

The Sunlit Path



15 May, 2013

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

Vol. 5

Issue 44

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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 the **goal of our life**.*

***Integral Education** describes **the qualitative superiority of intuitive knowledge and also cautions us against 'false intuitions' or 'communications'**.*

***Integral Life** contains a passage from the '**Secret of Secrets**' chapter of '**The Message of the Gita**'.*

***Supplement to the present issue** contains **Sri Aurobindo's address to the students of Baroda College**; which offers ideas very useful for all who devote themselves to the field of education.*

I hope you will find the contents interesting and inspiring.

*With Sincere Regards,
Dr. Bhalendu Vaishnav*

15 May, 2013

ચિત્પુરુષનું જ્ઞાન

શ્રી માતાજી

...ચિત્પુરુષનું જ્ઞાન મેળવવાની તથા તેની સાથે અંતે તદ્દુપતા 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 દૃઢ 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.

(૧)

Intuitive Mind Sri Aurobindo

A consciousness that proceeds by sight, the consciousness of the seer, is a greater power for knowledge than the consciousness of the thinker.

The perceptual power of the inner sight is greater and more direct than the perceptual power of thought: it is a spiritual sense that seizes something of the substance of Truth and not only her figure; but it outlines the figure also and at the same time catches the significance of the figure, and it can embody her with a finer and bolder revealing outline and a larger comprehension and power of totality than thought-conception can manage.

As the Higher Mind brings a greater consciousness into the being through the spiritual idea and its power of truth, so the Illumined Mind brings in a still greater consciousness through a Truth Sight and Truth Light and its seeing and seizing power.

...

But these two stages of the ascent enjoy their authority and can get their own united completeness only by a reference to a third level; for it is from the higher summits where dwells the intuitional being that they derive the knowledge which they turn into thought or sight and bring down to us for the mind's transmutation.

Intuition is a power of consciousness nearer and more intimate to the original knowledge by identity; for it is always something that leaps out direct from a concealed identity.

It is when the consciousness of the subject meets with the consciousness in the object, penetrates it and sees, feels or vibrates with the truth of what it contacts, that the intuition leaps out like a spark or lightning-flash from the shock of the meeting...

This close perception is more than sight, more than conception: it is the result of a penetrating and revealing touch which carries in it sight and conception as part of itself or as its natural consequence...

In the human mind the intuition is even such a truth remembrance or truth-conveyance, or such a revealing flash or blaze breaking into a great mass of ignorance or through a veil of nescience: but we have seen that it is subject there to an invading mixture or a mental coating or an interception and substitution; there is too a manifold possibility of misinterpretation which comes in the way of the purity and fullness of its action.

Moreover, there are seeming intuitions on all levels of the being which are communications rather than intuitions, and these have a very various provenance, value and character. (2)

Integral Life

Within Us Sri Aurobindo

THERE IS A SPIRIT within us calm, superior to works, equal, not bound in this external tangle, surveying it as its supporter, source, immanent witness, but not involved in it.

Infinite, containing all, one self in all, it surveys impartially the whole action of nature and it sees that it is only the action of Nature, not its own action. It sees that the ego and its will and its intelligence are all a machinery of Nature and that all their activities are determined by the complexity of her triple modes and qualities.

The eternal spirit itself is free from these things. It is free from them because it knows; it knows that Nature and ego and the

personal being of all these creatures do not make up the whole of existence.

For existence is not merely a glorious or a vain, a wonderful or a dismal panorama of a constant mutation of becoming.

There is something eternal, immutable, imperishable, a timeless self-existence; that is not affected by the mutations of Nature. It is their impartial witness, neither affecting nor affected, neither acting nor acted upon, neither virtuous nor sinful, but always pure, complete, great and unwounded.

Neither grieving nor rejoicing at all that afflicts and attracts the egoistic being, it is the friend of none, the enemy of none, but one equal self of all.

Man is not now conscious of this self, because he is wrapped up in his outward-going mind, because *he will not learn or has not learned to live within; he does not detach himself, draw back from his action and observe it as the work of Nature. Ego is the obstacle, the linch-pin of the wheel of delusion, the loss of the ego in the soul's self the first condition of freedom.*

To become spirit, no longer merely a mind and ego, is the opening word of this message of liberation. (3)

Acknowledgements



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૧. જીવનનું શાસ્ત્ર; શ્રી માતૃવાણી ગ્રંથ ૧૨ કેળવણી. શ્રી માતાજી; પૃ.૩ થી ૯
ગુજ. અનુ. : સુંદરમ્, અમીધર ભટ્ટ; પ્રથમ આવૃત્તિ : ૧૯૮૧.
2. Complete Works of Sri Aurobindo, CWSA Vol.22, p 980-2
3. Complete Works of Sri Aurobindo, CWSA 19, p 303

The Sunlit Path is e magazine of Sri Aurobindo Chair of Integral Studies, Sardar Patel University. It can be viewed at the University webpage: http://www.spuvvn.edu/academics/academic_chairs/aurobindo/
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