

# The Sunlit Path



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**Editorial**

**My Dear Friends,**

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

**Living Words** carry the first part of **The Kena Upanishad**.

**Integral Education** offers an outline for **Psychic Education**.

**Integral Life** shows the basis of **True Action in Life**.

**Science and Spirituality** clearly show the characteristics and limitations of the methods of scientific pursuit of knowledge.

With Sincere Regards,

Dr. Bhalendu Vaishnav

15 April, 2012

## The Kena Upanishad

### FIRST PART

1. By whom missioned falls the mind shot to its mark?  
By whom yoked moves the first life-breath forward  
on its paths? By whom impelled is this word that  
men speak? What god set eye and ear to their  
workings?
2. That which is hearing of our hearing, mind of our mind,  
speech of our speech, that too is life of our life-breath  
and sight of our sight. The wise are released beyond  
and they pass from this world and become immortal.
3. There sight travels not, nor speech, nor the mind. We  
know It not nor can distinguish how one should teach  
of It: for It is other than the known; It is there above the  
unknown. It is so we have heard from men of old who  
declared That to our understanding.
4. That which is unexpressed by the word, that by which  
the word is expressed, know That to be the Brahman  
and not this which men follow after here.

5. That which thinks not by the mind, that by which the mind is thought, know That to be the Brahman and not this which men follow after here.

6. That which sees not with the eye, that by which one sees the eye's seeings, know That to be the Brahman and not this which men follow after here.

7. That which hears not with the ear, that by which the ear's hearing is heard, know That to be the Brahman and not this which men follow after here.

8. That which breathes not with the breath, that by which the life-breath is led forward in its paths, know That to be the Brahman and not this which men follow after here. (1)



## Psychic Education

### The Mother

**The starting-point** is to seek in yourself that which is independent of the body and the circumstances of life, which is not born of the mental formation that you have been given, the language you speak, the habits and customs of the environment in which you live, the country where you are born or the age to which you belong.

You must find, in the depths of your being, that which carries in it a sense of universality, limitless expansion, unbroken continuity. Then you decentralise, extend and widen yourself; you begin to live in all things and in all beings; the barriers separating individuals from each other break down.

You think in their thoughts, vibrate in their sensations, feel in their feelings, live in the life of all. What seemed inert suddenly becomes full of life, stones quicken, plants feel and will and suffer, animals speak in a language more or less inarticulate, but clear and expressive; everything is animated by a marvellous consciousness without time or limit.

And this is only one aspect of the psychic realisation; there are others, many others. All help you to go beyond the barriers of your egoism, the walls of your external personality, the impotence of your reactions and the incapacity of your will.

But, as I have already said, the path to that realisation is long and difficult, strewn with snares and problems to be solved, which demand an unflinching

determination. It is like the explorer's trek through virgin forest in quest of an unknown land, of some great discovery.

The psychic being is also a great discovery which requires at least as much fortitude and endurance as the discovery of new continents.

A few simple words of advice may be useful to one who has resolved to undertake it.

- The first and perhaps the most important point is that the mind is incapable of judging spiritual things. All those who have written on this subject have said so; but very few are those who have put it into practice. And yet, in order to proceed on the path, it is absolutely indispensable to abstain from all mental opinion and reaction.
- Give up all personal seeking for comfort, satisfaction, enjoyment or happiness. Be only a burning fire for progress, take whatever comes to you as an aid to your progress and immediately make whatever progress is required.
- Try to take pleasure in all you do, but never do anything for the sake of pleasure.
- Never get excited, nervous or agitated. Remain perfectly calm in the face of all circumstances. And yet be always alert to discover what progress you still have to make and lose no time in making it.
- Never take physical happenings at their face value. They are always a clumsy attempt to express something else, the true thing which escapes our superficial understanding.
- Never complain of the behaviour of anyone, unless you have the power to change in his nature what makes him act in this way; and if you have the power, change him instead of complaining.

- Whatever you do, never forget the goal which you have set before you. There is nothing great or small once you have set out on this great discovery; all things are equally important and can either hasten or delay its success.
- Thus before you eat, concentrate a few seconds in the aspiration that the food you are about to eat may bring your body the substance it needs to serve as a solid basis for your effort towards the great discovery, and give it the energy for persistence and perseverance in the effort.
- Before you go to sleep, concentrate a few seconds in the aspiration that the sleep may restore your fatigued nerves, bring calm and quietness to your brain so that on waking you may, with renewed vigour, begin again your journey on the path of the great discovery.
- Before you act, concentrate in the will that your action may help or at least in no way hinder your march forward towards the great discovery.
- When you speak, before the words come out of your mouth, concentrate just long enough to check your words and allow only those that are absolutely necessary to pass, only those that are not in any way harmful to your progress on the path of the great discovery.

