

# The Sunlit Path

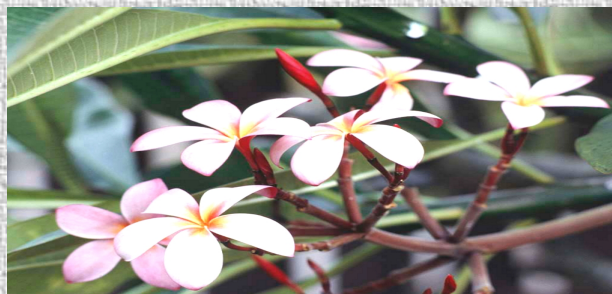


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## Editorial

**My dear friends,**

This issue of **The Sunlit Path** contains several compilations which provide an insight into the need, approach and the purpose of Psychic Education – *a unique aspect*.

**Living Words** lead us to identify ourselves with our inner being, which can transform our outer nature .

The section on **Integral Education** delineates the purpose of psychic education which is to awaken latent and transforming possibilities of growth and progress in oneself.

The section on **Integral Life** guides our journey to discover our inner being.

**Integral Health** shows the very reason for obtaining health.

June 15, 2010

Dr. Bhalendu Vaishnav

## The Inner Being : Our True Individuality

### The Mother

**... the psychic being ... is the seat of the Divine Consciousness, the Divine Self in the individual being. It is a centre of light and truth and knowledge and beauty and harmony which the Divine Self in each of you creates by his presence, little by little; it is influenced, formed and moved by the Divine Consciousness of which it is a part and parcel.**

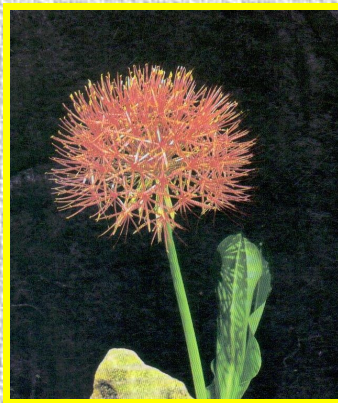
It is in each of you the deep inner being which you have to find in order that you may come in contact with the Divine in you.

**It is the intermediary between the Divine Consciousness and your external consciousness; it is the builder of the inner life, it is that which manifests in the outer nature the order and rule of the Divine Will.**

If you become aware in your outer consciousness of the psychic being within you and unite with it, you can find the pure Eternal Consciousness and live in it; instead of being moved by the Ignorance as the human being constantly is, you grow aware of the presence of an eternal light and knowledge within you, and to it you surrender and are integrally consecrated to it and moved by it in all things. It is its influence gradually spreading from within towards the most outward and material boundaries of your consciousness that will bring about the transformation of your entire nature.

**Most people are unconscious of this psychic part within them; the effort of Yoga is to make you conscious of it, so that the process of your transformation, instead of a slow labour extending through centuries, can be pressed into one life or even a few years.**

*The psychic being is the real individuality of the true and divine individual within you. For your individuality means your special mode of expression and your psychic being is a special aspect of the one Divine Consciousness that has taken shape in you. (1)*



## The Fundamental Purpose of Psychic Education

### The Mother

**..Everyone has countless possibilities within him of which he is unaware and which develop only if he does what is to be done in the way it should be done....**

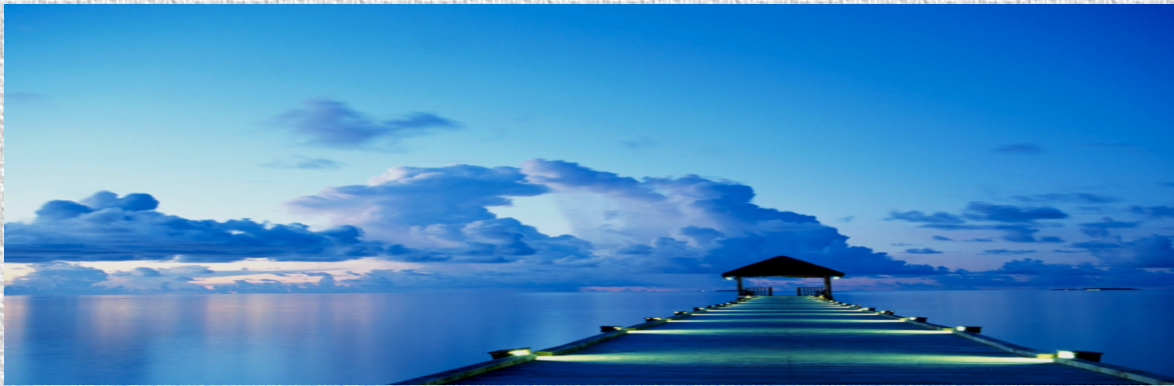
But there are two types of progress, not only one; there is the progress that consists in **perfecting more and more the capacities, possibilities, faculties and qualities you have**—this is what is normally obtained by education; but if you go in for a little more thorough development **by approaching a deeper truth, you can add, to the qualities you already have, other new ones which seem to be asleep in your being.** You can multiply your possibilities, enlarge and increase them; **you can suddenly bring up something you did not think you had.** I have already explained this to you several times.

