

The Sunlit Path



15 May 2012

**Sri Aurobindo Chair of Integral Studies
Sardar Patel University
Vallabh Vidyanagar
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Contents



	Page No.
• Editorial	3
• Living Words:	
The Kena Upanishad: Second Part	4
• Integral Education:	
The Question. What Godhead ?	Sri Aurobindo 6
• Science and Spirituality	
The Tide of Increasing Knowledge	Sri Aurobindo 10
• Integral Life, Integral Health:	
Physical Energy	The Mother 11
• Integral Action:	
Three Tasks That India Should Accomplish...	Sri Aurobindo 13
• Important Announcement:	
Video Recordings of Life Enrichment Lectures	14
• Acknowledgements:	17



Editorial

My Dear Friends,

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

Living Words carry the second part of **The Kena Upanishad**. **Integral Education** contains a small portion of the commentary on the Kena Upanishad by Sri Aurobindo.

Integral Life, Integral Health directs us to the importance and methods of restoring physical energy.

Science and Spirituality touches upon expanding horizons of scientific knowledge.

Integral Action, a new section which is being introduced with the current issue, will be very useful to us for preparing *the 'next future'*.

Finally, there is an important announcement about availability of **Life Enrichment Video Lectures** on the University web site.

With Sincere Regards,

Dr. Bhalendu Vaishnav

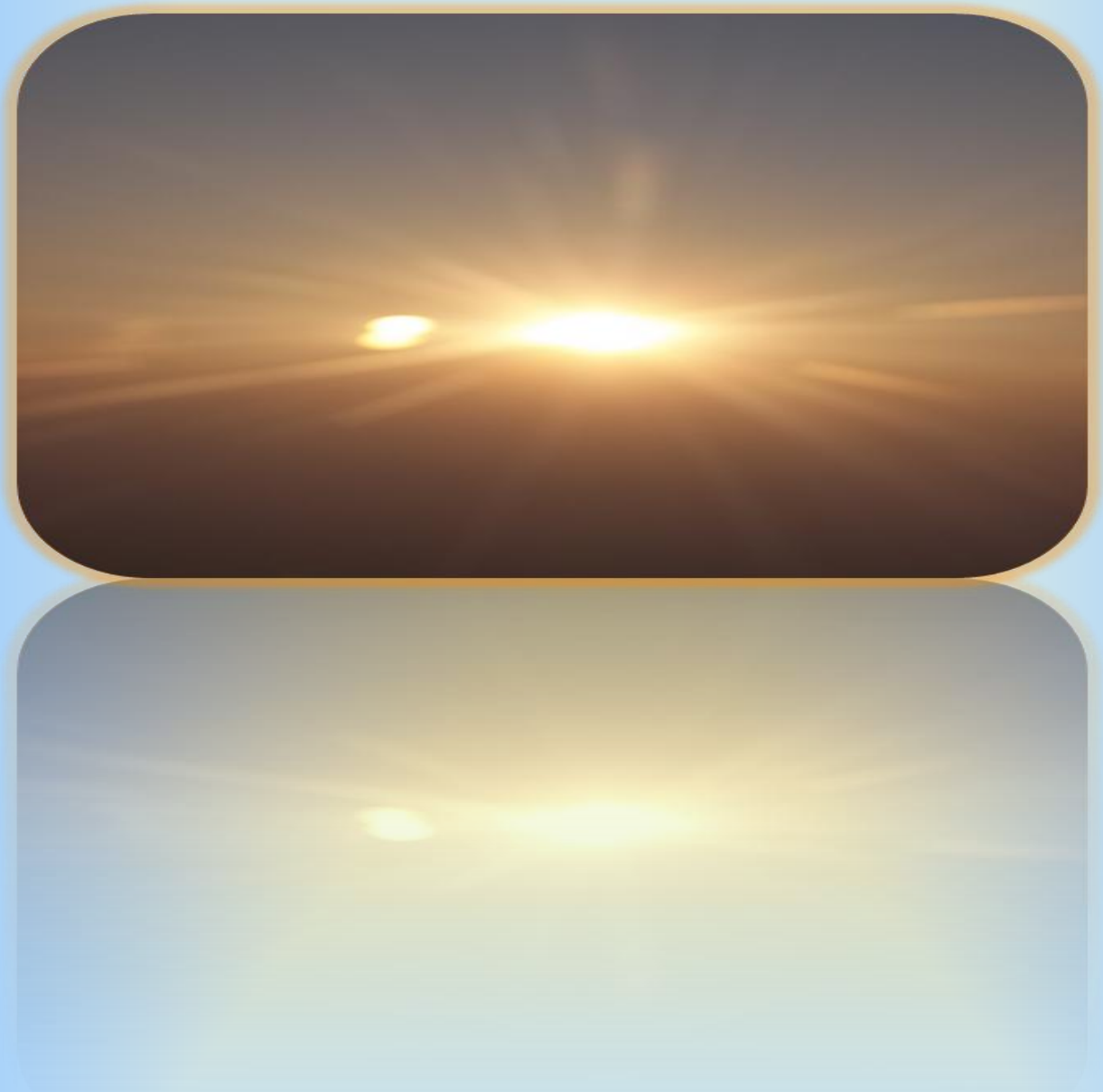
15 May, 2012

The Kena Upanishad

SECOND PART

1. If thou thinkest that thou knowest It well, little indeed dost thou know the form of the Brahman. That of It which is thou, that of It which is in the gods, this thou hast to think out. I think It known.
2. I think not that I know It well and yet I know that It is not unknown to me. He of us who knows It, knows That; he knows that It is not unknown to him.
3. He by whom It is not thought out, has the thought of It; he by whom It is thought out, knows It not. It is unknown to the discernment of those who discern of It, by those who seek not to discern of It, It is discerned.
4. When It is known by perception that reflects It, then one has the thought of It, for one finds immortality; by the self one finds the force to attain and by the knowledge one finds immortality.
