

# The Sunlit Path



**Sri Aurobindo Chair of Integral Studies**

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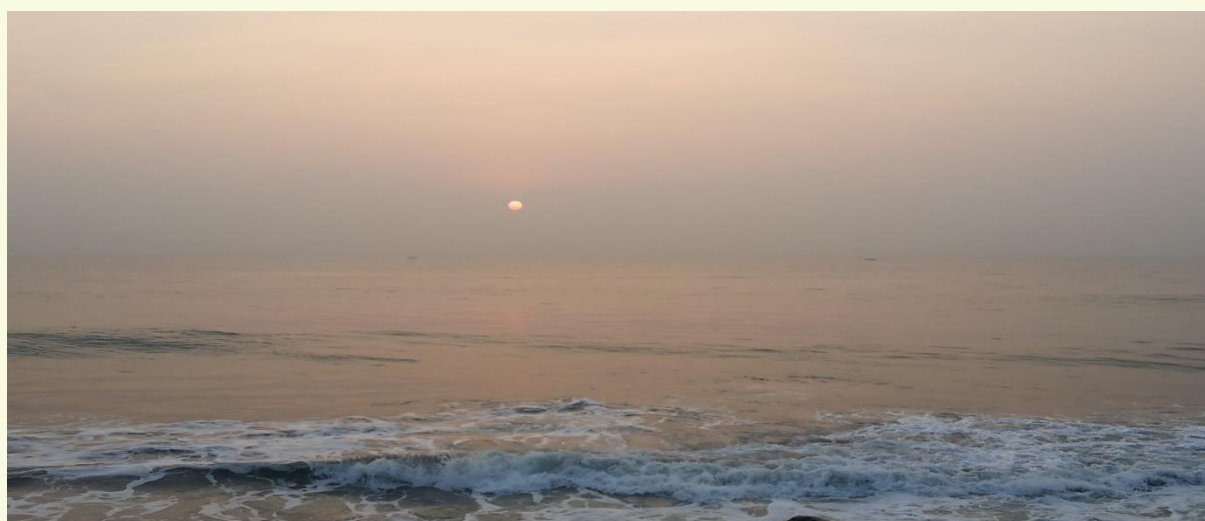
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## Editorial

**My dear friends,**

**I am happy to bring to you the 15<sup>th</sup> November, 2016 issue of The Sunlit Path.**

**'Living Words' guide us in our attempts towards self-exploration.**

**'Integral Education' describes characteristics, application and limitations of faculty of reason. 'सविष्यना शिक्षको' is a short passage which describes the quintessential attributes of true teachers.**

**'Integral Life' is a beautiful description about Strength of Silence.**

**I do hope that you will find the contents inspiring.**

**Sincerely yours,**

**Dr Bhalendu Vaishnav**

**15 November, 2016**



## Living Words



## Real Self Sri Aurobindo

**Mind and body are not our real self;** they are mutable formations or images which we go on constructing in the drive of Time as a result of the mass of our past energies. For although those energies seem to us to lie dead in the past because their history is behind us, yet are they still existent in their mass and always active in the present and the future.

**Neither is the ego-function our real self.** Ego is only a faculty put forward by the discriminative mind to centralise round itself the experiences of the sense-mind and to serve as a sort of lynchpin in the wheel which keeps together the movement. It is no more than an instrument, although it is true that so long as we are limited by our normal mentality, we are compelled by the nature of that mentality and the purpose of the instrument to mistake our ego-function for our very self.

**Neither is it the memory that constitutes our real self.** Memory is another instrument, a selective instrument for the practical management of our conscious activities. The ego-function uses it as a rest and support so as to preserve the sense of continuity without which our mental and vital activities could not be organised for a spacious enjoyment by the individual. But even our mental self comprises and is influenced in its being by a host of things which are not present to our memory, are subconscious and hardly grasped at all

by our surface existence. Memory is essential to the continuity of the ego-sense, but it is not the constituent of the ego-sense, still less of the being...

