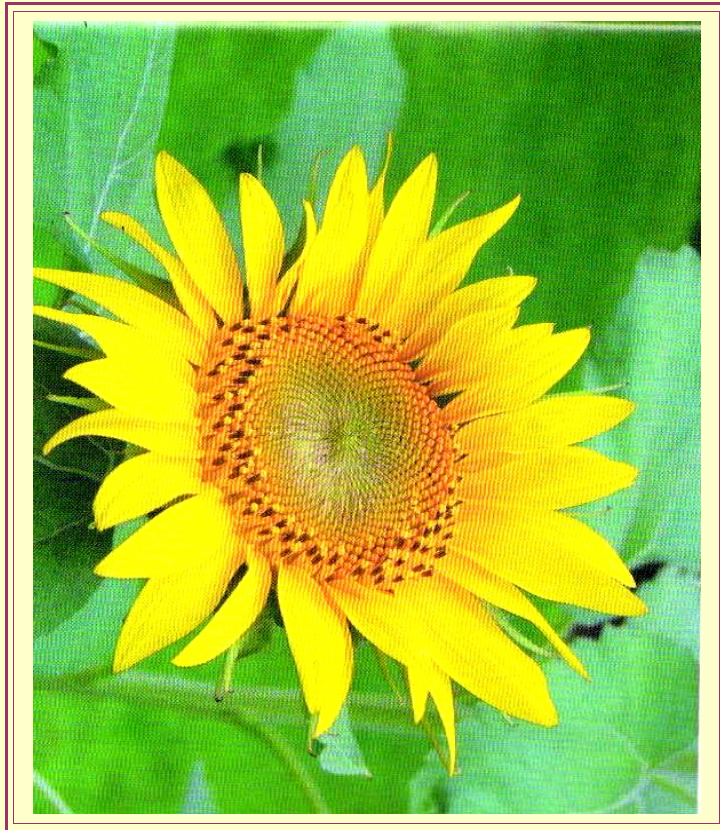


The Sunlit Path



15 August 2010

Vol 2, Issue 8

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

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Editorial

My dear friends,

Greetings on the occasion of 64rd Independence day, which marks 139th birth anniversary of Sri Aurobindo. The significance of this day is immense.

Sri Aurobindo, in His Message on 15th August, 1947 declared, " August 15th, 1947 is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But we can also make it by our life and acts as a free nation an important date in a new age opening for the whole world, for the political, social, cultural and spiritual future of humanity".

"August 15th is my own birthday and it is naturally gratifying to me that it should have assumed this vast significance. I take this coincidence, not as a

fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition. Indeed, on this day I can watch almost all the world-movements which I hoped to see fulfilled in my lifetime, though then they looked like impracticable dreams, arriving at fruition or on their way to achievement. In all these movements free India may well play a large part and take a leading position”.

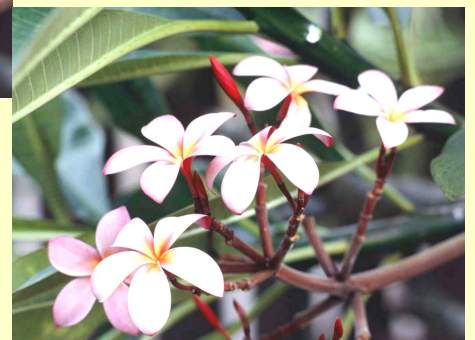
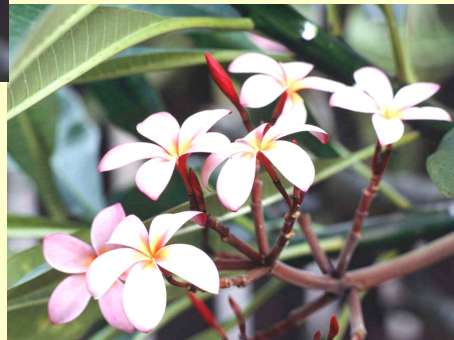
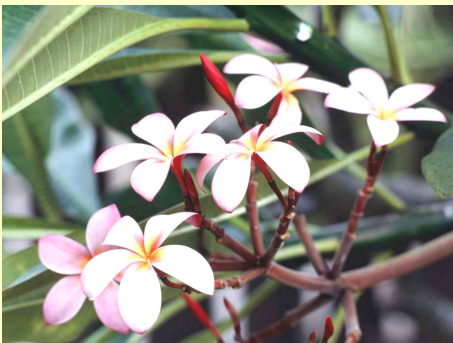
Present issue of The Sunlit Path is a selected compilation of very important messages which show the true spirit of India and guide us towards a glorious future...

August 15, 2010

Dr. Bhalendu Vaishnav

Supreme Lord, Eternal Truth

**Let us obey Thee alone
and live according to
Truth.**



The Divine Superman

Sri Aurobindo

This is thy work and the aim of thy being and that for which thou art here, to become the divine superman and a perfect vessel of the Godhead. All else that thou hast to do, is only a making thyself ready or a joy by the way or a fall from thy purpose.