5. If here one comes to that knowledge, then one truly is; if here one comes not to the knowledge, then great is the perdition. The wise distinguish That in all kinds of becomings and they pass forward from this world and become immortal.

(1)



The Question. What Godhead?

Sri Aurobindo

MIND IS the principal agent of the lower or phenomenal consciousness; vital force or the life-breath, speech and the five senses of knowledge are the instruments of the mind.

Prana, the life-force in the nervous system, is indeed the one main instrument of our mental consciousness; for it is that by which the mind receives the contacts of the physical world through the organs of knowledge, sight, hearing, smell, touch and taste, and reacts upon its object by speech and the other four organs of action; all these senses are dependent upon the nervous Life-force for their functioning.

Kena, by Whom or What? The Final Source or Control of the Activities of the Mind, Life-Force, Speech, Senses:

Adhibhuta, adhidaiva, adhyatma

In the ancient conception of the universe our material existence is formed from the five elemental states of Matter, the ethereal, aerial, fiery, liquid and solid; everything that has to do with our material existence is called the elemental, *adhibhuta*.

In this material there move non-material powers manifesting through the Mind-Force and Life-Force that work upon Matter, and these are called

Gods or devas; everything that has to do with the working of the non-material in us is called *adhidaiva*, that which pertains to the Gods. But above the non-material powers, containing them, greater than they is the Self or Spirit, atman, and everything that has to do with this highest existence in us is called the spiritual, *adhyatma*. For the purpose of the Upanishads the *adhidaiva* is the subtle in us; it is that which is represented by Mind and Life as opposed to gross Matter; for in Mind and Life we have the characteristic action of the Gods.

The Upanishad is not concerned with the elemental, the *adhibhuta*; it is concerned with the relation between the subtle existence and the spiritual, the *adhidaiva* and *adhyatma*. But the Mind, the Life, the speech, the senses are governed by cosmic powers, by Gods, by Indra, Vayu, Agni. Are these subtle cosmic powers the beginning of existence, the true movers of mind and life, or is there some superior unifying force, one in itself behind them all?

