

# The Sunlit Path



**Sri Aurobindo Chair of Integral Studies**

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**Editorial**

**My dear friends,**

I am happy to bring to you the 15<sup>th</sup> March, 2015 issue of The Sunlit Path.

'Living Words', offer a profound solution to the riddle of human existence.

'Integral Life' contains a passage from 'Savitri' : The Soul's Choice and a very useful article on 'The Mysteries of Ascent Towards God' by The Mother.

The supplement to the present issue contains an article by The Mother on 'Vital Education'.

In the audio section, we have a *prayer written and recited by wellknown Gujarati poet Shri Sundaram and sung by musician Shri Atul Desai.*

Sincerely yours,

Dr Bhalendu Vaishnav

## Supreme Birth Sri Aurobindo

We have then the manifestation of the divine Conscious Being in the totality of physical Nature as the **foundation of human existence** in the material universe.

We have the emergence of that Conscious Being in an involved and inevitably evolving Life, Mind and Supermind as the **condition of our activities**; for it is this evolution which has enabled man to appear in Matter and it is this evolution which will enable him progressively to manifest God in the body,—the universal Incarnation.

We have in egoistic formation the **intermediate and decisive factor** which allows the One to emerge as the conscious Many out of that indeterminate totality general, obscure and formless which we call the subconscious,—*hridaya samudra*, the ocean heart in things of the Rig Veda.

We have the dualities of life and death, joy and sorrow, pleasure and pain, truth and error, good and evil as the **first formations of egoistic consciousness**, the natural and inevitable outcome of its attempt to realise unity in an artificial construction of itself exclusive of the total truth, good, life and delight of being in the universe.

We have the dissolution of this egoistic construction by the self-opening of the individual to the universe and to God as the **means of**



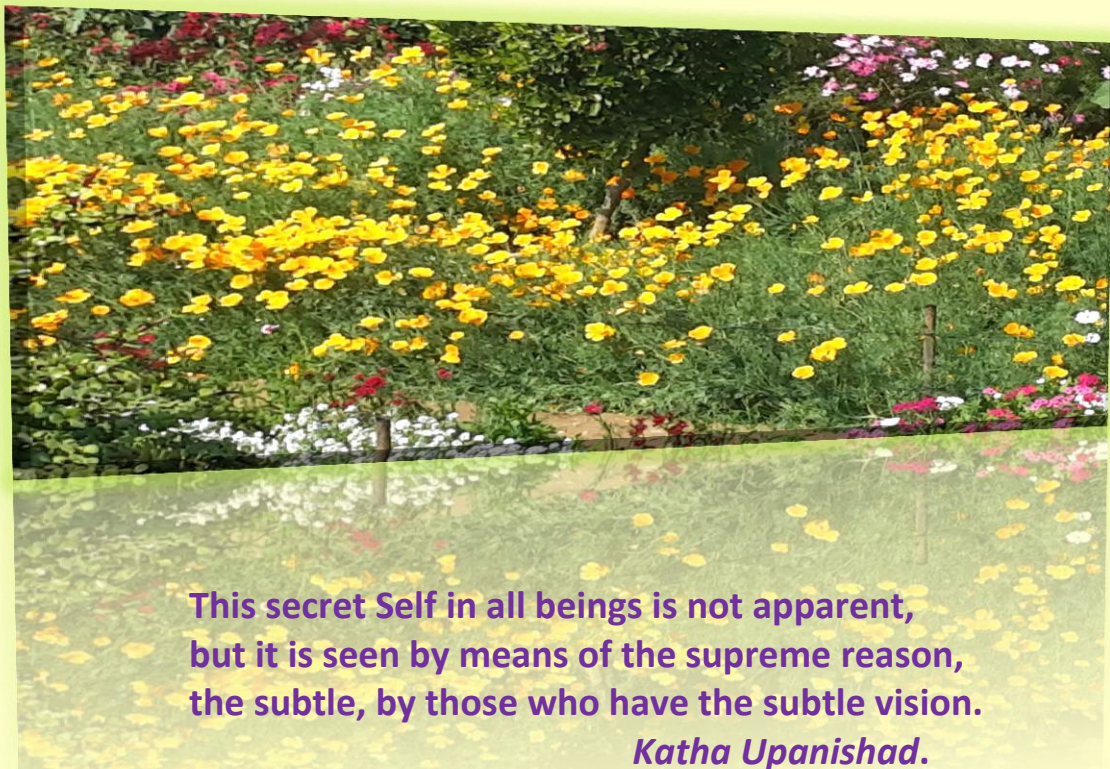
that **supreme fulfilment** to which egoistic life is only a prelude even as animal life was only a prelude to the human.

