

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

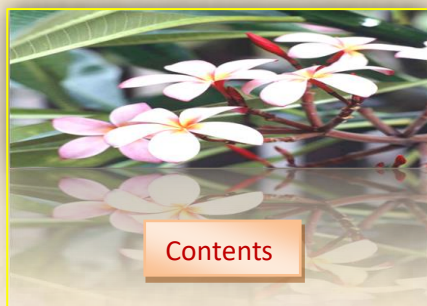
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Editorial

My dear friends,

I am happy to bring to you the 15th January, 2019 issue of The Sunlit Path.

'Living Words' are indeed imprinted in the The Mother's message distributed from Sri Aurobindo Ashram on the 1st January, 2019. Integral Life contains few lines from Sri Aurobindo's Savitri, book one canto three: 'The Soul's Release.' There are two very meaningful short passages from Sri Aurobindo's 'The Human Cycle' about 'Discovery of the Nation-soul' and 'True Subjectivism'.

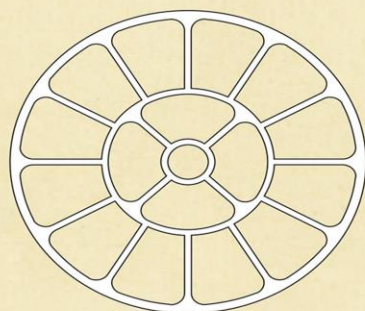
I do hope you will find the contents inspiring.

Sincere regards,

Dr. Bhalendu Vaishnav

2019

Bonne Année



Day and night constantly the Presence is there.
It is enough to turn silently inward
and we detect it.

Let this experience be yours this year.
Love and blessings to my dear child.

The 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.
Lonely his days and splendid like the sun's. (1)

Discovery of The Nation-Soul True Subjectivism Sri Aurobindo

THE PRIMAL law and purpose of the individual life is to seek its own self-development. Consciously or half consciously or with an obscure unconscious groping it strives always and rightly strives at self-formulation,— to find itself, to discover within itself the law and power of its own being and to fulfil it. This aim in it is fundamental, right, inevitable because, even after all qualifications have been made and caveats entered, the individual is not merely the ephemeral physical creature, a form of mind and body that aggregates and dissolves, but a being, a living power of the eternal Truth, a self-manifesting spirit.

In the same way the primal law and purpose of a society, community or nation is to seek its own self-fulfilment; it strives rightly to find itself, to become aware within itself of the law and power of its own being and to fulfil it as perfectly as possible, to realise all its potentialities, to live its own self-revealing life. The reason is the same; for this too is a being, a living power of the eternal Truth, a self-manifestation of the cosmic Spirit, and it is there to express and fulfil in its own way and to the degree of its capacities the special truth and power and

meaning of the cosmic Spirit that is within it.

The nation or society, like the individual, has a body, an organic life, a moral and aesthetic temperament, a developing mind and a soul behind all these signs and powers for the sake of which they exist. One may say even that, like the individual, it essentially is a soul rather than has one; it is a group-soul that, once having attained to a separate distinctness, must become more and more self-conscious and find itself more and more fully as it develops its corporate action and mentality and its organic self-expressive life.

The parallel is just at every turn because it is more than a parallel; it is a real identity of nature. There is only this difference that the group-soul is much more complex because it has a great number of partly self-conscious mental individuals for the constituents of its physical being instead of an association of merely vital subconscious cells. At first, for this very reason, it seems more crude, primitive and artificial in the forms it takes; for it has a more difficult task before it, it needs a longer time to find itself, it is more fluid and less easily organic. (2)

Therefore we must find out that the true individual is not the ego, but the divine individuality which is through our evolution preparing to emerge in us; its emergence and satisfaction and not the satisfaction of the mere egoistic will-to-live for the sake of one's lower members is the true object at which a humanity subjectively seeking to know and fulfil its own deepest law and truth should increasingly aim.

The second psychic truth the individual has to grasp is this, that he is not only himself, but is in solidarity with all of his kind, — let us leave aside for the moment that which seems to be not of his kind. That which we are has expressed itself through the individual, but also through the universality, and though each has to fulfil itself in its own way, neither can succeed independently of the other.

The society has no right to crush or efface the individual for its own better development or self-satisfaction; the individual, so long at least as he chooses to live in the world, has no right to disregard for the sake of his own solitary satisfaction and development his fellow-beings and to live at war with them or seek a selfishly isolated good. And when we say, no right, it is from no social, moral or religious standpoint, but from the most positive and simply with a view to the law of existence itself. For neither

the society nor the individual can so develop to their fulfilment. Every time the society crushes or effaces the individual, it is inflicting a wound on itself and depriving its own life of priceless sources of stimulation and growth. The individual too cannot flourish by himself; for the universal, the unity and collectivity of his fellow-beings, is his present source and stock; it is the thing whose possibilities he individually expresses, even when he transcends its immediate level, and of which in his phenomenal being he is one result. Its depression strikes eventually at his own sources of life, by its increasing he also increases.

This is what a true subjectivism teaches us,—first, that we are a higher self than our ego or our members, secondly, that we are in our life and being not only ourselves but all others; for there is a secret solidarity which our egoism may kick at and strive against, but from which we cannot escape. It is the old Indian discovery that our real “I” is a Supreme Being which is our true self and which it is our business to discover and consciously become and, secondly, that that Being is one in all, expressed in the individual and in the collectivity, and only by admitting and realising our unity with others can we entirely fulfil our true self-being.

(3)



Acknowledgements

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1. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA 33, 44-45
2. Sri Aurobindo, Complete Works of Sri Aurobindo CWSA25,35-36
3. Complete Works of Sri Aurobindo, CWSA, CWSA, 25, 47-48

The Sunlit Path is e magazine of Sri Aurobindo Chair of Integral Studies, Sardar Patel University. It can be viewed at the University webpage: http://www.spuvvn.edu/academics/academic_chairs/aurobindo/

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