**Neither is the totality of that mutable conscious becoming, although enriched by all that subconsciously underlies it, our real self.** What we become is a fluent mass of life, a stream of experience pouring through time, a flux of Nature upon the crest of which our mentality rides.

**What we are is the eternal essence of that life, the immutable consciousness that bears the experience, the immortal substance of Nature and mentality.**

**For behind all and dominating all that we become and experience, there is something that originates, uses, determines, enjoys, yet is not changed by its origination, not affected by its instruments, not determined by its determinations, not worked upon by its enjoyings.**

What that is, we cannot know unless we go behind the veil of our mental being which knows only what is affected, what is determined, what is worked upon, what is changed. The mind can only be aware of that as something which we indefinitely are, not as something which it definably knows...

But behind the Mind is this other or Brahman-consciousness, Mind of our mind, Sense of our senses, Speech of our speech, Life of our life. Arriving at that, we arrive at Self; we can draw back from mind the image into Brahman the Reality.... (1)

## 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. But the concepts of metaphysical knowledge do not in themselves fully satisfy the demand of our integral being.** They are indeed entirely satisfactory to the pure reason itself, because they are the very stuff of its own existence. But our nature sees things through two eyes always, for it views them doubly as idea and as fact and therefore every concept is incomplete for us and to a part of our nature almost unreal until it becomes an experience. But the truths which are now in question, are of an order not subject to our normal experience. They are, in their nature, “beyond the perception of the senses but seizable by the perception of the reason.” Therefore, some other faculty of experience is necessary by which the demand of our nature can be fulfilled and this can only come, since we are dealing with the supraphysical, by an extension of psychological experience.

In a sense all our experience is psychological since even what we receive by the senses, has no meaning or value to us till it is translated into the terms of the sense-mind, the Manas of Indian philosophical terminology.

**Manas, say our philosophers, is the sixth sense. But we may even say that it is the only sense and that the others, vision, hearing, touch, smell, taste are merely specialisations of the sense-mind which, although it normally uses the sense-organs for the basis of its experience, yet exceeds them and is capable of a direct experience proper to its own inherent action. (2)**

## ભવિષ્યના શિક્ષકો

### શ્રી માતાજી

#### ભવિષ્યના શિક્ષકો

આપણે એવા લોકોની જરૂર છે — ઓહ, આપણે એવા વિશિષ્ટ પ્રકારના શિક્ષકોની જરૂર છે કે જેમનામાં સૌ પ્રથમ તો જે કાંઈ જ્ઞાન-સંચય ઊભો થયેલો છે તેનું ભંડોળ સારા પ્રમાણમાં હોય કે જેથી તેઓ તમામ પ્રકારના પ્રશ્નોના ઉત્તરો આપી શકે. એની સાથે એમનામાં સાચી અંતઃસ્ફુરણજન્ય બુદ્ધિનું જ્ઞાન હોવું જોઈએ. જો કે, એ વિષય એમના સ્વાનુભવનો હોય તો વધારે સારું. અને એ પ્રકારના વલણ કરતાં અનુભૂતિ હોય તો એ વધુ ઇચ્છવા યોગ્ય ગણાય એ તો સ્વાભાવિક વસ્તુ છે. તો, એમનામાં એ પ્રકારનું જ્ઞાન હોવું જોઈએ કે જ્ઞાન પામવાની સાચી રીત એ છે કે મન તદ્દન નીરવ હોવું જોઈએ, એ નીરવતા સત્ય ચેતના પ્રત્યે ઉન્મુખ હોવી જોઈએ અને ત્યાંથી જે કાંઈ આવતું હોય તેને ઝીલવાની ક્ષમતા ધરાવતી હોવી જોઈએ. આ પ્રકારની આવડત હોય તો ઉત્તમ ગણાય. કંઈ નહિ તો એ વસ્તુ સમજાવવી જોઈએ કે સાચી વસ્તુ એ જ છે — સાચી વસ્તુનું એક પ્રકારનું દર્શન છે — અને એનાથી કેવળ જ્ઞાનની દુનિયામાંથી એ કાંઈ જાણી શકાય છે એટલું જ નહિ, પણ એ વસ્તુ તો સમગ્ર કાર્યક્ષેત્રને પણ આવરી લે છે : એટલે કે, એ રીતે આપણને આપણે કઈ વસ્તુ “કઈ રીતે” કરવી અને ક્યારે કરવી તેનું પણ ચોક્કસ પ્રકારનું માર્ગદર્શન મળી રહે છે. અને એ રીતે જ્યારે આપણે આગળ વધીએ ત્યારે આપણે શું કરવું જોઈએ અને ક્યારે કરવું જોઈએ તેનો આપણને સ્પષ્ટ ચિત્તાર મળી રહે છે. કંઈ નહિ તો બાળકોમાં વિચારશક્તિ જાગે, — એ લગભગ સાત વર્ષની ઉંમરે આવે છે, પરંતુ ચૌદ કે પંદર વર્ષે એ તદ્દન સ્પષ્ટ બની રહે છે — ત્યારે આ વસ્તુ કઈ રીતે થઈ શકે તેનો સાત વર્ષની ઉંમરે તેમને થોડોકે અણસાર આપવો જોઈએ અને તેઓ ચૌદ વર્ષની ઉંમરનાં ધાય ત્યારે સંપૂર્ણ સ્પષ્ટીકરણ કરવું જોઈએ. એમને એ વસ્તુ સમજાવવી જોઈએ કે વસ્તુઓના ઊંડાણમાં રહેલી સાચી વસ્તુ સાથે સંપર્કમાં આવવાનો એ જ એકમાત્ર માર્ગ છે અને બાકીની બીજી બધી રીતો તો જે વસ્તુ સીધેસીધી તાદૃશ્યપણે જાણી શકાય તેમ છે તેને અનુરૂપ ઓછાવતા પ્રમાણમાં આડેઘડ કાર્ય કરતી મનોમય ધારણાઓની પદ્ધતિઓ જ છે.

