

The Sunlit Path



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Editorial

My dear friends,

I am happy to bring to you 15th June, 2022 issue of The Sunlit Path.

The issue contains several short passages from the writings of Sri Aurobindo and The Mother on Growth of the Psychic Being.

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

Dr Bhalendu Vaishnav



Living Words

Work of The Psychic Being

The Mother

What is the work of the psychic being?

What is the work of the psychic being?

You want it to have some work? What do you want to say exactly?

What is its function?

Ah! Very well.

One could put it this way, that it is like an electric wire that connects the generator with the lamp.

Now, if someone has understood, let him explain what I said!

What is the generator and what the lamp?

(Laughter) Ah, there we are! So, what is the generator and what the lamp? That is exactly it.

What is the generator and what the lamp?

Or rather, who is the generator and who is the lamp?

The generator is the Divine and the lamp is the body.

It is the body, it is the visible being. So, that is its function. This means that if there were no psychic in Matter, it would not be able to have

any direct contact with the Divine. And it is happily due to this psychic presence in Matter that the contact between Matter and the Divine can be direct and all human beings can be told, “You carry the Divine within you, and you have only to enter within yourself and you will find Him.” It is something very particular to the human being or rather to the inhabitants of the earth.

In the human being the psychic becomes more conscious, more formed, more conscious and more independent also. It is individualised in human beings.

But it is a speciality of the earth. It is a direct infusion, special and redeeming, in the most inconscient and obscure Matter, so that it might once again awake through stages to the divine Consciousness, the divine Presence and finally to the Divine Himself. It is the presence of the psychic which makes man an exceptional being — I don't like to tell him this very much, because already he thinks too much of himself; he has such a high opinion of himself that it is not necessary to encourage him! But still, this is a fact — so much so that there are beings of other domains of the universe, those called by some people demigods and even gods, beings, for instance, of what Sri Aurobindo calls the Overmind, who are very eager to take a physical body on earth to have the experience of the psychic, for they don't have it. These beings certainly have many qualities that men don't, but they lack this divine presence which is altogether

exceptional and exists only on the earth and nowhere else. All these inhabitants of the higher worlds, the Higher Mind, Overmind and other regions have no psychic being. Of course, the beings of the vital worlds don't have it either. But these latter don't regret it, they don't want it. There are only those very rare ones, quite exceptional, who want to be converted, and for this they act without delay, they immediately take a physical body. The others don't want it; it is something which binds them and constrains them to a rule they do not want.

But it is a fact, so I am obliged to state that this is how it is, that it is an exceptional quality of the human being to carry within himself the psychic and, truly speaking, he does not take full advantage from it.

He does not seem to consider this quality as something very, very desirable, from the way he treats this presence — exactly that! He prefers to it the ideas of his mind, prefers the desires of his vital being and the habits of his physical. I don't know how many of you have read the Bible; it is not very entertaining to read it, and besides, it is very long, but still, in the Bible there is a story I have always liked very much. There were two brothers, if I am not mistaken, Esau and Jacob. Well, Esau was very hungry, that's the story, isn't it? I believe he was a hunter or something; anyway, the story goes like this. He came back home very hungry, and told Jacob he was very hungry, and he was so hungry that he said to him, "Listen, if you give me your

mess of pottage” (Jacob had prepared some stew), “if you give me your mess of pottage I will give you my birthright.” You know, one can understand the story quite superficially, but it has a very profound meaning: **the birthright is the right of being the son of God.** And so he was quite ready to give up his divine right because he was hungry, for a concrete, material thing, for food. This is a very old story, but it is eternally true. (1)



Soul's Release

Sri Aurobindo

Thus came his soul's release from Ignorance,
His mind and body's first spiritual change.
A wide God-knowledge poured down from above,
A new world-knowledge broadened from within:
His daily thoughts looked up to the True and One,
His commonest doings welled from an inner Light.
Awakened to the lines that Nature hides,
Attuned to her movements that exceed our ken,
He grew one with a covert universe.
His grasp surprised her mightiest energies' springs;
He spoke with the unknown Guardians of the worlds,
Forms he descried our mortal eyes see not.
His wide eyes bodied viewless entities,
He saw the cosmic forces at their work
And felt the occult impulse behind man's will.
Time's secrets were to him an oft-read book;
The records of the future and the past
Outlined their excerpts on the etheric page.
One and harmonious by the Maker's skill,
The human in him paced with the divine;
His acts betrayed not the interior flame.
This forged the greatness of his front to earth.

A genius heightened in his body's cells
That knew the meaning of his fate-hedged works
Akin to the march of unaccomplished Powers
Beyond life's arc in spirit's immensities.
Apart he lived in his mind's solitude,
A demigod shaping the lives of men:
One soul's ambition lifted up the race;
A Power worked, but none knew whence it came.
The universal strengths were linked with his;
Filling earth's smallness with their boundless breadths,
He drew the energies that transmute an age.
Immeasurable by the common look,
He made great dreams a mould for coming things
And cast his deeds like bronze to front the years.
His walk through Time outstripped the human stride. (2)



Psychic Experiences and Course of Life

The Mother

Mother, does an individual's life depend on the experience his psychic being wants to have?

Very much!

I was just speaking about this with someone today, and I said that if one can become fully conscious of one's psychic being, at the same time one understands, necessarily, the reason of one's present existence and the experience this psychic being wants to have; and instead of having it somewhat half consciously and more than half unconsciously, one can shorten this experience and so help one's psychic being to cover in a limited number of years the experiences it would perhaps take several lifetimes to go through.

That is to say, the help is mutual. The psychic, when it has an influence on the outer life, brings to it light, order and quietude and the joy of the divine contact.

But also the physical being, the body-consciousness — if it is identified with the psychic consciousness, and through that learns what kind of experience the psychic being wants to have — can help it to have these experiences in a very brief time, and not only save time but save many lives for the psychic being. It is a mutual help.

In brief, this is what yoga means.

Yoga helps you to become fully conscious of your destiny, that is, your mission in the universe, and not only at the present moment but what it was in the past and what it will be in the future.

And because of this knowledge you can gather by a concentration of the consciousness all these experiences in a very short time and gain lives, do in a few years what could take a fairly considerable number of lives to achieve. The psychic being goes progressively through all these experiences towards its full maturity and complete independence, its liberation — in the sense that it no longer needs any new life.

If it wants to come back to the physical world, it returns, because it has something to do there and it chooses freely to return. But till then, till this liberation, it is compelled to return to have all the experiences it needs.

Well, if it happens that once the physical being is developed and conscious enough and has enough goodwill to be able to become fully aware of the psychic being, it can then and there create all the circumstances, the outer experiences necessary for the psychic being to attain its maturity in this very life.

(Long silence)

(3)

Acknowledgements



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1. The Mother, CWM 6, 160-2
2. Sri Aurobindo, CWSA,33, 44-5
3. The Mother, CWM 6, 447-8

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