

The Sunlit Path



15 July, 2012

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Editorial

Dear Friends,

I am happy to bring to you the present issue of **The Sunlit Path**.

Living Words remind us about our first teacher, **Intuition**.

Integral Education describes the double action of Reason.

Integral Life gives us a very useful and powerful method for the correct method for one's speech.

Integral Action beautifully describes the central aspiration of our nation.

With Sincere Regards,

Dr. Bhalendu Vaishnav

15 July, 2012



Intuition : Our First Teacher
Sri Aurobindo

*If we examine carefully,
we shall find that Intuition is our first teacher.*

Intuition always stands veiled behind our mental operations. Intuition brings to man those brilliant messages from the Unknown which are the beginning of his higher knowledge.

Reason only comes in afterwards to see what profit it can have of the shining harvest.

Intuition gives us that idea of something behind and beyond all that we know and seem to be which pursues man always in contradiction of his lower reason and all his normal experience and impels him to formulate that formless perception in the more positive ideas of God, Immortality, Heaven and the rest by which we strive to express it to the mind.

...

... For

*Intuition is as strong as Nature herself
from whose very soul it has sprung
and cares nothing for the contradictions of reason
or the denials of experience.*

*It knows what is because it is,
because itself it is of that and has come from that,
and will not yield it to the judgment of what merely
becomes
and appears.*

*What the Intuition tells us of,
is not so much Existence as the Existent,
for it proceeds from that one point of light in us
which gives it its advantage, that sometimes opened door
in our own self-awareness.*

*Ancient Vedanta seized this message of the Intuition
and formulated it in the three great declarations
of the Upanishads,
“I am He”,
“Thou art That, O Swetakṛtu”,
“All this is the Brahman; this Self is the Brahman”. (1)*

The logo for Integral Education, featuring the words "Integral Education" in a dark blue font inside a light blue rounded rectangle, which is itself centered within a larger, light blue oval shape.

Integral
Education

Double Action of Human Reason Sri Aurobindo

Human reason has a double action, mixed or dependent, pure or sovereign.

Reason accepts a mixed action when it confines itself to the circle of our sensible experience, admits its law as the final truth and concerns itself only with the study of phenomenon, that is to say, with the appearances of things in their relations, processes and utilities.

This rational action is incapable of knowing what is, it only knows what appears to be, it has no plummet by which it can sound the depths of being, it can only survey the field of becoming.

Reason, on the other hand, asserts its pure action, when accepting our sensible experiences as a starting-point but refusing to be limited by them it goes behind, judges, works in its own right and strives to arrive at general and unalterable concepts which attach themselves not to the appearances of things, but to that which stands behind their appearances. It may arrive at its result by direct judgment passing immediately from the appearance to that which stands behind it and in that case the concept arrived at may seem to be a result of the

sensible experience and dependent upon it though it is really a perception of reason working in its own right.

But the perceptions of the pure reason may also—and this is their more characteristic action—use the experience from which they start as a mere excuse and leave it far behind before they arrive at their result, so far that the result may seem the direct contrary of that which our sensible experience wishes to dictate to us.

This movement is legitimate and indispensable, because our normal experience not only covers only a small part of universal fact, but even in the limits of its own field uses instruments that are defective and gives us false weights and measures. It must be exceeded, put away to a distance and its insistences often denied if we are to arrive at more adequate conceptions of the truth of things.

To correct the errors of the sense-mind by the use of reason is one of the most valuable powers developed by man and the chief cause of his superiority among terrestrial beings.

The complete use of pure reason brings us finally from physical to metaphysical knowledge. (2)

Integral Life

શબ્દોમાં સર્જનનું બળ

શ્રી માતાજી

તમારી વાણી દ્વારા તમારે જો માત્ર સત્યને જ વ્યક્ત કરવું હોય અને તમારી વાણીમાં મંત્રનું બળ મેળવવું હોય તો તમે શું કહેવાના છો તે વિષે આગળથી વિચાર કરવા ના લાગશો, તમારે કહેવામાં કંઈ વસ્તુ સારી નીડવશ્યે, કંઈ વસ્તુ ખરાબ નીડવશ્ય તેનો આગળથી નિર્ણય કરી ન લેશો, તમે કહેશો તેની શી અસર થશે તેની પહેલેથી ગણતરી ન કરશો.

તમારા મનને બિલકુલ શાંત કરી દો, તમે એક સાચા વલણમાં સ્થિર થઈ જાઓ, એટલે કે સર્વ જ્ઞાન રૂપ, સર્વ વિદ્યા રૂપ, સર્વ ચૈતન્ય રૂપ મહા તત્ત્વ પ્રત્યે તમે એક અસ્ખલિત અભીપ્સામાં સુસ્થિર બની રહો.