આનો સાર એટલો જ કે શિક્ષકોમાં પોતાનામાં જ, કંઈ નહિ તો અનુશાસન અને અનુભૂતિની સાચા હૃદયપૂર્વકની શરૂઆત થઈ હોવી જોઈએ. એમાં પુસ્તકો એકઠાં કરીને એમાંથી આ રીતે ભાષણો આપે તે ન ચાલે. એ રીતે તમે શિક્ષક નહિ બની શકો — ભલે પછી બહારના જગતને જેમ કરવું હોય તે કરે. આપણે કોઈ પ્રચારકો નથી. આપણે તો કેવળ એ બતાવી આપવા માગીએ છીએ કે શું થઈ શકે તેમ છે અને એ વસ્તુ “થવી જ” જોઈએ એ વસ્તુ પુરવાર કરવા માગીએ છીએ.

(3)



## The Strength of Stillness

### Sri Aurobindo

**THERE are two great forces in the universe, silence and speech. Silence prepares, speech creates. Silence acts, speech gives the impulse to action. Silence compels, speech persuades.** The immense and inscrutable processes of the world all perfect themselves within, in a deep and august silence, covered by a noisy and misleading surface of sound—the stir of innumerable waves above, the fathomless resistless mass of the ocean’s waters below. Men see the waves, they hear the rumour and the thousand voices and by these they judge the course of the future and the heart of God’s intention; but in nine cases out of ten they misjudge. Therefore it is said that in History it is always the unexpected that happens. But it would not be the unexpected if men could turn their eyes from superficialities and look into substance, if they accustomed themselves to put aside appearances and penetrate beyond them to the secret and disguised reality, if they ceased listening to the noise of life and listened rather to its silence.