By whom or what is the mind missioned and sent on its errand so that it falls on its object like an arrow shot by a skilful archer at its predetermined mark, like a messenger, an envoy sent by his master to a fixed place for a fixed object? What is it within us or without us that sends forth the mind on its errand? What guides it to its object?

The Prana, the Life Force

Then there is the Life-force, the Prana, that works in our vital being and nervous system. The Upanishad speaks of it as the first or supreme Breath; elsewhere in the sacred writings it is spoken of as the chief Breath or the Breath of the mouth, mukhya, asanya; it is that which carries in it the Word, the creative expression.

In the body of man there are said to be five workings of the life-force called the five Pranas. One specially termed Prana moves in the upper part of the

body and is preeminently the breath of life, because it brings the universal Life-force into the physical system and gives it there to be distributed. A second in the lower part of the trunk, termed Apana, is the breath of death; for it gives away the vital force out of the body. A third, the Samana, regulates the interchange of these two forces at their meeting-place, equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functions. A fourth, the Vyana, pervasive, distributes the vital energies throughout the body. A fifth, the Udana, moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit.

None of these are the first or supreme Breath, although the Prana most nearly represents it; the Breath to which so much importance is given in the Upanishads, is the pure life force itself,—first, because all the others are secondary to it, born from it and only exist as its special functions. It is imaged in the Veda as the Horse; its various energies are the forces that draw the chariots of the Gods.

The Vedic image is recalled by the choice of the terms employed in the Upanishad, yukta, yoked, praiti, goes forward, as a horse driven by the charioteer advances in its path.

Who then has yoked this Life-force to the many workings of existence or by what power superior to itself does it move forward in its paths? For it is not primal, self-existent or its own agent. We are conscious of a power behind which guides, drives, controls, uses it.

The force of the vital breath enables us to bring up and speed outward from the body this speech that we use to express, to throw out into a world of action and new-creation the willings and thought-formations of the mind. It is propelled by Vayu, the life-breath; it is formed by Agni, the secret will-force and fiery shaping energy in the mind and body. But these are the agents.

Who or what is the secret Power that is behind them, the master of the word that men speak, its real former and the origin of that which expresses itself? The ear hears the sound, the eye sees the form; but hearing and vision are particular operations of the life-force in us used by the mind in order to put itself into communication with the world in which the mental being dwells and to interpret it in the forms of sense. The life-force shapes them, the mind uses them, but something other than the life-force and the mind enables them to shape and to use their objects and their instruments. What God sets eye and ear to their workings? Not Surya, the God of light, not Ether and his regions; for these are only conditions of vision and hearing.

The Gods combine, each bringing his contribution, the operations of the physical world that we observe as of the mental world that is our means of observation; but the whole universal action is one, not a sum of fortuitous atoms; it is one, arranged in its parts, combined in its multiple functionings by virtue of a single conscient existence which can never be constructed or put together (*akruta*) but is for ever, anterior to all these workings.

The Gods work only by this Power anterior to themselves, live only by its life, think only by its thought, act only for its purposes. We look into ourselves and all things and become aware of it there, an "I", an "Is", a Self, which is other, firmer, vaster than any separate or individual being.

But since it is not anything that the mind can make its object or the senses throw into form for the mind, what then is it— or who? What absolute Spirit? What one, supreme and eternal Godhead? Ko devah (2)



Science And Spirituality

The Tide of Increasing Knowledge Sri Aurobindo

The world of Matter is affirmed by the experience of the physical senses which, because they are themselves unable to perceive anything immaterial or not organised as gross Matter, would persuade us that the suprasensible is the unreal. ... Obviously, their pretension is unfounded.

Even in the world of Matter there are existences of which the physical senses are incapable of taking cognisance. Yet the denial of the suprasensible as necessarily an illusion or a hallucination depends on this constant sensuous association of the real with the materially perceptible, which is itself a hallucination. ..

Not only are there physical realities which are suprasensible, but, if evidence and experience are at all a test of truth, there are also senses which are supraphysical and can not only take cognisance of the realities of the material world without the aid of the corporeal sense-organs, but can bring us into contact with other realities, supraphysical and belonging to another world—included, that is to say, in an organisation of conscious experiences that are dependent on some other principle than the gross Matter of which our suns and earths seem to be made.

