

# The Sunlit Path



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Sardar Patel University  
Vallabh Vidyanagar  
Gujarat  
India**

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## Editorial

***Dear Friends,***

*With deep homage to Sri Aurobindo, I bring to you herewith 15<sup>th</sup> August, 2013 issue of The Sunlit Path.*

*The Living Words contain a note from 'meditations' written by The Mother on 29<sup>th</sup> March, 1914 after she met Sri Aurobindo.*

*Section on Integral Education contains excerpts from 'The Perfection of The Body'. The message it delivers must form the basis for Education for tomorrow. Section on Integral Life describes the true potential of India to be the world leader and 'A Call to Young India'.*

*\*The issue also contains a supplement which brings Sri Aurobindo's Message to the nation given on 15<sup>th</sup> August, 1947.*

*Greetings to you on the occasion of 15<sup>th</sup> August, the independence day of India, which so happily coincides with Sri Aurobindo's birthday !*

*15 August, 2013*

*With Sincere Regards,  
Dr. Bhalendu Vaishnav*



## Sri Aurobindo

### The Mother

*(From a meditation written on the day after the Mother first saw Sri Aurobindo)*

*It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth. O Lord, Divine Builder of this marvel, my heart overflows with joy and gratitude when I think of it, and my hope has no bounds.*

*My adoration is beyond all words, my reverence is silent.*

*30 March 1914*

*(1)*

There is an ascending evolution in nature which goes from the stone to the plant, from the plant to the animal, from the animal to man. Because man is, for the moment, the last rung at the summit of the ascending evolution, he considers himself as the final stage in this ascension and believes there can be nothing on earth superior to him.

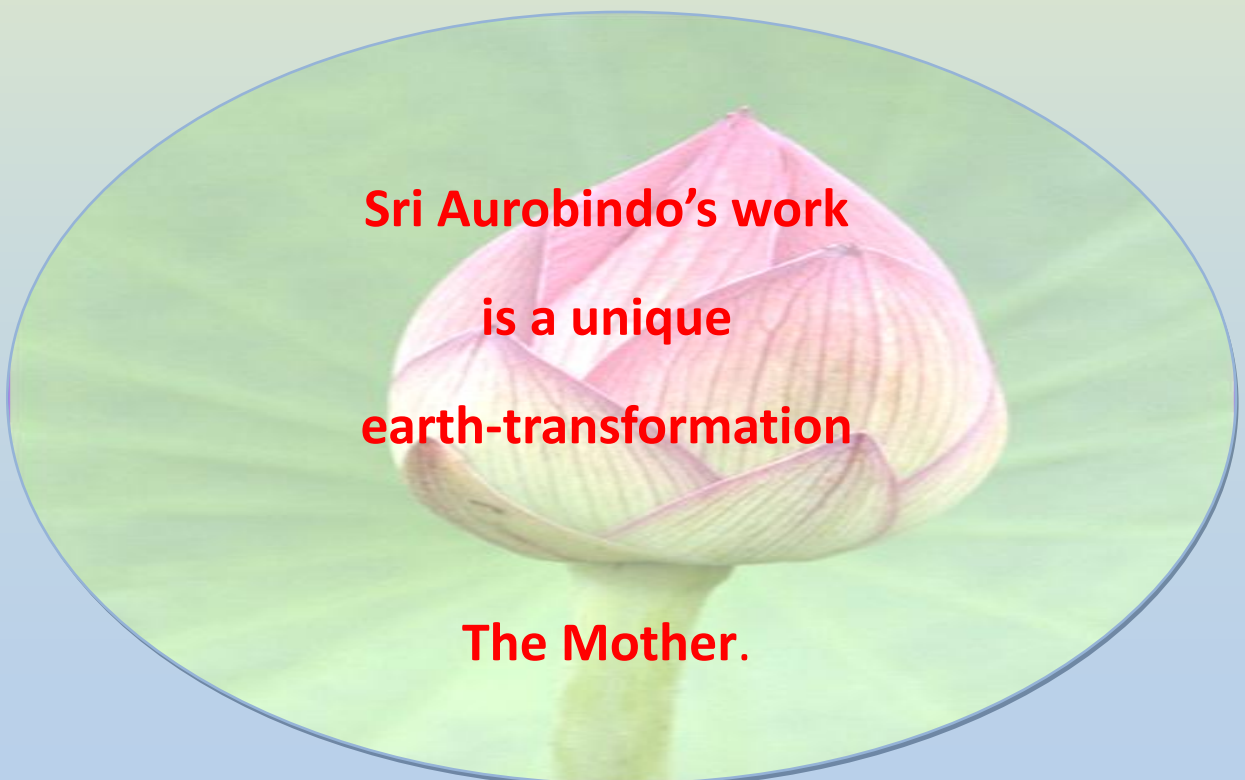
In that he is mistaken. In his physical nature he is yet almost wholly an animal, a thinking and speaking animal, but still an animal