But the goal is this and the purpose is this and *not in power of the way and the joy by the way* but in the *joy of the goal* is the *greatness and the delight of thy being*. The joy of the way is because that which is drawing thee is also with thee on thy path and the power to climb was given thee that thou mightest mount to thy own summits.

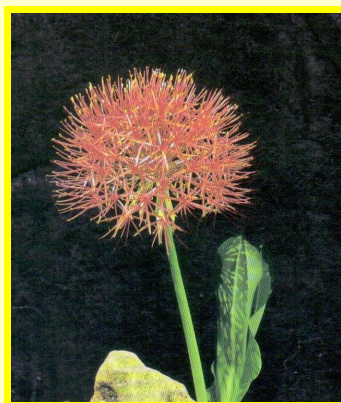
For if thou say what is my being, this is thy being, the Divine, and all else is only its broken or its perverse appearance. If thou seek the Truth, this is the Truth. Place it before thee and in all things be faithful to it.

It has been well said by one who saw but through a veil and mistook the veil for the face, that thy aim is to become thyself; and he said well again that the nature of man is to transcend himself. This is indeed his nature and that is indeed the divine aim of his self-transcending.

That which thou hast to transcend is the self that thou appearest to be, and that is man as thou knowest him, the apparent Purusha. And what is this man? He is a mental being enslaved to life and matter; and where he is not enslaved to life and matter, he is the slave of his mind. But this is a great and heavy servitude; for to be the slave of mind is to be the slave of the false, the limited and the apparent.

The self that thou hast to become, is the self that thou art within behind the veil of mind and life and matter. It is to be the spiritual, the divine, the superman, the real Purusha. For that which is above the mental being, is the superman. It is to be the master of thy mind, thy life and thy body; it is to be a king over Nature of whom thou art now the tool, lifted above her who now has thee under her feet.

It is to live in God and be one with him in his being. *To become thyself is to be this and all that flows from it.* (1)



Sri Aurobindo's Message

Whenever the first play of energy
is exhausted
and earth grows old and weary,
full of materialism, racked with problems
she cannot solve,
the function of India
is to restore the youth of mankind
and assure it of immortality.
She sends forth a light from her bosom
which floods the earth and the heavens...
Such a time is now at hand.

(2)

On Original Thinking

Sri Aurobindo

How shall we recover our lost intellectual freedom and elasticity? By reversing, for a time at least, the process by which we lost it, by liberating our minds in all subjects from the thralldom to authority.

Our first necessity, if India is to survive and do her appointed work in the world, is that the youth of India should learn to think,—to think on all subjects, to think independently, fruitfully, going to the heart of things, not stopped by their surface, free of prejudgments, shearing sophism and prejudice asunder as with a sharp sword, smiting down obscurantism of all kinds as with the mace of Bhima.

Let our brains no longer, like European infants, be swathed with swaddling clothes; let them recover the free and unbound motion of the gods; let them have not only the minuteness but the wide mastery and sovereignty natural to the intellect of Bharata and easily recoverable by it if it once accustoms itself to feel its own power and be convinced of its own worth.

If it cannot entirely shake off past shackles, let it at least arise like the infant Krishna bound to the wain, and move forward dragging with it wain and all and shattering in its progress the twin trees, the twin obstacles to self-fulfilment, blindmediaeval prejudice and arrogant modern dogmatism. We must learn to swim and use that power to reach the good vessel of unchanging truth; we must land again on the eternal rock of ages. (3)



The Gita says that man is not a bundle of outward cares and griefs, of things that do not last. Man is a garment which is put off from time to time, but there is within us something which is omniscient and eternal and cannot be drowned.

Sri Aurobindo

Awakening Soul of India

Sri Aurobindo

It is when the soul awakens that a nation is really alive, and the life will then manifest itself in all the manifold forms of activity in which man seeks to express the strength and the delight of the expansive spirit within.

It is for *ananda* that the world exists; for joy that the Self puts Himself into the great and serious game of life; and the joy which He sees is the joy of various self-expression. For this reason it is that no two men are alike, no two nations are alike. Each has its own separate nature over and above the common nature of humanity and it is not only the common human impulses and activities but the satisfaction and development of its own separate character and capacities that a nation demands. Denied that satisfaction and development, it perishes.

By two tests, therefore, the vitality of a national movement can be judged. If it is imitative, imported, artificial, then, whatever temporary success it may have, the nation is moving towards self-sterilisation and death...

If, on the other hand, the peculiar individuality of a race stamps itself on the movement in its every part and seizes on every new development as a means of self-expression, then the nation wakes, lives and grows...

The nineteenth century in India was imitative, self-forgetful, artificial. It aimed at a successful reproduction of Europe in India, forgetting the deep

saying of the Gita—“Better the law of one’s own being though it be badly done than an alien *dharma* well-followed; death in one’s *dharma* is better, it is a dangerous thing to follow the law of another’s nature...

