

The Sunlit Path



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Editorial

My dear friends,

I am bringing out the 15th February, 2024 issue of The Sunlit Path after a delay of three months owing to several preoccupations.

This issue contains a beautiful answer from The Mother to a question ‘ How can we know what the divine Will is? ‘

A short passage on Vedantic Psychology shares a profound Truth on the ultimate knowledge of consciousness and its operations.

Finally, we have Sri Aurobindo’s poem ‘The Stone Goddess’ which He wrote upon seeing the living form of Mother Kali in a temple at Karnali in Gujarat.

I do hope that you will find the contents deeply meaningful and enlightening.

Dr Bhalendu Vaishnav



Knowing The Divine Will The Mother

How can we know what the divine Will is?

One does not know it, one feels it. And in order to feel it one must will with such an intensity, such sincerity, that every obstacle disappears.

As long as you have a preference, a desire, an attraction, a liking, all these veil the Truth from you.

Hence, the first thing to do is to try to master, govern, correct all the movements of your consciousness and eliminate those which cannot be changed until all becomes a perfect and permanent expression of the Truth.

And even to will this is not enough, for very often one forgets to will it. What is necessary is an aspiration which burns in the being like a constant fire, and every time you have a desire, a preference, an attraction it must be thrown into this fire.

If you do this persistently, you will see that a little gleam of true consciousness begins to dawn in your ordinary consciousness. At first it will be faint, very far behind all the din of desires, preferences, attractions, likings. But you must go behind all this and find that true consciousness, all calm, tranquil, almost silent.

Those who are in contact with the true consciousness see all the possibilities at the same time and may deliberately choose even the most unfavourable, if necessary. But to reach this point, you must go a long way. (1)

Vedantic Psychology

Sri Aurobindo

Psychology is the knowledge of consciousness and its operations.

A complete psychology must be a complex of the science of mind, its operations and its relations to life and body with intuitive and experimental knowledge of the nature of mind and its relations to supermind and spirit.

A complete psychology cannot be a pure natural science, but must be a compound of science and metaphysical knowledge.

This necessity arises from the difference between natural or physical sciences and psychology. A physical science is a knowledge of physical processes which leads inevitably to action and use of physical processes. The scientist may only regard scientific truth and not utility; but he can find only truth of the process of things, not truth of the nature of things. His discoveries bring about inevitably an utility for action; for all truth of process is an utility for action.

Even when not the aim of science, process and utility are the soul and body of physical science. Matter itself is only an utility of Spirit or Being or Nature for physical process and action. Material energy is an instrumental dynamis for that utility or else an original dynamis which has no other sense of its operations.

We get beyond to a higher sense only when [we] get beyond material to mental, psychical and spiritual energy, to mind, soul and spirit.

Debateable it is whether if we knew the real essence of Matter and the basic, not only the apparent, relations of mind, soul and spirit to matter and material operations, we could not arrive at an infinitely more potent use of physical process and operations. But in any case these things cannot be discovered by physical science; it has its limits and cannot exceed its limits.

Psychology may begin as a natural science, but it deals already with superphysical and must end in a metaphysical enquiry. If one side of the process it studies and its method of enquiry is physical, the other and more important

is non-physical; it is a direct observation of mental operations by mind without any regard to their physiological meaning, support, substratum or instrumentation.

If this is in the first place a study of process and involves an utility for psychological action, yet what it leads to inevitably is not that action but an enquiry into the nature of mental consciousness.

This necessity arises from the immediate perception by mind of something beyond and behind its operations, some energy of hidden consciousness greater than our apparent mentality. To know what that is, we have to resort to a metaphysical enquiry.

Consciousness is itself found to be not essentially a process, —although in mind it appears as a process, but the very nature of self-existent being. Being or the Self of things can only be known by metaphysical—not necessarily intellectual —knowledge.

This self-knowledge has two inseparable aspects, a psychological knowledge of the process of Being, a metaphysical knowledge of its principles and essentiality.

We find that one of these principles of being is energy. Energy is an eternal and inherent power of conscious being. Since all energy is convertible to action, this knowledge also contains a side of psychological and spiritual utility, —eventually perhaps even, since life and body are results of the energy of being and supports of its action, of vital and physical utility.

Two great utilities open before psychology. We may acquire the possibility of a greater being, consciousness and energy. We may open up the possibility and discover the psychical means or process [of] becoming consciously one with our original self existent Being, with God, the Absolute, the Transcendence.

To lead up to these possibilities is the aim of Vedantic psychology.(2)

The Stone Goddess Sri Aurobindo

In a town of gods, housed in a little shrine,
From sculptured limbs the Godhead looked at me,—
A living Presence deathless and divine,
A Form that harboured all infinity.

The great World-Mother and her mighty will
Inhabited the earth's abysmal sleep,
Voiceless, omnipotent, inscrutable,
Mute in the desert and the sky and deep.

Now veiled with mind she dwells and speaks no word,
Voiceless, inscrutable, omniscient,
Hiding until our soul has seen, has heard
The secret of her strange embodiment,

One in the worshipper and the immobile shape,
A beauty and mystery flesh or stone can drape. (3)





Acknowledgements

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The sources of the short passages in the present issue are:

1. The Mother, CWM,4; 2-3
2. Sri Aurobindo, CWSA, 12; 305-307
3. Sri Aurobindo, CWSA, 1; 608

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