

The Sunlit Path



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Editorial

My dear friends,

With a feeling of gratitude to The Mother, I am bringing to you the 29th March, 2014 issue of The Sunlit Path. This issue has been brought on the occasion of centenary of The Mother's meeting Sri Aurobindo on 29th March, 1914.

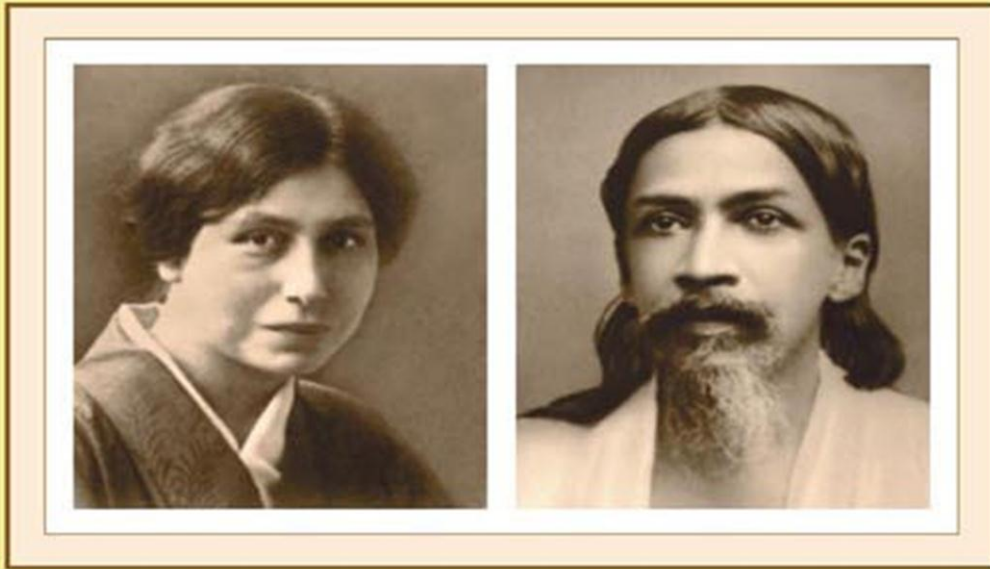
This issue contains some very important and revealing compilations from the writings of Sri Aurobindo and The Mother and convey the zenith of Their teaching and The Light which They have brought down for the humanity.

Sincerely yours,

Dr Bhalendu Vaishnav

29th March, 2014

Homage...



29.3.1914 – 29.3.2014

The centenary of the Mother's first meeting with Sri Aurobindo
at the Guest House

Living Words**29.3.1914-29.3.2014****Centenary of The Mother's first meeting
With Sri Aurobindo**

On the day after the Mother met Sri Aurobindo, she wrote:

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

The Mother

Sri Aurobindo's Symbol



The descending triangle represents Sat-Chit-Ananda.

The ascending triangle represents the aspiring answer from matter under the form of life, light and love.

The junction of both—the central square—is the perfect manifestation having at its centre the Avatar of the Supreme—the lotus.

The water—inside the square—represents the multiplicity, the creation.

The Mother's Symbol



The central circle represents the Divine Consciousness. The four petals represent the four powers of the Mother. The twelve petals represent the twelve powers of the Mother manifested for Her work.

The central circle represents the Supreme Mother, the Mahashakti. The four central petals are the four aspects of the Mother—and the twelve petals, Her twelve attributes.

The Divine and His Creation

The Mother

The universe is an objectivisation of the Supreme, as if He had objectivised himself outside of himself in order to see himself, to live himself, to know himself, and so that there might be an existence and a consciousness capable of recognising him as their origin and uniting consciously with him to manifest him in the becoming. There is no other reason for the universe.

The earth is a kind of symbolic crystallisation of universal life, a reduction, a concentration, so that the work of evolution may be easier to do and follow. And if we see the history of the earth, we can understand why the universe has been created. It is the Supreme growing aware of himself in an eternal Becoming; and the goal is the union of the created with the Creator, a union that is conscious, willing and free, in the Manifestation.

That is the secret of Nature. Nature is the executive Force, it is she who does the work. And she takes up this creation, which appears to be totally unconscious but which contains the Supreme Consciousness and sole Reality and she works so that all this can develop, become self-aware and realise itself fully.

But she does not show it from the very beginning. It develops gradually, and that is why at the start it is a secret which will be unveiled as it nears the end.

And man has reached a point in the evolution high enough for this secret to be unveiled and for what was done in an apparent inconstance to be done consciously, willingly, and therefore much more rapidly and in the joy of realisation. **In man one can already see that the spiritual reality is being developed and that it is going to express itself totally and freely.**

Formerly, in the animal and the plant, it was... it was necessary to be very clear-sighted to see it, but man is himself conscious of this spiritual reality, at least in the higher part of his human existence. Man is beginning to know what the Supreme Origin wants of him and is collaborating in carrying it out.