અને પછી, તમારી અભીપ્સા જો સાચી હશે, એ અભીપ્સા તે તમારે સફળ રીતે, સારી રીતે કામ કરવું છે એ રીતની મહત્ત્વાકાંક્ષાને છુપાવા માટેનું માત્ર એક ઢાંચણ જ નહિ હોય, એ અભીપ્સા જો શુદ્ધ હશે, આપોઆપ આવેલી અને સાદાંત સમગ્ર હશે તો પછી તમારે માત્ર બોલ્યે જવાનું રહેશે.

જે શબ્દ બોલાવાની જરૂર હશે તે તમારા મુખેથી બોલાવા લાગશે, નહિ ઓછા, નહિ વધુ, અને એ શબ્દોમાં સર્જનનું બળ હશે.

(૩)




 Integral Action

The Nation Soul

Sri Aurobindo, The Mother

Just as each individual has a psychic being which is his true self and which governs his destiny more or less overtly, so too each nation has a psychic being which is its true being and moulds its destiny from behind the veil: it is the soul of the country, the national genius, the spirit of the people, the centre of national aspiration, the fountainhead of all that is beautiful, noble, great and generous in the life of the country. True patriots feel its presence as a tangible reality. In India it has been made into an almost divine entity, and all who truly love their country call it “Mother India” (*Bharat Mata*) and offer her a daily prayer for the welfare of their country. It is she who symbolises and embodies the true ideal of the country, its true mission in the world.

The thinking ‘elite in India even identifies her with one of the aspects of the universal Mother, as the following extract from the *Hymn to Durga*

illustrates:

“Mother Durga! Rider on the lion, giver of all strength,...

we, born from thy parts of Power, we the youth of India, are seated here in thy temple.

Listen, O Mother, descend upon earth, make thyself manifest in this land of India.

“Mother Durga! Giver of force and love and knowledge, terrible art thou in thy own self of might, Mother beautiful and fierce. In the battle of life, in India’s battle, we are warriors commissioned by thee; Mother, give to our heart and mind a titan’s energy, to our soul and intelligence a god’s character and knowledge.

“Mother Durga! India, world’s noblest race, lay whelmed in darkness. Mother, thou risest on the eastern horizon, the dawn comes with the glow of thy divine limbs scattering the darkness.

Spread thy light, Mother, destroy the darkness.

“Mother Durga! We are thy children, through thy grace, by thy influence may we become fit for the

great work, for the great Ideal. Mother, destroy our smallness, our selfishness, our fear.

“Mother Durga! Thou art Kali... sword in hand, thou slayest the Asura. Goddess, do thou slay with thy pitiless cry the enemies who dwell within us, may none remain alive there, not one. May we become pure and spotless, this is our prayer, O Mother, make thyself manifest.

“Mother Durga! India lies low in selfishness and fearfulness and littleness. Make us great, make our efforts great, our hearts vast, make us true to our resolve. May we no longer desire the small, void of energy, given to laziness, stricken with fear.

“Mother Durga! Extend wide the power of Yoga. We are thy Aryan children, develop in us again the lost teaching, character, strength of intelligence, faith and devotion, force of austerity, power of chastity and true knowledge, bestow all that upon the world. To help mankind, appear, O Mother of the world, dispel all ills.

“Mother Durga! Slay the enemy within, then root out all obstacles abroad. May the noble heroic mighty Indian race, supreme in love and unity, truth and strength, arts and letters, force and knowledge, ever dwell in its holy woodlands, its fertile fields, under its sky-scraping hills, along the banks of its pure streaming rivers. This is our prayer at the feet of the Mother.

Make thyself manifest.

“Mother Durga! Enter our bodies in thy Yogic strength. We shall become thy instruments, thy sword slaying all evil, thy lamp dispelling all ignorance. Fulfil this yearning of thy young children, O Mother. Be the master and drive thy instrument, wield thy sword and slay the evil, hold up the lamp and spread the light of knowledge. Make thyself manifest.”

One would like to see in all countries the same veneration for the national soul, the same

aspiration to become fit instruments for the manifestation of its highest ideal, the same ardour for progress and self-perfection enabling each people to identify itself with its national soul and thus find its true nature and role, which makes each one a living and immortal entity regardless of all the accidents of history. (4)

Prizes...

What should be the criteria for giving prizes in our "Free Progress Classes"?