Constantly asserted by human experience and belief since the origins of thought, this truth, now that the necessity of an exclusive preoccupation with

the secrets of the material world no longer exists, begins to be justified by new-born forms of scientific research.

The increasing evidences, of which only the most obvious and outward are established under the name of *Suksma indriyas*, subtle organs, existing in the subtle body (*suksma deha*), and the means of subtle vision and experience (*suksma drsti*), telepathy with its cognate phenomena, cannot long be resisted except by minds shut up in the brilliant shell of the past, by intellects limited in spite of their acuteness through the limitation of their field of experience and inquiry, or by those who confuse enlightenment and reason with the faithful repetition of the formulas left to us from a bygone century and the jealous conservation of dead or dying intellectual dogmas.(3)

Integral Life

Physical Energy The Mother

Que: On what do our physical reserves depend, Mother?

Physical reserves? You mean the reserve of energy?

Ans: It depends on the capacity to receive the universal vital force; because in fact, through food also it is these vital forces one receives but one receives them from below. But in order to have reserves you must know how to receive the universal vital forces constantly and to have a kind of balance in the being which prevents you from spending more than you have.

A proportion has to be kept between the receptivity and the expenditure. It is a kind of harmony in the being which must be established. Only, some people have an almost instinctive power of attracting towards them the vital forces or absorbing them— the universal vital forces, I mean—and so they make up

their expense as they go along spending. These people can produce much more than others.

Some of them, in certain conditions like sleep or a kind of repose or relaxation, can accumulate forces and later they exhaust them, so to say, in their activities and they must yet once again charge the battery afterwards—this is already a much less favourable condition.

Some people don't know how to receive the forces at all. These live on the energies concentrated in the body—for there is some concentrated energy in all the cells of the body. They live upon that, but after some time, they are drained out completely if they don't know how to recuperate; when they have spent all the energies which were concentrated inside them either they fall ill or they never recuperate them. So this cannot last very long; it lasts the average lifetime of human beings, and yet, at the end of a certain number of years they are no longer able to make the same effort or to produce as much, or above all to make any progress.

But those who know instinctively or who have learnt to receive and accumulate the universal vital forces, these can last almost indefinitely. The wear and tear is very little, especially if they know how to do it and do it with knowledge and method; then here it can reach a certain degree of perfection.

When one knows, sometimes just two or three minutes are sufficient to recuperate the energies spent over a long period. Only, one must know how to do it. One must live all the time in a very vast and very expansive consciousness (I don't know if you understand the word, it means something which extends very homogeneously and quietly, as when the tide is at its height and the water spreads like that, quietly—that's the impression).

The vital must be like that—then one is open to the universal forces. ... when one has this capacity in his own consciousness—for example, you go for a walk and come to a place which is somewhat vast, like the seashore or like a great plain or the summit of a mountain, a place where the horizon is fairly vast, then if you have this kind of physical instinct which suddenly makes you

as vast as the horizon, you have a sense of infinity, immensity; and the vaster you become, the quieter and more peaceful you become.

It is enough for you to have a contact with Nature like that.(4)

Integral Action

Three Tasks that India Should Accomplish...

Sri Aurobindo

The recovery of the old spiritual knowledge and experience in all

its splendour, depth and fullness is its first, most essential work;

The flowering of this spirituality into new forms of philosophy, literature, art, science, and critical knowledge is the second;

An original dealing with modern problems in the light of the Indian spirit and the endeavour to formulate a greater synthesis of a spiritualised society is the third and most difficult.

Its success on these three lines will be the measure of its help to the future of humanity. (5)

Important Announcement:

Video Recordings on Life Enrichment Lectures

In consonance with the objectives of the Choice Based Credit System that is being implemented in the institutions of higher education in the state of Gujarat, Sri Aurobindo Chair of Integral Studies introduced a course entitled “ **Life Enrichment Course**” for the post graduate students of Humanities and Social Sciences at Sardar Patel University. The text book and question bank for the course are already available on the university website. A Lecture series centered on this course content and yet exceeding the same in some ways was telecast by SANDHAN, the Knowledge Consortium of Gujarat, under All Gujarat Integrated Classroom Program.