We have the realisation of the All in the individual by the transformation of the limited ego into a conscious centre of the divine unity and freedom as the **term at which the fulfilment arrives**.

And we have the outflowing of the infinite and absolute Existence, Truth, Good and Delight of being on the Many in the world as the **divine result** towards which the cycles of our evolution move.

**This is the supreme birth which maternal Nature holds in herself;  
of this she strives to be delivered.**

(1)



## The Soul's Choice

### Sri Aurobindo

The supermind shall be his nature's fount,  
 The Eternal's truth shall mould his thoughts and acts,  
 The Eternal's truth shall be his light and guide.  
 All then shall change, a magic order come  
 Overtopping this mechanical universe.

A mightier race shall inhabit the mortal's world.  
 On Nature's luminous tops, on the Spirit's ground,  
 The superman shall reign as king of life,  
 Make earth almost the mate and peer of heaven,  
 And lead towards God and truth man's ignorant heart  
 And lift towards godhead his mortality.

A power released from circumscribing bounds,  
 Its height pushed up beyond death's hungry reach,  
 The Soul's Choice and the Supreme Consummation  
 Life's tops shall flame with the Immortal's thoughts,  
 Light shall invade the darkness of its base.

Then in the process of evolving Time  
 All shall be drawn into a single plan,  
 A divine harmony shall be earth's law,  
 Beauty and joy remould her way to live:

Even the body shall remember God,  
 Nature shall draw back from mortality  
 And Spirit's fires shall guide the earth's blind force;

Knowledge shall bring into the aspirant Thought  
A high proximity to Truth and God.

The supermind shall claim the world for Light  
And thrill with love of God the enamoured heart  
And place Light's crown on Nature's lifted head  
And found Light's reign on her unshaking base.

A greater truth than earth's shall roof-in earth  
And shed its sunlight on the roads of mind;  
A power infallible shall lead the thought,  
A seeing Puissance govern life and act,  
In earthly hearts kindle the Immortal's fire.

A soul shall wake in the Inconscient's house;  
The mind shall be God-vision's tabernacle,  
The body intuition's instrument,  
And life a channel for God's visible power.

All earth shall be the Spirit's manifest home,  
Hidden no more by the body and the life,  
Hidden no more by the mind's ignorance;  
An unerring Hand shall shape event and act.

The Spirit's eyes shall look through Nature's eyes,  
The Spirit's force shall occupy Nature's force.

This world shall be God's visible garden-house,  
The earth shall be a field and camp of God,  
Man shall forget consent to mortality  
And his embodied frail impermanence.

(2)

## On the Mysteries of the Ascent towards God

### The Mother

*TO JUDGE the events of history, a certain distance is needed; similarly, if one knows how to rise high enough above material contingencies, one can see the terrestrial life as a whole. From that moment, it is easy to realise that all the efforts of mankind converge towards the same goal.*

*It is true that collectively or individually, men follow very different paths to reach it; some of these paths twist and turn so much that they seem at first sight to move away from the goal rather than to lead towards it; but all are going there, consciously or unconsciously, swiftly or more slowly.*

*What then is this goal?*

*It is one with the purpose of man's life and his mission in the universe.*

*The goal: "Call him what you will, for to the wise, he is the Possessor of all names."*