The greatest exertions are made with the breath held in; the faster the breathing, the more the dissipation of energy. He who in action can cease from breathing,—naturally, spontaneously,— is the master of Prana, the energy that acts and creates throughout the universe. It is a common experience of the Yogin that when thought ceases, breathing ceases,— the entire kumbhak effected by the Hathayogin with infinite trouble and

gigantic effort, establishes itself easily and happily,—but when thought begins again, the breath resumes its activity. But when the thought flows without the resumption of the inbreathing and out breathing, then the Prana is truly conquered. This is a law of Nature. When we strive to act, the forces of Nature do their will with us; when we grow still, we become their master. But there are two kinds of stillness—the helpless stillness of inertia, which heralds dissolution, and the stillness of assured sovereignty which commands the harmony of life. It is the sovereign stillness which is the calm of the Yogin. The more complete the calm, the mightier the yogic power, the greater the force in action.

In this calm, right knowledge comes. The thoughts of men are a tangle of truth and falsehood, *satyam* and *anrtam*. True perception is marred and clouded by false perception, true judgment lamed by false judgment, true imagination distorted by false imagination, true memory deceived by false memory. The activity of the mind must cease, the chitta be purified, a silence fall upon the restlessness of Prakriti, then in that calm, in that voiceless stillness illumination comes upon the mind, error begins to fall away and, so long as desire does not stir again, clarity establishes itself in the higher stratum of the consciousness compelling peace and joy in the lower. Right knowledge becomes the infallible source of right action. *Yogah karmasu kausalam.*

The knowledge of the Yogin is not the knowledge of the average desire-driven mind. Neither is it the knowledge of the scientific or of the worldly-wise reason which anchors itself on surface facts and leans upon

experience and probability. The Yogin knows God's way of working and is aware that the improbable often happens, that facts mislead. He rises above reason to that direct and illuminated knowledge which we call *vijnanam*. The desire-driven mind is emmeshed in the intricate tangle of good and evil, of the pleasant and the unpleasant, of happiness and misfortune. It strives to have the good always, the pleasant always, the happiness always. It is elated by fortunate happenings, disturbed and unnerved by their opposite. But the illuminated eye of the seer perceives that all leads to good; for God is all and God is *sarvamangalam*. He knows that the apparent evil is often the shortest way to the good, the unpleasant indispensable to prepare the pleasant, misfortune the condition of obtaining a more perfect happiness. His intellect is delivered from enslavement to the dualities.

Therefore the action of the Yogin will not be as the action of the ordinary man. He will often seem to acquiesce in evil, to avoid the chance of relieving misfortune, to refuse his assent to the efforts of the noble-hearted who withstand violence and wickedness; he will seem to be acting *pisacavat*. Or men will think him *jada*, inert, a stone, a block, because he is passive, where activity appears to be called for; silent, where men expect voicefulness; unmoved, where there is reason for deep and passionate feeling. When he acts, men will call him *unmatta*, a madman, eccentric or idiot; for his actions will often seem to have no definite result or purpose, to be wild, unregulated, regardless of sense and probability or inspired by a purpose and a vision which is not for this world. And it is true that he follows a light which other men do not

possess or would even call darkness; that what is a dream to them, is to him a reality; that their night is his day. And this is the root of the difference that, while they reason, he knows.

To be capable of silence, stillness, illuminated passivity is to be fit for immortality—*amrtatvaya kalpate*. It is to be *dhira*, the ideal of our ancient civilisation, which does not mean to be tamasic, inert and a block. The inaction of the tamasic man is a stumbling-block to the energies around him, the inaction of the Yogin creates, preserves and destroys; his action is dynamic with the direct, stupendous driving-power of great natural forces. It is a stillness within often covered by a ripple of talk and activity without,—the ocean with its lively surface of waves. But even as men do not see the reality of God's workings from the superficial noise of the world and its passing events, for they are hidden beneath that cover, so also shall they fail to understand the action of the Yogin, for he is different within from what he is outside.

The strength of noise and activity is, doubtless, great,—did not the walls of Jericho fall by the force of noise? But infinite is the strength of the stillness and the silence, in which great forces prepare for action. (4)



## Acknowledgements



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1. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA, 18; 25-26
2. Sri Aurobindo, CWSA, 21, 66-68.
3. શ્રી માતાજી, માતૃવાણી, ગ્રંથ ૧૨, પૃષ્ઠ ૪૧૫-૪૧૭
4. Sri Aurobindo, CWSA, 13, 57-59

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