

The Sunlit Path



15 June 2011

Sri Aurobindo Chair of Integral Studies

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Editorial

My Dear Friends,

I am happy to share with you 15 June, 2011 issue of The Sunlit Path.

Living Words express the real aim of our existence; **Integral Education** and **Integral Life** show very useful *links* to connect ourselves with this aim. These compilations shall certainly lead us to the deeper meaning of Life and Living.

With Sincere Regards,

Dr. Bhalendu Vaishnav

15 June, 2011

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.

If thou hast a duty, this is thy duty; if thou ask what shall be thy aim, let this be thy aim; if thou demand pleasure, there is no greater joy, for all other joy is broken or limited, the joy of a dream or the joy of a sleep or the joy of self-forgetting.

...

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.

What then is the self that thou hast to transcend and what is the self that thou hast to become? For it is here that thou shouldst make no error; for this error, not to know thyself, is the fountain of all thy grief and the cause of all thy stumbling.

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 be free and not a slave, to be one and not divided, to be immortal and not obscured by death, to be full of light and not darkened, to be full of bliss and not the sport of grief and suffering, to be uplifted into power and not cast down into weakness. It is to live in the Infinite and possess the finite. 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.

Be free in thyself, and therefore free in thy mind, free in thy life and thy body. For the Spirit is freedom. Be one with God and all beings; live in thyself and not in thy little ego. For the Spirit is unity.

...

Thou art man and the whole nature of man is to become more than himself.

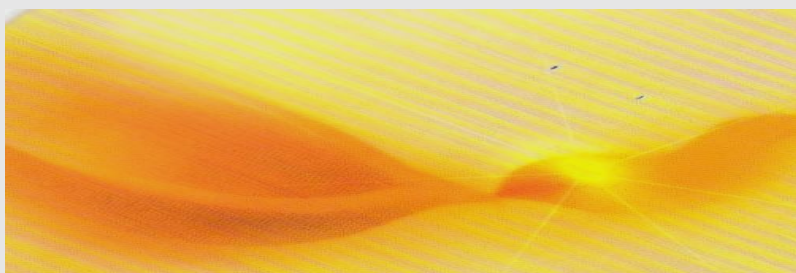
He was the man-animal, he has become more than the animal man. He is the thinker, the craftsman, the seeker after beauty. He shall be more than the thinker, he shall be the seer of knowledge; he shall be more than the craftsman, he shall be the creator and master of his creation; he shall be more than the seeker of beauty, for he shall enjoy all beauty and all delight. Physical, he seeks for his immortal substance; vital he seeks after immortal life and the infinite power of his being; mental and partial in knowledge, he seeks after the whole light and the utter vision.

...

To be the superman is to live the divine life, to be a god; for the gods are the powers of God. Be a power of God in humanity.

...

When thou hast done this even in part, thou hast attained to the first steps of supermanhood. (1)



Mental Education- III : Learning to Learn More

The Mother

Be Quiet and Put one's Synthesis in Order

...It is good to set apart some time every day when one can quietly go over one's thoughts and put one's synthesis in order.

Once the habit is acquired, you can maintain control over your thoughts even during work and action, allowing only those which are useful for what you are doing to come to the surface. Particularly, if you have continued to cultivate the power of concentration and attention, only the thoughts that are needed will be allowed to enter the active external consciousness and they then become all the more dynamic and effective.

Concentrate

And if, in the intensity of concentration, it becomes necessary not to think at all, all mental vibration can be stilled and an almost total silence secured. In this silence one can gradually open to the higher regions of the mind and learn to record the inspirations that come from there.

But even before reaching this point, silence in itself is supremely useful, because in most people who have a somewhat developed and active mind, the mind is never at rest. During the day, its activity is kept under a certain control, but at night, during the sleep of the body, the control of the waking state is almost completely removed and the mind indulges in activities which are sometimes excessive and often incoherent. This creates a great stress which leads to fatigue and the diminution of the intellectual faculties.

Know True Method of Mental Rest

The fact is that like all the other parts of the human being, the mind too needs rest and it will not have this rest unless we know how to provide it. The art of resting one's mind is something to be acquired. Changing one's mental activity is certainly one way of resting; but the greatest possible rest is silence.

And as far as the mental faculties are concerned a few minutes passed in the calm of silence are a more effective rest than hours of sleep.

Receptive Silence

When one has learned to silence the mind at will and to concentrate it in receptive silence, then there will be no problem that cannot be solved, no mental difficulty whose solution cannot be found. When it is agitated, thought becomes confused and impotent; *in an **attentive tranquillity**, the light can manifest itself and open up new horizons to man's capacity.*

(2)

SILENCE

With words one can at times understand, but only in silence one knows.

*

Silence: the condition of the being when it listens to the Divine.

**

It is only in silence that a true progress can be made;
it is only in silence that one can rectify a wrong movement;
it is only in silence that one can be of help to somebody else.

The Mother

(3)

Prayer

Sri Aurobindo

The life of man is a life of wants and needs and therefore of desires, not only in his physical and vital, but in his mental and spiritual being.

