SRI AUROBINDO

ESSAYS DIVINE AND HUMAN

WRITINGS FROM MANUSCRIPTS. 1910 – 1950

The Divine Superman

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. But this is the joy of thy whole being. 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.

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 151 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.

Be thyself, immortal, and put not thy faith in death; for death is not of thyself, but of thy body. For the Spirit is immortality.

To be immortal is to be infinite in being and consciousness and bliss; for the Spirit is infinite and that which is finite lives only by his infinity.

These things thou art, therefore thou canst become all this; but if thou wert not these things, then thou couldst never become them. What is within thee, that alone can be revealed in thy being. Thou appearest indeed to be other than this, but wherefore shouldst thou enslave thyself to appearances?

Rather arise, transcend thyself, become thyself. 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 52 the creator and master of his creation; he shall be more than the seeker of 1 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 possess these is to become the superman; for [it] is to rise out of mind into the supermind. Call it the divine mind or Knowledge or the supermind; it is the power and light of the divine will and the divine consciousness. By the supermind the Spirit saw and created himself in the worlds, by that he lives in them and governs them. By that he is Swarat Samrat, self-ruler and all-ruler.

Supermind is superman; therefore to rise beyond mind is the condition.

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.

To live in the divine Being and let the consciousness and bliss, the will and knowledge of the Spirit possess thee and play with thee and through thee, this is the meaning.

This is the transfiguration of thyself on the mountain. It is to discover God in thyself and reveal him to thyself in all things. Live in his being, shine with his light, act with his power, rejoice with his bliss. Be that Fire and that Sun and that Ocean. Be that joy and that greatness and that beauty.

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

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