

# The Sunlit Path



**Sri Aurobindo Chair of Integral Studies**

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**Editorial**

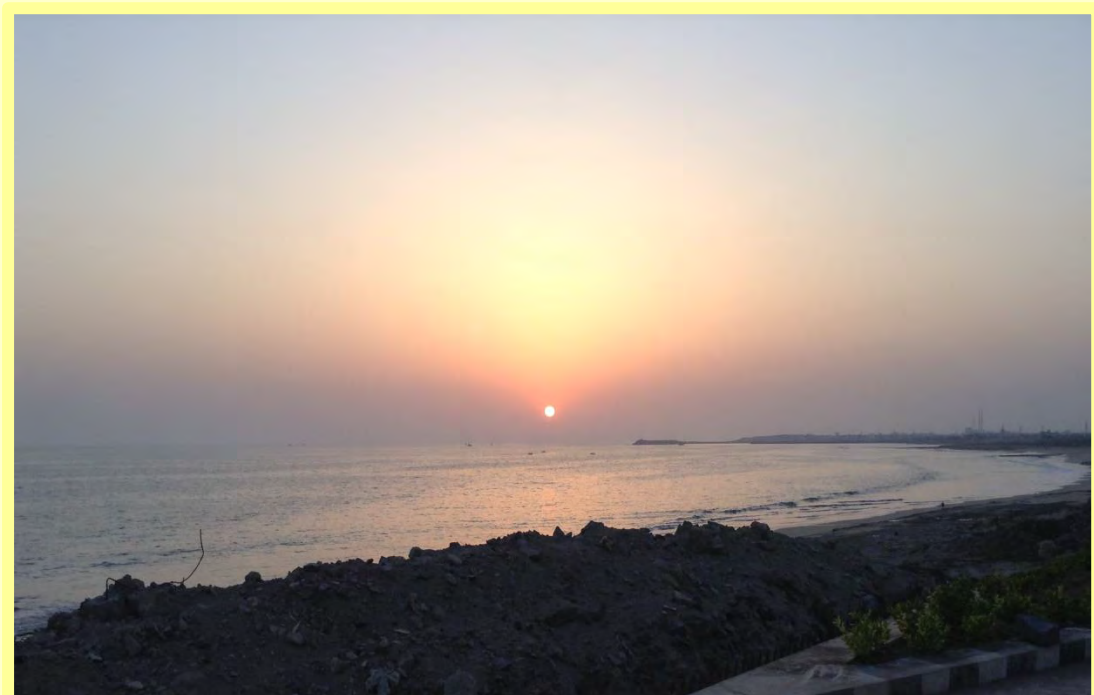
My dear friends,

I am happy to bring to you the 15<sup>th</sup> March, 2022 issue of The Sunlit Path. This issue a short paragraph on 'The First Discovery in the Practice of Integral Yoga' written by Sri Aurobindo. There is a brief write up from the conversations with The Mother on 'Concentration and Dispersion'. Finally, we have a few notes on 'Mind, Intellect, Intuition' from 'Essays Divine and Human' written by Sri Aurobindo.

I do hope that you will find the contents of the issue deeply enlightening.

