come from the vital and much lower still— indications which are behind the feelings, which come from the affective part of the being; there too one can receive a fairly sure indication of the thing to be done. These are forms of intuition or of a higher instinct which can be cultivated by observation and also by studying the results. Naturally, it must be done very sincerely, objectively, without prejudice. If one wants to see things in a particular way and at the same time practise this observation, it is all useless. One must do it as if one were looking at what is happening from outside oneself, in someone else.

It is one form of intuition and perhaps the first one that usually manifests.

There is also another form but that one is much more difficult to observe because for those who are accustomed to think, **to act by reason—not by impulse but by reason—to reflect** before doing anything, there is an extremely swift process from cause to effect in the half-conscious thought which prevents you from seeing the line, the whole line of reasoning and so you don't think that it is a chain of reasoning, and that is quite deceptive.

You have the impression of an intuition but it is not an intuition, it is an extremely rapid subconscious reasoning, which takes up a problem and goes straight to the conclusions. This must not be mistaken for intuition.

In the ordinary functioning of the brain, intuition is something which suddenly falls like a drop of light. If one has the faculty, the beginning of a faculty of mental vision, it gives the impression of something coming from outside or above, like a little impact of a drop of light in the brain, absolutely independent of all reasoning.

This is perceived more easily when one is able to silence one's mind, hold it still and attentive, arresting its usual functioning, as if the mind were changed into a kind of mirror turned towards a higher faculty in a sustained and silent attention. That too one can learn to do. One *must* learn to do it, it is a necessary discipline. (2)

Integral Life

## Discussions !



# The Mother

"When, O eager disputant, thou hast prevailed in a debate, then art thou greatly to be pitied; for thou hast lost a chance of widening knowledge."  
Sri Aurobindo

*What is the use of discussions? What is the best way to make other people understand what one feels to be true?*

In general, those who like to discuss things are those who need the stimulant of contradiction to clarify their ideas.

It is obviously the sign of an elementary intellectual stage.

But if you can “attend” a discussion as an impartial spectator— even while you are taking part in it and while the other person is talking with you—you can always benefit from this opportunity to consider a question or a problem from several points of view; and by attempting to reconcile opposite views, you can widen your ideas and rise to a more comprehensive synthesis.

As for the best way of proving to others what one feels to be true, one must *live it*—there is no other way.

*How is it that we lose a chance to widen our knowledge by prevailing in a debate?*

A debate is never anything but a conflict of opinions; and opinions are nothing but very fragmentary aspects of the truth. Even if you were able to put together and synthesise all opinions on a given subject, you still would not achieve anything but a very imperfect expression of the truth.

If you prevail in a debate, it means that your opinion has prevailed over the opinion of another, not necessarily because yours was truer than his,

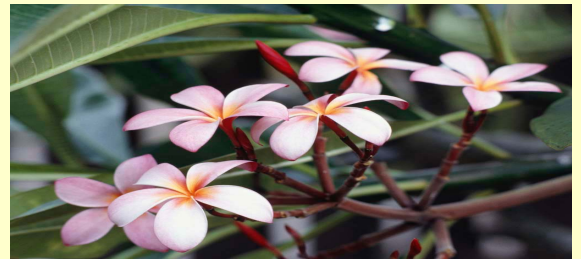
but because you were better at wielding the arguments or because you were a more stubborn debater.

And you come out of the discussion convinced that you are right in what you assert; and so you lose a chance to see a view of the question other than your own and to add an aspect of the truth to the one or the ones you already possess. You remain imprisoned in your own thought and refuse to widen it. (3)

## Acknowledgements

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- 1 Sri Aurobindo, CWSA, Vol. 23, pp 61-63
- 2 The Mother, CWM, Vol. 9, pp 357-58
- 3 The Mother, CWM, Vol. 10, pp 85-6
- 4 The Mother, CWM, Vol. 14, p 163



**What is obstinacy? How can one use it best?**

**It is the wrong use of a great quality — perseverance.**

**Make a good use of it and it will be all right.**

**Be obstinate in your effort towards progress, and your  
obstinacy will become useful. (4)**

**The Mother**

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