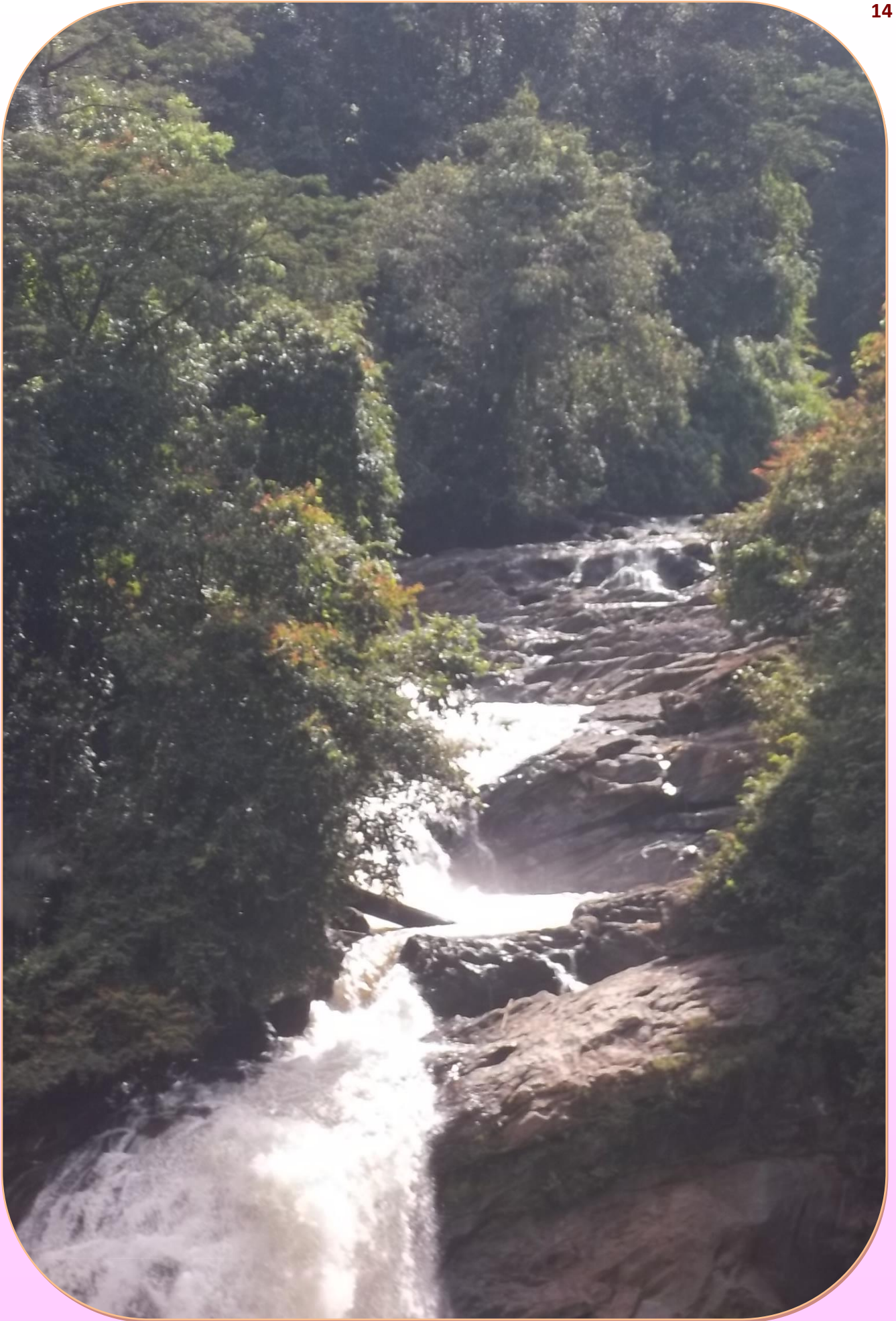
The prizes certainly should not be based on competitive grades.

A prize of appreciation, of equivalent value, could be given to those who have exceeded a certain level of

(1) capacity, plus

(2) goodwill and regularity of effort.

Both should be there to warrant the prize.(5)



Acknowledgements



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1. **Complete Works of Sri Aurobindo, CWSA Vol. 22, pp 73-4**
2. **Complete Works of Sri Aurobindo, CWSA Vol. 21, pp 66-7**
3. **Translated from Collected Works of The Mother, CWM Vol. 12**
4. **Collected Works of The Mother, CWM Vol. 12, pp 42-44**
5. **Collected Works of The Mother, CWM Vol. 12, p202**

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