in his material habits and instincts.

Undoubtedly, nature cannot be satisfied with such an imperfect result; she endeavours to bring out a being who will be to man what man is to the animal, a being who will remain a man in its external form, and yet whose consciousness will rise far above the mental and its slavery to ignorance.

Sri Aurobindo came upon earth to teach this truth to men.

He told them that man is only a transitional being living in a mental consciousness, but with the possibility of acquiring a new consciousness, the Truth-consciousness, and capable of living a life perfectly harmonious, good and beautiful, happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness he called supramental, and to help those gathered around him to realise it.  
(2)



**Sri Aurobindo's work  
is a unique  
earth-transformation**

**The Mother.**

## Perfection of The Body

### Sri Aurobindo

A development of the physical consciousness must always be a considerable part of our aim, but for that the right development of the body itself is an essential element; health, strength, fitness are the first needs, but the physical frame itself must be the best possible.

A divine life in a material world implies necessarily a union of the two ends of existence, the spiritual summit and the material base. The soul with the basis of its life established in Matter ascends to the heights of the Spirit but does not cast away its base, it joins the heights and the depths together. The Spirit descends into Matter and the material world with all its lights and glories and powers and with them fills and transforms life in the material world so that it becomes more and more divine.

The transformation is not a change into something purely subtle and spiritual to which Matter is in its nature repugnant and by which it is felt as an obstacle or as a shackle binding the Spirit; it takes up Matter as a form of the Spirit though now a form which conceals and turns it into a revealing instrument, it does not cast away the energies of Matter, its capacities, its methods; it brings out their hidden possibilities, uplifts, sublimates, discloses

their innate divinity.

The divine life will reject nothing that is capable of divinisation; all is to be seized, exalted, made utterly perfect. The mind now still ignorant, though struggling towards knowledge, has to rise towards and into the supramental light and truth and bring it down so that it shall suffuse our thinking and perception and insight and all our means of knowing till they become radiant with the highest truth in their inmost and outermost movements.

Our life, still full of obscurity and confusion and occupied with so many dull and lower aims, must feel all its urges and instincts exalted and irradiated and become a glorious counterpart of the supramental super-life above. The physical consciousness and physical being, the body itself must reach a perfection in all that it is and does which now we can hardly conceive. It may even in the end be suffused with a light and beauty and bliss from the Beyond and the life divine assume a body divine.

But first the evolution of the nature must have reached a point at which it can meet the Spirit direct, feel the aspiration towards the spiritual change and open itself to the workings of the Power which shall transform it. A supreme perfection, a total perfection is possible only by a transformation of our lower or human nature, a transformation of the mind into a thing of light, our life into a thing of power, an instrument of right action, right use for all its forces, of a happy elevation of its being lifting it beyond its present comparatively narrow potentiality for a self-fulfilling force of action and joy of life.