*The Tao of the Chinese—The Brahman of the Hindus— The Law of the Buddhists—The Good of Hermes—That which cannot be named, according to the ancient Jewish tradition— The God of the Christians— The Allah of the Muslims —The Justice, the Truth of the materialists.*

*The purpose of man's life is to become conscious of That.  
His mission is to manifest It.*

*All religions, all the teachings of all the sages are nothing other than methods to reach this goal.*

*They can be classified into three principal categories.*



*First method—intellectual: The love of Truth, the search for the Absolute. By discernment, study, reflection, analysis, control and concentration of the thought, one dispels the illusion of personality, a whirl of atoms in a single substance which is itself nothing but an appearance: a condensation of the ether.*

*When we say myself what do we speak of? The body? The sensations? The feelings? The thoughts? All this has no stability.*

*The appearance of continuity comes from a rigorous determinism obtaining in each of these realms of the being; and into this determinism there enter as many external as internal agents.*

*Where then is the self, that is to say, something permanent, constant, ever the same? In order to find it, to find this absolute, we must proceed from depth to depth, from relativity to relativity—for all that is in form is relative—until we reach That which is Unthinkable to our reason, Unutterable to our language, but knowable by identification—for we carry That in ourselves, it is the very centre and life of our being.*

*Second method—the love of God. It is the method of those who have a developed religious sense. Aspiration towards the Divine Essence of all things that we have perceived in a moment of integral illumination.*

*Then self-consecration to this Divine Essence, to this Eternal Law, integral self-giving, at every moment, in all one's actions.*

*Complete surrender: one is now only a docile instrument, a faithful servant before the Supreme Master. The Love is so complete that it causes a detachment from all that is not the Divine Absolute and perfect concentration on Him.*

*“Besides, it is not impossible to rise higher than that, for love itself is a veil between the lover and the Beloved.”*

*Identification.*

*Third method—the love of humanity.*

*As a consequence of a clear vision, an intense perception of the immense suffering of humanity, there arises the resolution to consecrate oneself entirely to making this suffering cease. Self-oblivion in the giving of all one’s thoughts, all one’s energies, all one’s activities to succour others, in however small a degree.*

*“With your hearts overflowing with compassion, go forth into this world torn by pain, be instructors, and wherever the darkness of ignorance rules, there light a torch.”*

*This consecration to humanity manifests in four domains.*

*One can give to others in four ways:*

*Material gifts.*

*Intellectual gifts: knowledge.*

*Spiritual gifts: harmony, beauty, rhythm.*

*The integral gift, which can be made only by those who have followed the three paths, who have synthesised within themselves all the methods of development, of becoming conscious of That which is Eternal: the gift of example. The example which is not self-conscious and which one gives because one is, because one lives in the Eternal Divine Consciousness. (3)*

## હંકારી જા

### સુન્દરમ

મારી બંસીમાં બોલ બે વગાડી તું જા,  
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ઝંઝાનાં ઝંઝરને પહેરી પધાર પિયા,  
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સૂની સરિતાને તીર પહેરી પીતાંબરી,  
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ઘાટે બંધાણી મારી હોડી વછોડી જા,  
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મનના માલિક તારી મોજના હલેસે,  
ફાવે ત્યાં એને હંકારી તું જા. મારીં

૧૮ ઓક્ટોબર, ૧૯૩૭  
વસુધા : પૃ. ૯

(4)

## Acknowledgements



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1. Sri Aurobindo, CWSA 21,64
2. Sri Aurobindo, CWSA33,706
3. The Mother, CWM 2, 129
4. સુન્દરમ,વસુધા,૯. Audio recitation from : ઉર્ધ્વે લો, સુંદરમનાં કાવ્યો અને વાર્તાલાપોમાંથી.... પઠન : કવિ શ્રીસુન્દરમના સ્વ કંઠે. સ્વર,સંગીત રચના અને ગાન: શ્રીઅતુલ દેસાઈ .

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