Nature wants the creation to become conscious of being the Creator himself in an objectivisation, that is to say, there is no difference between the Creator and the Creation, and the goal is a conscious and realised union.

That is the secret of Nature. (1)



The Universe

The Mother

In fact in the history of our universe there have been six consecutive periods which began by a creation, were prolonged by a force of preservation and ended by a disintegration, a destruction, a return to the Origin, which is called Pralaya; and that is why this tradition is there.

But it has been said that the seventh creation would be a progressive creation, that is, after the starting-point of the creation, instead of its being simply followed by a preservation, it would be followed by a progressive manifestation which would express the Divine more and more completely, so that no disintegration and return to the Origin would be necessary.

And it has been announced that the period we are in is precisely the seventh, that is, it would not end by a Pralaya, a return to the Origin, a destruction, a disappearance, but that it would be replaced by a constant progress, because it would be a more and more perfect unfolding of the divine Origin in its creation.

And this is what Sri Aurobindo says. He speaks of a constant unfolding, that is, the Divine manifests more and more completely; more and more perfectly, in a progressive creation.

It is the nature of this progression which makes the return to the Origin, the destruction no longer necessary. All that does not progress disappears, and that is why physical bodies die, it's because they are not progressive; they are progressive up to a certain moment, then there they stop and most often they remain stable for a certain time, and then they begin to decline, and then disappear.

It's because the physical body, physical matter as it is at present is not plastic enough to be able to progress constantly. But it is not impossible to make it sufficiently plastic for the perfecting of the physical body to be such that it no longer needs disintegration, that is, death.

Only, this cannot be realised except by the descent of the Supermind which is a force higher than all those which have so far manifested and which will give the body a plasticity that will allow it to progress constantly, that is, to follow the divine movement in its unfolding. (2)

Transformation The Mother

WE WANT an integral transformation, the transformation of the body and all its activities. But there is an absolutely indispensable first step that must be accomplished before anything else can be undertaken: the transformation of the consciousness.

The starting-point is of course the aspiration for this transformation and the will to realise it; without that nothing can be done. But if in addition to the aspiration there is an inner opening, a kind of receptivity, then one can enter into this transformed consciousness at a single stroke and maintain oneself there. This change of consciousness is abrupt, so to say; when it occurs, it occurs all of a sudden, although the preparation for it may have been long and slow.

I am not speaking here of a mere change in mental outlook, but of a change in the consciousness itself. It is a complete and absolute change, a revolution in the basic poise; the movement is like turning a ball inside out. To the transformed consciousness everything appears not only new and different, but almost the reverse of what it seemed to the ordinary

consciousness.

In the ordinary consciousness you advance slowly, by successive experiences, from ignorance to a very distant and often doubtful knowledge. In the transformed consciousness your starting-point is knowledge and you proceed from knowledge to knowledge. However, this is only a beginning; for the outer consciousness, the various planes and parts of the outer active being are transformed only slowly and gradually as a result of the inner transformation.

There is a partial change of consciousness which makes you lose all interest in things that you once found desirable; but it is only a change of consciousness and not what we call the transformation.

For the transformation is fundamental and absolute; it is not merely a change, but a reversal of consciousness: the being turns inside out, as it were, and takes a completely different position. In this reversed consciousness the being stands above life and things and deals with them from there; it is at the centre of everything and directs its action outwards from there. Whereas in the ordinary consciousness the being stands outside and below: from outside it strives to reach the centre; from below, crushed by the weight of its own ignorance and blindness, it struggles desperately to rise above them.

The ordinary consciousness is ignorant of what things are in reality; it sees only their shell. But the true consciousness is at the centre, at the heart of reality and has the direct vision of the origin of all movements. Seated within and above, it knows the source, the cause and

effect of all things and forces.

I repeat, this reversal is sudden.

Something opens within you and all at once you find yourself in a new world. The change may not be final and definitive to begin with; it sometimes requires time to settle permanently and become your normal nature. But once the change has taken place, it is there, in principle, once and for all; and then what is needed is to express it gradually in the details of practical life.

The first manifestation of the transformed consciousness always seems to be abrupt. You do not feel that you are changing slowly and gradually from one state into another; you feel that you are suddenly awakened or newly born.

No effort of the mind can lead you to this state, for with the mind you cannot imagine what it is and no mental description can be adequate.

Such is the starting-point of all integral transformation. (3)

Man and the Supermind

Sri Aurobindo

Man is a transitional being, he is not final; for in him and high beyond him ascend the radiant degrees which climb to a divine supermanhood.

The step from man towards superman is the next approaching achievement in the earth's evolution. There lies our destiny and the liberating key to our aspiring, but troubled and limited human existence-inevitable because it is at once the intention of the inner Spirit and the logic of Nature's process.