There must be equally a transforming change of the body by a conversion of its action, its functioning, its capacities as an instrument beyond the limitations by which it is clogged and hampered even in its greatest present human attainment. In the totality of the change we have to achieve, human means and forces too have to be taken up, not dropped but used and magnified to their utmost possibility as part of the new life.

Such a sublimation of our present human powers of mind and life into elements of a divine life on earth can be conceived without much difficulty; but in what figure shall we conceive the perfection of the body?

In the past the body has been regarded by spiritual seekers rather as an obstacle, as something to be overcome and discarded than as an instrument of spiritual perfection and a field of the spiritual change. It has been condemned as a grossness of Matter, as an insuperable impediment and the limitations of the body as something unchangeable making transformation impossible.

This is because the human body even at its best seems only to be driven by an energy of life which has its own limits and is debased in its smaller physical activities by much that is petty or coarse or evil; the body in itself is burdened with the inertia and inconscience of Matter, only partly awake and, although quickened and animated by a nervous activity, subconscious in the fundamental action of its constituent cells and tissues and their secret workings. Even in its fullest strength and force and greatest glory of beauty, it is still a flower of the material Inconscience; the inconscient is the soil from

which it has grown and at every point opposes a narrow boundary to the extension of its powers and to any effort of radical self-exceeding. But if a divine life is possible on earth, then this self-exceeding must also be possible.

(3)



## India

### The Mother

O India, land of light and spiritual knowledge! Wake up to your true mission in the world, show the way to union and harmony.

*23 September 1967*

India has become the symbolic representation of all the difficulties of modern mankind. India will be the land of its resurrection—the resurrection to a higher and truer life.

\*

In the whole creation the earth has a place of distinction, because unlike any other planet it is evolutionary with a psychic entity at its centre. In it, India, in particular, is a divinely chosen country.

\*

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.

Let India work for the future and set the example. Thus she will recover her true place in the world.

Since long it was the habit to govern through division and opposition. The time has come to govern through union, mutual understanding and collaboration. To choose a collaborator, the value of the man is more important than the party to which he belongs.

The greatness of a country does not depend on the victory of a party but on the union of all the parties. (4)

*\*All countries are equal and essentially "one". Each of them represents an aspect of the One Supreme. In the terrestrial manifestation they all have the same right to a free expression of themselves.*

*From the spiritual point of view, the importance of a country does not depend on its size or its power or its authority over other countries, but on its response to Truth and on the degree of Truth it is capable of manifesting.*  
(5)



## Call to Young India

### Sri Aurobindo

*Our call is to young India.*

*It is the young who must be the builders of the new world,—not those who accept the competitive individualism, the capitalism or the materialistic communism of the West as India's future ideal, nor those who are enslaved to old religious formulas and cannot believe in the acceptance and transformation of life by the spirit, but all who are free in mind and heart to accept a completer truth and labour for a greater ideal.*

*They must be men who will dedicate themselves not to the past or the present but to the future. They will need to consecrate their lives to an exceeding of their lower self, to the realisation of God in themselves and in all human beings and to a whole-minded and indefatigable labour for*

*the nation and for humanity.*

*This ideal can be as yet only a little seed and the life that embodies it a small nucleus, but it is our fixed hope that the seed will grow into a great tree and the nucleus be the heart of an ever extending formation.*

*It is with a confident trust in the spirit that inspires us that we take our place among the standard-bearers of the new humanity that is struggling to be born amidst the chaos of a world in dissolution and of the future India, the greater India of the rebirth that is to rejuvenate the mighty outworn body of the ancient Mother. (6)*

### Acknowledgements



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1. The Mother, Collected Works of The Mother, CWM vol 13, p 3
2. The Mother, Collected Works of The Mother, CWM Vol 12, p 116

3. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol 13, pp 521-23
4. The Mother, Collected Works of The Mother, CWM VOL. 13, pp 367-69
5. The Mother, Collected Works of The Mother, CWM Vol 13, p 383
6. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol 13, p

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