**When one discovers one's psychic being within, at the same time there develop and manifest, quite unexpectedly, things one could not do at all before and which one didn't think were in one's nature.**

Of this too I have had numerous examples. I used to know a young girl who was born in a very ordinary environment, who had not received much education and wrote rather clumsy French, who had not developed her imagination and had absolutely no literary sense: that seemed to be among the possibilities she did not have. Well, when she had the inner experience of contact with her psychic being, and as long as the contact was living and very

present, she wrote admirable things.

**There is a genius within everyone of us—we don't know it. We must find the way to make it come out—but it is there sleeping, it asks for nothing better than to manifest; we must open the door to it.** (2)



## One's Place in the Universal Work

### The Mother

*What is my place in the universal work?*

**We all have a role to fulfil, a work to accomplish, a place which we alone can occupy.**

But since this work is the expression, the outer manifestation of the inmost depth of our being, we can become conscious of its definitive form only when we become conscious of this depth within ourselves. *This is what sometimes happens in cases of true conversion.*

**The moment we perceive the transfiguring light and give ourselves to it without reserve, we can suddenly and precisely become aware of what we are made for, of the purpose of our existence on earth.**

But this enlightenment is exceptional. It is brought about within us by a whole series of efforts and inner attitudes. And one of the essential conditions if we want to achieve and maintain within ourselves these attitudes, these soulstates, is to devote part of our time each day to some impersonal action; every day, we must do something useful for others.



Until we know *the* essential thing we are intended to do, we must therefore find a temporary occupation which will be the best possible manifestation of our present capacities and our goodwill. Then we shall give ourselves to this occupation with conscientiousness and perseverance, knowing that it may well be only a stage and that with the progress of our ideal and our energies, we shall certainly one day be led to see more clearly the work we must accomplish.

To the extent that we lose the habit of referring everything to ourselves and learn more and more to give ourselves more completely, with greater love, to earth and men, we shall see our horizons widen and our duties become more numerous and clear.

People are often blamed for choosing an action for themselves which does not correspond to their abilities. There is a slight confusion here. Those who freely set out to accomplish their own favourite work cannot, in my opinion, be on the wrong track; this work must surely be the expression of their own particular tendency.

But their mistake lies in wanting to accomplish this work all at once in its entirety, in its integrality, in depth and above all on the surface, forgetting that the very conception of the work is imperfect as they are imperfect and that to be wise, they should add to the knowledge of what they *wish* to do the more immediate and practical knowledge of what they are *capable* of doing at the present moment.

By taking both these factors into account, they can employ themselves with a minimum waste of time and energy. But few people act with so much insight and wisdom.

And it very often happens that one who is seeking his way falls into one of these two possible errors: Either he takes his desires for realities, that is, he overestimates his present strength and capacity and imagines that he is capable of immediately assuming a place and a role which he can honourably fulfil only after many years of methodical and persevering effort. Or he underestimates his latent powers and deliberately confines himself, in spite of his deeper aspirations, to a task which is far beneath his abilities and which will gradually extinguish within him the light that could have shone for others.

It seems difficult at first to steer clear of these pitfalls and find the balanced way, the middle way. But we have a sure pointer to guide us. Above all, whatever we undertake should not be done for the purpose of self-assertion. If we are attached to fame and glory, to the esteem of our peers, we are soon led to make concessions to them; **and if we seek any opportunity to admire ourselves, it becomes easy to make ourselves out to be what we are not, and nothing more obscures the ideal within us.**  
(3)



## Why Health ?

### Sri Aurobindo

#### **We aim at the health and vigour of the body; but with what object?**

For its own sake, will be the ordinary reply, because it is worth having; or else that we may have long life and a sound basis for our intellectual, vital, emotional satisfactions.

Yes, for its own sake, in a way, but in this sense that the physical too is an expression of the spirit and its perfection is worth having, is part of the dharma of the complete human living; but still more as a basis for all that higher activity which ends in the **discovery and expression of the divine self in man.**

***Sariram khalu dharmasadhanam***, runs the old Sanskrit saying, the body too is our means for fulfilling the dharma, the Godward law of our being.

The mental, the emotional, the aesthetic parts of us have to be developed, is the ordinary view, so that they may have a greater satisfaction, or because that is man's finer nature, because so he feels himself more alive and fulfilled. This, but not this only; rather because these things too are the expressions of the spirit, things which are seeking in him for their divine values and by their growth, subtlety, flexibility, power, intensity he is able to come nearer to the divine Reality in the world, to lay hold on it variously, to tune eventually his whole life into unity and conformity with it. (4)



## Acknowledgements:

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- 1 Collected Works of The Mother, CWM Vol. 3 pp 62-3
- 2 Collected Works of The Mother, CWM Vol 9.p 396
- 3 Collected Works of The Mother, CWM Vol. 2, pp 51-53
- 4 Complete Works of Sri Aurobindo, CWSA, Vol 20 p 35

## Important Announcements:

### Integral Study Meet:

Topic: **True Purpose of Literature**  
 Day and Date: **Saturday, 31<sup>st</sup> July, 2010**  
 Time: **3.30 pm to 5.00pm**  
 Venue: **Library, Postgraduate Department of Gujarati,  
 Sardar Patel University, Vallabh Vidyanagar**

All are cordially invited...

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