To sum up, never forget the purpose and goal of your life. The will for the great discovery should be always there above you, above what you do and what you are, like a huge bird of light dominating all the movements of your being.

**Before** the untiring persistence of your effort, an inner door will suddenly open and you will emerge into a dazzling splendour that will bring you the



certitude of immortality, the concrete experience that you have always lived and always shall live, that external forms alone perish and that these forms are, in relation to what you are in reality, like clothes that are thrown away when worn out. Then you will stand erect, freed from all chains, and instead of advancing laboriously under the weight of circumstances imposed upon you by Nature, which you had to endure and bear if you did not want to be crushed by them, you will be able to walk on, straight and firm, conscious of your conscious of your destiny, master of your life...

And yet this release from all slavery to the flesh, this liberation from all personal attachment is not the supreme fulfilment (2)



## Science And Spirituality

### The Data of Science

#### Sri Aurobindo

Actually to our Science this infinite or indeterminate Existence reveals itself as an Energy, known not by itself but by its works, which throws up in its motion waves of energism and in them a multitude of infinitesimals; these, grouping themselves to form larger infinitesimals, become a basis for all the creations of the Energy, even those farthest away from the material basis, for the emergence of a world of organised Matter, for the emergence of Life, for the emergence of Consciousness, for all the still unexplained activities of evolutionary Nature.

On the original process are erected a multitude of processes which we can observe, follow, can take advantage of many of them, utilise; but they are none of them, fundamentally, explicable.

We know now that different groupings and a varying number of electric infinitesimals can produce or serve as the constituent occasion— miscalled the cause, for here there seems to be only a necessary antecedent condition—for the appearance of larger atomic infinitesimals of different natures, qualities, powers; but we fail to discover how these different dispositions can come to constitute these different atoms,—how the differentiae in the constituent occasion or cause necessitate the differentiae in the constituted outcome or result.

We know also that certain combinations of certain invisible atomic infinitesimals produce or occasion new and visible determinations quite different in nature, quality and power from the constituent infinitesimals; but we fail to discover, for instance, how a fixed formula for the combination of oxygen and hydrogen comes to determine the appearance of water which is

evidently something more than a combination of gases, a new creation, a new form of substance, a material manifestation of a quite new character.

We see that a seed develops into a tree, we follow the line of the process of production and we utilise it; but we do not discover how a tree can grow out of a seed, how the life and form of the tree come to be implied in the substance or energy of the seed or, if that be rather the fact, how the seed can develop into a tree.

We know that genes and chromosomes are the cause of hereditary transmissions, not only of physical but of psychological variations; but we do not discover how psychological characteristics can be contained and transmitted in this unconscious material vehicle.

We do not see or know, but it is expounded to us as a cogent account of Nature-process, that a play of electrons, of atoms and their resultant molecules, of cells, glands, chemical secretions and physiological processes manages by their activity on the nerves and brain of a Shakespeare or a Plato to produce or could be perhaps the dynamic occasion for the production of a *Hamlet* or a *Symposium* or a *Republic*; but we fail to discover or appreciate how such material movements could have composed or necessitated the composition of these highest points of thought and literature: the divergence here of the determinants and the determination becomes so wide that we are no longer able to follow the process, much less understand or utilise.

**These formulae of Science may be pragmatically correct and infallible, they may govern the practical how of Nature's processes, but they do not disclose the intrinsic how or why; rather they have the air of the formulae of a cosmic Magician, precise, irresistible, automatically successful each in its field, but their rationale is fundamentally unintelligible. (3)**

## True Action

### The Mother

Whatever has been done in the world has been done by the very few who can stand outside the action in silence; for it is they who are the instruments of the Divine Power.

They are dynamic agents, conscious instruments; they bring down the forces that change the world. Things can be done in that way, not by a restless activity.

In peace, in silence and in quietness the world was built; and each time that something is to be truly built, it is in peace and silence and quietness that it must be done.

It is ignorance to believe that you must run from morning to night and labour at all sorts of futile things in order to do something for the world.

...

I speak of is the inner quietude that those alone have who can act without being identified with their action, merged into it and blinded and deafened by the noise and form of their own movement.

Stand back from your action and rise into an outlook above these temporal motions; enter into the consciousness of Eternity.

Then only you will know what true action is. (4)

## Acknowledgements



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1. Complete Works of Sri Aurobindo, CWSA Vol. 18, pp 5-6
2. Collected Works of The Mother, CWM Vol. 12, pp 32-35
3. Complete Works of Sri Aurobindo, CWSA Vol.22, pp 312-3
4. Collected Works of The Mother, CWM Vol. 3, pp67-8

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