Sincerely,

Dr Bhalendu Vaishnav

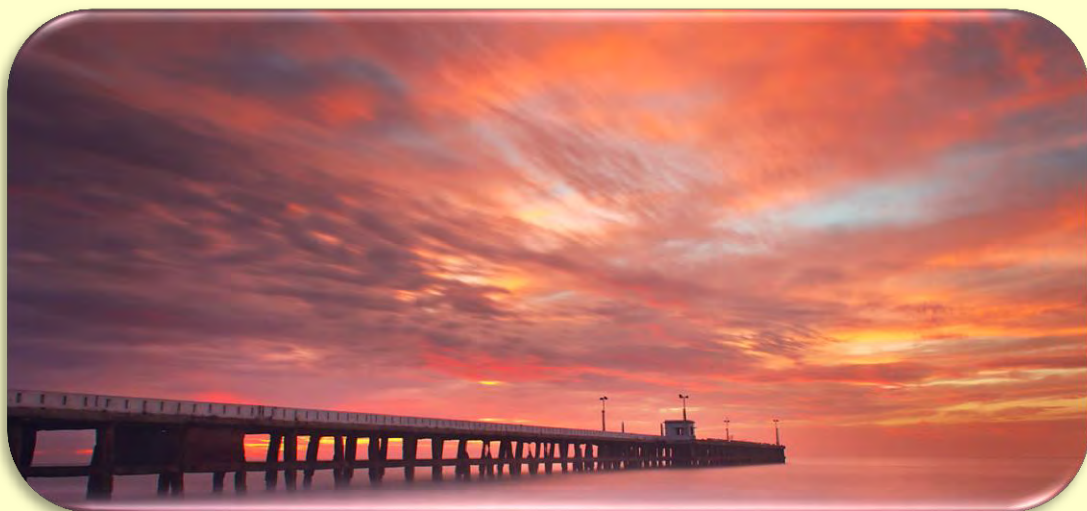


## Living Words

### The First Discovery of Integral Yoga Sri Aurobindo

In the integral Yoga there is a progressive discovery of our spiritual status; this progression is accompanied by a dynamic new-creation of our nature.

A triple transformation is its process and the revelation of its entire significance. A first discovery is the unveiling of the soul out of its disguising mask, concealing curtain, blockading wall of mind, life and body — the psychic entity, the divine element in our nature which gives it its permanence and immortality, becomes the open ruler of our instruments and transmutes them into conscious spiritualised agents so that they are no longer a changing formulation of the nature of the Ignorance. (1)



## Integral Education

### Concentration and Dispersion The Mother

Mother reads out her article “Concentration and Dispersion” (On Education), then comments on it:

To solve a problem, to learn a lesson, a lot of concentration and attention is needed, everyone knows that — an intellectual attention and concentration. But concentration is not only an intellectual thing, it may be found in all the activities of the being, including bodily activities. The control over the nerves should be such as would allow you a complete concentration on what you are doing and, through the very intensity of your concentration, you acquire an immediate response to external touches. To attain this concentration you need a conscious control of the energies.

Are you conscious of the energies you receive and those you spend?

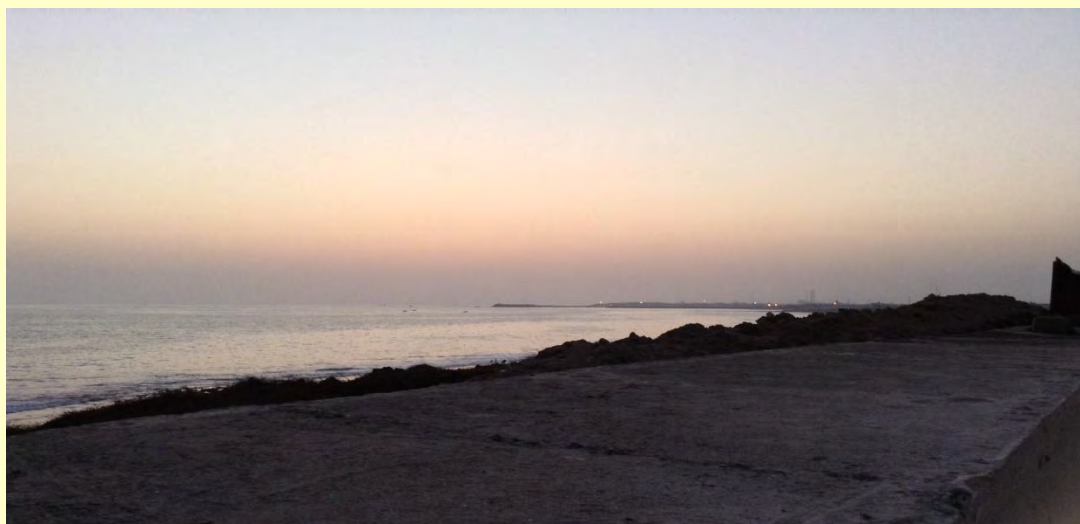
One is more or less conscious of the energy one spends, especially when one wastes it too much! It is a question here of the constant exchange between receiving and spending! Before the age of reason, little children receive a lot of energy and they spend it lavishly, without thinking, and this allows them to play for hours together without getting tired. But gradually, as thought develops, one begins to measure and calculate the energy spent — usually this is futile, for unless you have the knowledge of the process of receiving energy, it is better to spend freely what you get than let it stagnate within you.

