The Sunlit Path



15 November 2011

Sri Aurobindo Chair of Integral Studies
Sardar Patel University
Vallabh Vidyanagar
Gujarat
India

Vol. 3 Issue 11

Contents



Editorial		Page No. 4
Living Words:Man: Middle Term of Evolution	Sri Aurobindo	6
• Integral Education: Powers of The Mind: II	Sri Aurobindo	7
Integral Life: What Can Thought Do?	The Mother	10
Integral Health: Immortality	The Mother	12
 Acknowledgements 		12



Editorial

My Dear Friends,

The present issue of **The Sunlit Path** offers some very useful and thought provoking messages..

Living Words offer the quintessential secret behind the process of Evolution.

Integral Education offers a clear idea about powers of the mind.

Integral Life shows utility of thought, to exceed itself.

With Warm Regards,

Dr. Bhalendu Vaishnav November 17, 2011

Living Words

Man: Middle Term of Evolution Sri Aurobindo

Man
is a transitional being,
he is not final.
He is a middle term of the evolution,
not its end,
crown

or consummating masterpiece. (1)



The evolution of the earth nature is not finished because it has manifested only three powers out of the seven-fold scale of consciousness that is involved in manifested Nature.

It has brought out from its apparent inconscience only the three powers of Mind and Life and Matter.

Sri Aurobindo

Integral Education

Powers of The Mind: II

THE THIRD LAYER is the intellect or *buddhi*, which is the real instrument of thought and that which orders and disposes of the knowledge acquired by the other parts of the machine. For the purposes of the educationist this is infinitely the most important of the three I have named. The intellect is an organ composed of several groups of functions, divisible into two important classes, the functions and faculties of the right hand and the functions and faculties of the left hand.

The faculties of the right hand are comprehensive, creative and synthetic; the faculties of the left hand critical and analytic. To the right hand belong Judgment, Imagination, Memory, Observation; to the left hand Comparison and Reasoning. The critical faculties distinguish, compare, classify, generalise, deduce, infer, conclude; they are the component parts of the logical reason.

The right hand faculties comprehend, command, judge in their own right, grasp, hold and manipulate. The right-hand mind is the master of knowledge, the left-hand its servant. The left hand touches only the body of knowledge, the right hand penetrates its soul.

The left hand limits itself to ascertained truth, the right hand grasps that which is still elusive or unascertained. Both are essential to the completeness of the human reason. These important functions of the machine have all to be raised to their highest and finest working-power, if the education of the child is not to be imperfect and one-sided.

THERE IS A FOURTH LAYER of faculty which, not as yet entirely developed in man, is attaining gradually to a wider development and more perfect evolution. The powers peculiar to this highest stratum of knowledge are chiefly known to us from the phenomena of genius,—sovereign discernment, intuitive perception of truth, plenary inspiration of speech, direct vision of knowledge to an extent often amounting to revelation, making a man a prophet of truth.

These powers are rare in their higher development, though many possess them imperfectly or by flashes. They are still greatly distrusted by the critical reason of mankind because of the admixture of error, caprice and a biased imagination which obstructs and distorts their perfect workings.

Yet it is clear that humanity could not have advanced to its present stage if it had not been for the help of these faculties, and it is a question with which educationists have not yet grappled, what is to be done with this mighty and baffling element, the element of genius in the pupil. The mere instructor does his best to discourage and stifle genius, the more liberal teacher welcomes it. Faculties so important to humanity cannot be left out of our consideration.

It is foolish to neglect them, it is criminal to discourage them. Their imperfect development must be perfected, the admixture of error, caprice and biased fancifulness must be carefully and wisely removed. But the teacher cannot do it; he would eradicate the good corn as well as the tares if he interfered. Here, as in all educational operations, he can only put the growing soul into the way of its own perfection. (3)



Integral Life

What can Thought Do?

The Mother

"What can thought do?"

.... if one thinks clearly and powerfully, one makes a mental formation, and that every mental formation is an entity independent of its fashioner, having its own life and tending to realise itself in the mental world—I don't mean that you see your formation with your physical eyes, but it exists in the mental world, it has its own particular independent existence. If you have made a formation with a definite aim, its whole life will tend to the realisation of this aim.

Therefore, if you want to help someone at a distance, you have only to formulate very clearly, very precisely and strongly the kind of help you want to give and the result you wish to obtain. That will have its effect.

I cannot say that it will be all-powerful, for the mental world is full of innumerable formations of this kind and naturally they clash and contradict one another; hence the strongest and the most persistent will have the best of it.

Now, what is it that gives strength and persistence to mental formations?—It is emotion and will.

If you know how to add to your mental formation an emotion, affection, tenderness, love, and an intensity of will, a dynamism, it will have a much greater chance of success. That is the first method. It is within the scope of all those who know how to think, and even more of those who know how to love.

•••

Therefore, even if one has no knowledge at all but has trust in the divine Grace, if one has the faith that there is something in the world like the divine Grace, and that this something can answer a prayer, an aspiration, an invocation, then, after making one's mental formation, if one offers it to the Grace and puts one's trust in it, asks it to intervene and has the faith that it will intervene, then indeed one has a chance of success.

Try, and you will surely see the result. (4)

Immortality

Immortality is not the survival of the mental personality after death, though that also is true, but the waking possession of the unborn & deathless self of which body is only an instrument and a shadow. (5)

Sri Aurobindo

Acknowledgements:



All passages from the writings of Sri Aurobindo and The Mother are copyright of Sri Aurobindo Ashram, Puducherry, India and taken with kind permission of Sri Aurobindo Ashram Trust. Their titles and captions are chosen by the editor. The sources of the short passages in the present issue are:

- 1. Complete Works of Sri Aurobindo, Vol.12, p 221
- 2. Complete Works of Sri Aurobindo, Vol.12, p 244
- 3. Complete Works of Sri Aurobindo, Vol. 1, pp 387-88
- 4. Collected Works of The Mother, Vol.8, pp 253-54
- 5. Complete Works of Sri Aurobindo, Vol. 12, p 424

The Sunlit Path is e magazine of Sri Aurobindo Chair of Integral Studies. It can be viewed at the University website: www.spuvvn.edu Editor: Dr. Bhalendu Vaishnav, Chairperson, Sri Aurobindo Chair of Integral Studies, Sardar Patel University, Vallabh Vidyanagar, 388120, Gujarat, India. Contact: Department of Medicine, Pramukhswami Medical College, Karamsad 388325, Gujarat, India.

Email bhalendusv@charutarhealth.org.