When he becomes conscious of a greater Power governing the world, he approaches it through prayer for the fulfilment of his needs, for help in his rough journey, for protection and aid in his struggle.

Whatever crudities there may be in the ordinary religious approach to God by prayer, and there are many, especially that attitude which imagines the Divine as if capable of being propitiated, bribed, flattered into acquiescence or indulgence by praise, entreaty and gifts and has often little regard to the spirit in which he is approached, still this way of turning to the Divine *is an essential movement of our religious being and reposes on a universal truth.*

Efficacy of Prayer: Objective Analysis

The efficacy of prayer is often doubted and prayer itself supposed to be a thing irrational and necessarily superfluous and ineffective.

It is true that the universal will executes always its aim and cannot be deflected by egoistic propitiation and entreaty, it is true of the Transcendent who expresses himself in the universal order that being omniscient his larger knowledge must foresee the thing to be done and it does not need direction or stimulation by human thought and that the individual's desires are not and cannot be in any world-order the true determining factor.

But neither is that order or the execution of the universal will altogether effected by mechanical Law, but by powers and forces of which for human life at least human will, aspiration and faith are not among the least important.

Prayer is a Form

Prayer is only a particular form given to that will, aspiration and faith. Its forms are very often crude and not only childlike, which is in itself no defect, but childish; but still it has a real power and significance.

Its power and sense is to put the will, aspiration and faith of man into touch with the divine Will as that of a conscious Being with whom we can enter into conscious and

To Connect us with That which is Beyond us

For our will and aspiration can act either by our own strength and endeavour, which can no doubt be made a thing great and effective whether for lower or higher purposes,—and there are plenty of disciplines which put it forward as the one force to be used,—or it can act in dependence upon and with subordination to the divine or the universal Will. And this latter way again may either look upon that Will as responsive indeed to our aspiration, but almost mechanically, by a sort of law of energy, or at any rate quite impersonally, or else it may look upon it as responding consciously to the divine aspiration and faith of the human soul and consciously bringing to it the help, the guidance, the protection and fruition demanded, *yogaksemam' vahamyaham*.

Prayer helps to prepare this relation for us at first on the lower plane even while it is there consistent with much that is mere egoism and self-delusion; but afterwards we can draw towards the spiritual truth which is behind it. It is not then the giving of the thing asked for that matters, but the relation itself, the contact of man's life with God, the conscious interchange.

In spiritual matters and in the seeking of spiritual gains, this conscious relation is a great power; it is a much greater power than our own entirely self-reliant struggle and effort and it brings a fuller spiritual growth and experience.

Necessarily in the end prayer either ceases in the greater thing for which it prepared us, —in fact the form we call prayer is not itself essential so long as the faith, the will, the aspiration are there,—or remains only for the joy of the relation. (4)

A prayer, a master act, a king idea
Can link man's strength to a transcendent Force.
Then miracle is made the common rule,
One mighty deed can change the course of things;
A lonely thought becomes omnipotent.

(5)



This Bodily Appearance is Not All

Sri Aurobindo

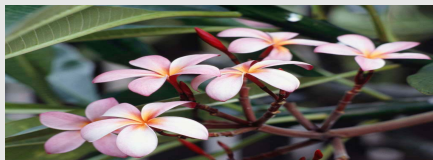
This bodily appearance is not all;
The form deceives, the person is a mask;
Hid deep in man celestial powers can dwell.
His fragile ship conveys through the sea of years
An incognito of the Imperishable.

A spirit that is a flame of God abides,
A fiery portion of the Wonderful,
Artist of his own beauty and delight,
Immortal in our mortal poverty.

This sculptor of the forms of the Infinite,
This screened unrecognised Inhabitant,
Initiate of his own veiled mysteries,
Hides in a small dumb seed his cosmic thought.

In the mute strength of the occult Idea
Determining predestined shape and act,
Passenger from life to life, from scale to scale,
Changing his imaged self from form to form,
He regards the icon growing by his gaze
And in the worm foresees the coming god.

(6)



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1. Sri Aurobindo, CWSA Vol. 12, pp 150-52
2. The Mother, CWM Vol. 12, pp 28-29
3. The Mother, CWM Vol.14, pp 141-43
4. Sri Aurobindo, CWSA Vol. 4, pp 566-68
5. Sri Aurobindo,CWSA, Vol. 33,p 20
6. Sri Aurobindo,CWSA, Vol. 33,p 23
7. The Mother, CWM Vol 12, p 232
8. The Mother, CWM Vol 14, p 299

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Let beauty be your constant ideal

The beauty of the soul
The beauty of sentiments
The beauty of thoughts
The beauty of the action
The beauty in the work
so that nothing comes out of your hands
which is not an expression of pure and harmonious beauty.
And the Divine Help shall always be with you.

The Mother

(7)

Let us work as we pray,
for indeed
work is the body's best prayer
to the Divine.

The Mother.

The Mother

(8)