First, you must become conscious of the receiving of energies, their passing into your being and their expenditure. Next, you must have a sort of higher instinct which tells you whence the most favourable energies come; then you put yourself in contact with them through thought, through stillness or any other process — there are many. You must know what energy you want, whence it comes, of what it is composed. Later comes the control of the energy received. Ninety per

cent of men do not absorb enough energy or they take in too much and do not assimilate what they take — as soon as they have had a sufficient dose they immediately throw it out by becoming restless, talking, shouting, etc. You must know how to keep within you the received energy and concentrate it fully on the desired activity and not on anything else. If you can do this, you won't need to use your will. You need only gather together all the energies received and use them consciously, concentrate with the maximum attention in order to do everything you want. And you must know how to give a real value to what you want to do — what the higher part of your being wants to do — for to do what one likes to do is not difficult.

### ***What is concentration?***

It is to bring back all the scattered threads of consciousness to a single point, a single idea. Those who can attain perfect attention succeed in everything they undertake; they will always make a rapid progress. And this kind of concentration can be developed exactly like the muscles; one may follow different systems, different methods of training. Today we know that the most pitiful weakling, for example, can with discipline become as strong as anyone else. One should not have a will which flickers out like a candle. The will, concentration must be cultivated; it is a question of method, of regular exercise. If you will, you can. But the thought “What's the use?” must not come in to weaken the will. The idea that one is born with a certain character and can do nothing about it is a stupidity. (2)



## **Mind, Intellect, Intuition**

### **Sri Aurobindo**

**...Reason is not in possession of the Truth, it is a seeker.**

It is [unable to] discover the Truth or embody it; it leaves Truth covered but rendered into mental representations, a verbal and ideative scheme, an abstract algebra of concepts, a theory of the Ignorance.

Sense-evidence is its starting point and it never really gets away from that insecure beginning. Its concepts start from sense-data and though like a kite it can fly high into an air of abstractions, it is held to the earth of sense by a string of great strength; if that string is broken it drifts lazily [in] the clouds and always it falls back by natural gravitation to its original earth basis — only so can it receive strength to go farther. Its field is the air and sky of the finite, it cannot ascend into the stratosphere of the spiritual vision, still less can it move at ease in the Infinite.

**Mind can never be a perfect instrument of knowledge.**

For even if it could be free from all positive error, even if it could be all intuitive and infallibly intuitive, it could still present and organise only half truths or separated truths and these too not in their own body but in luminous representative figures put together to make an accumulated total or a massed structure[.]

**The office of intellect is not to fathom reality, but to fabricate and preside over action;** intellect cannot comprehend life and reality.

**Intellect (logic) goes round the object, intuition enters into the object; one stops at the [?], the other enters into the absolute[.]**

**Intuition, — but what do we mean when we speak of intuition? What is its origin, nature, working, and how is it connected with intelligence and sense and instinct, our other ways of knowing, or what is the difference?**

Is intuition the one means of true and complete knowledge or does it need intelligence, sense, instinct to complete it? Is there a greater power of direct and absolute and complete knowledge of which intuition is only a special or part action, — some first and last potency, the Alpha and Omega of an all-knowledge, the all-knowledge that we attribute to God or to the Spirit of the universe?

These are the queries it is proposed to answer here; but the answer can come only from intuition itself, from a direct seeing and experience, for if intuition exists, it and its way of working must obviously be something beyond the reasoning intelligence and therefore not entirely seizable by the reasoning intelligence.

I know myself because I am myself, I know the movements of my mind, joy, anger, love, thought, will, because they are myself or parts of myself; **I have a direct knowledge of myself, a knowledge by identity.**

**Observation, reasoning there can be as a subsidiary process; but it is not by observation or reasoning that I know them; I feel and know my anger or love as part of myself and have no need to observe or to reason in order to know that I am angry or that I love.**

**Intuition is a direct knowledge self-existent and independent of means and devices;** it is naturally self-existent and founded upon a knowledge by identity; or when it is gained, it is either by identification or by a knowledge arising from some intimate contact made possible by an underlying or occult identity. (3)





## Acknowledgements



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1. **Sri Aurobindo, CWSA 12, 369**
2. **The Mother, CWM 4, 4-5**
3. **Sri Aurobindo, CWSA, 12 256-58**

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