We are very happy to announce that video recordings of these lectures are now being made available on the University website: http://www.spuvvn.edu/academics/academic_chairs/aurobindo/life_enrichment_course/life_enrichment_video_lectures.php

*They cover a very wide domain of knowledge and experience and can beautifully complement classroom teaching. **Indeed, they provide a very useful reference material for any curriculum which addresses value oriented education.***

These video recordings are the copyright of SANDHAN, Department of Higher Education, Government of Gujarat and reproduced with their kind permission for educational purposes. Out of 21 lectures that have been delivered, the following 12 lectures are available on the website. The remaining video lectures will be put on the website in near future.

No	TOPIC	Speaker
1.	<p><u>LIFE ENRICHMENT (પ્રબુધ્ધ જીવન):</u></p> <p><u>AN INNOVATION IN HIGHER EDUCATION</u></p> <p><u>Inaugural Address : ડો.શ્રીમતી જયંતિ રવિ,</u></p> <p><u>Commissioner, Higher Education, Govt. of</u></p>	<p>સુશ્રી જ્યોતિ થાનકી ડો. પ્રોફે. શરદ જોષી</p>

	<u>Gujarat</u>	ડો. પ્રોફે. સૂર્યકાન્ત વૈષ્ણવ ડો. ભાલેન્દ્ર વૈષ્ણવ ડો. મહેન્દ્ર ચોટલીયા
2.	<u>સાચું શિક્ષણ અને વ્યક્તિત્વ વિકાસ – ભાગ 1</u>	સુશ્રી જ્યોતિ થાનકી
3.	<u>સાચું શિક્ષણ અને વ્યક્તિત્વ વિકાસ – ભાગ 2</u>	સુશ્રી જ્યોતિ થાનકી
4.	<u>યુવાનોનાં પ્રેરણાસ્ત્રોત: સ્વામી વિવેકાનંદ</u>	સુશ્રી જ્યોતિ થાનકી
5.	<u>ભારતીય સંસ્કૃતિના પાયા</u>	ડો. પ્રોફે. શરદ જોષી
6.	<u>ભારતના યુવાનોને સાદ</u>	ડો. પ્રોફે. શરદ જોષી
7.	<u>નવા વર્ષના સંકલ્પો અને સંદેશ</u>	સુશ્રી જ્યોતિ થાનકી
8.	<u>સર્વાંગી શિક્ષણ: શરીરની કેળવણી</u>	ડો. પ્રોફે. પરમ પાઠક ડો. ભાલેન્દ્ર વૈષ્ણવ
9.	સર્વાંગી આરોગ્ય	ડો. પ્રોફે. પરમ પાઠક ડો. ભાલેન્દ્ર વૈષ્ણવ

		ડો.સ્મૃતિ વૈષ્ણવ
10.	<u>સ્વામી વિવેકાનંદ: જીવન અને કાર્ય ભાગ-1</u>	સુશ્રી જ્યોતિ થાનકી
11.	<u>સ્વામી વિવેકાનંદ: જીવન અને કાર્ય ભાગ-2</u>	સુશ્રી જ્યોતિ થાનકી
12.	<u>સ્વામી વિવેકાનંદ: જીવન અને કાર્ય ભાગ-3</u>	સુશ્રી જ્યોતિ થાનકી

તજજ્ઞ પરિચય

1. સુશ્રી જ્યોતિ થાનકી **Advisor, Children's University, Gandhinagar**
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1. Complete Works of Sri Aurobindo, CWSA Vol. 18, pp 7-8
2. Complete Works of Sri Aurobindo, CWSA Vol. 18, pp 18-21
3. Complete Works of Sri Aurobindo, CWSA VOL. 21, pp 20-22 (3)
4. Collected Works of The Mother, CWM Vol. 7, pp 71-73
5. SABCL, Vol 14, p 409

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