If we had succeeded in Europeanising ourselves we would have lost for ever our spiritual capacity, our intellectual force, our national elasticity and power of self renovation. (4)

United India

It is only India’s soul who can unify the country. Externally the provinces of India are very different in character, tendencies, culture, as well as in language, and any attempt to unify them artificially could only have disastrous results. But her soul is one, intense in her aspiration towards the spiritual truth, the essential unity of the creation and the divine origin of life, and by uniting with this aspiration the whole country can recover a unity that has never ceased to exist for the superior mentality. (6)

The Mother

The New Age

Sri Aurobindo

The individuals who will most help the future of humanity in the new age will be those who will recognise a spiritual evolution as the destiny and therefore the great need... Even as the animal man has been largely converted into a mentalised and at the top a highly mentalised humanity, so too now or in the future an evolution or conversion— it does not greatly matter which figure we use or what theory we adopt to support it—of the present type of humanity into a spiritualised humanity is the need of the race and surely the intention of Nature; that evolution or conversion will be their ideal and endeavour.

They will be comparatively indifferent to particular belief and form and leave men to resort to the beliefs and forms to which they are naturally drawn. They will only hold as essential the faith in this spiritual conversion, the attempt to live it out and whatever knowledge—the form of opinion into which it is thrown does not so much matter —can be converted into this living. They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions; they will know and never forget that it has to be lived out by each man inwardly.

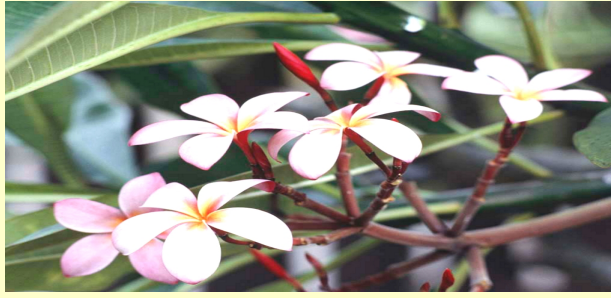
They will adopt in its heart of meaning the inward view of the East which bids

man seek the secret of his destiny and salvation within; but also they will accept, though with a different turn given to it, the importance which the West rightly attaches to life and to the making the best we know and can attain the general rule of all life. They will not make society a shadowy background to a few luminous spiritual figures or a rigidly fenced and earth-bound root for the growth of a comparatively rare and sterile flower of ascetic spirituality. They will not accept the theory that the many must necessarily remain for ever on the lower ranges of life and only a few climb into the free air and the light, but will start from the standpoint of the great spirits who have striven to regenerate the life of the earth and held that faith in spite of all previous failure.

In this as in all great human aspirations and endeavours, an *a priori* declaration of impossibility is a sign of ignorance and weakness, and the motto of the aspirant's endeavour must be the *solvitur ambulando* of the discoverer. For by the doing the difficulty will be solved.

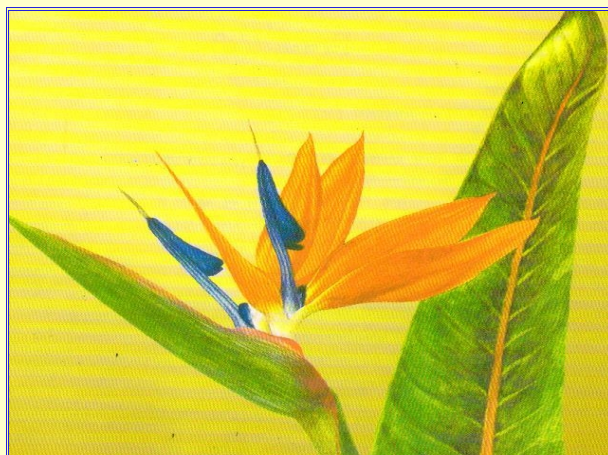
A true beginning has to be made; the rest is a work for Time in its sudden achievements or its long patient labour. (5)

Acknowledgements



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- 1 Complete works of Sri Aurobindo,CWSA Vol.12,p 150-1
- 2 Complete works of Sri Aurobindo,CWSA Vol. 7,p 1086
- 3 Complete works of Sri Aurobindo,CWSA Vol. 12, pp 40-1
- 4 Complete works of Sri Aurobindo,CWSA Vol 08,pp 61-2
- 5 Complete works of Sri Aurobindo,CWSA Vol. 25,pp 265-6
- 6 Collected works of The Mother,CWM Vol. 13,p 368



Integral Study Meet

Topic: **Aim of Life**

Day and Date: **Saturday, 28th August, 2010** Time: **3.30 pm to 5.00pm**

Venue: **Library, P. G. Department of Gujarati,
Humanities Building, Sardar Patel University,
Vallabh Vidyanagar**

All are cordially invited...

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