The appearance of a human possibility in a material and animal world was the first glint of a coming divine Light, -the first far-off intimation of a godhead to be born out of Matter.

The appearance of the superman in the human world will be the fulfilment of that distant shining promise.

The difference between man and superman will be the difference between mind and a consciousness as far beyond it as thinking mind is beyond the consciousness of plant and animal; the differentiating essence of man is mind, the differentiating essence of superman will be supermind or a divine gnosis.

Man is a mind imprisoned, obscured and circumscribed in a precarious and imperfect living but imperfectly conscious body. The superman will be a supramental spirit which will envelop and freely use a conscious body, plastic to spiritual forces. His physical frame will be a firm support and an adequate radiant instrument for the spirit's divine play and work in Matter. Mind, even free and in its own unmixed and unhampered element, is not the highest possibility of consciousness; for mind is not in possession of Truth, but only a minor vessel or an instrument and here an

ignorant seeker plucking eagerly at a mass of falsehoods and half-truths for the unsatisfying pabulum of its hunger.

Beyond mind is a supramental or gnostic power of consciousness that is in eternal possession of Truth; all its motion and feeling and sense and outcome are instinct and luminous with the inmost reality of things and express nothing else. Supermind or gnosis is in its original nature at once and in the same movement an infinite wisdom and an infinite will. At its source it is the dynamic consciousness of the divine Knower and Creator.

When in the process of unfolding of an always greater force of the one Existence, some delegation of this power shall descend into our limited human nature, then and then only can man exceed himself and know divinely and divinely act and create; he will have become at last a conscious portion of the Eternal.

The superman will be born, not a magnified mental being, but a supramental power descended here into a new life of the transformed terrestrial body.

A gnostic supermanhood is the next distinct and triumphant victory to be won by the spirit descended into earthly nature. The disk of a secret sun of Power and Joy and knowledge is emerging out of the material consciousness in which our mind works as a chained slave or a baffled and impotent demiurge; supermind will be the formed body of that radiant effulgence.

Superman is not man climbed to his own natural zenith, not a superior degree of human greatness, knowledge, power, intelligence, will, character, genius, dynamic force, saintliness, love, purity or perfection.

Supermind is something beyond mental man and his limits, a greater consciousness than the highest consciousness proper to human nature. Man is a being from the mental worlds whose mentality works here involved, obscure and degraded in a physical brain, shut off from its own divinest powers and impotent to change life beyond certain narrow and precarious limits. Even in the highest of his kind it is baulked of its luminous possibilities of supreme force and freedom by this dependence. Most often and in most men it is only a servitor, a purveyor of amusements, a caterer of needs and interests to the life and the body. But the superman will be a gnostic king of Nature; supermind in him even in its evolutionary beginnings will appear as a ray of the eternal omniscience and omnipotence. Sovereign and irresistible it will lay hands on the mental and physical instruments, and, standing above and yet penetrating and possessing our lower already manifested parts, it will transform mind, life and body into its own divine and luminous nature.

Man in himself is hardly better than an ambitious nothing. He is a narrowness that reaches towards ungrasped wideesses, a littleness straining towards grandeurs which are beyond him, a dwarf enamoured of the heights. His mind is a darkened ray in the splendours of the universal Mind. His life is a striving exulting and suffering wave, an eager passion-

tossed and sorrow-stricken or a blindly and dully toiling petty moment of the universal Life. His body is a labouring perishable speck in the material universe. An immortal soul is somewhere hidden within him and gives out from time to time some sparks of its presence, and an eternal spirit is above and overshadows with its wings and upholds with its power this soul continuity in his nature. But that greater spirit is obstructed from descent by the hard lid of his constructed personality and this inner radiant soul is wrapped, satisfied and oppressed in dense outer coatings.

In all but a few it is seldom active, in many hardly perceptible. The soul and spirit in man seem rather to exist above and behind his formed nature than to be a part of its visible reality; subliminal in his inner being or superconscient above in some unreached status, they are in his outer consciousness possibilities rather than things realised and present.

The spirit is in course of birth rather than born in Matter. This imperfect being with his hampered, confused, ill ordered and mostly ineffective consciousness cannot be the end and highest height of the mysterious upward surge of Nature. There is something more that has yet to be brought down from above and is now seen only by broken glimpses through sudden rifts in the giant wall of our limitations. Or else there is something yet to be evolved from below, sleeping under the veil of man's mental consciousness or half visible by flashes, as life once slept in the stone and metal, mind in the plant and reason in the cave of animal memory underlying its imperfect apparatus of emotion and sense-device and instinct. Something there is in us yet unexpressed that has to be

delivered by an enveloping illumination from above. A godhead is imprisoned in our depths, one in its being with a greater godhead ready to descend from superhuman summits. In that descent and awakened joining is the secret of our future.

Man's greatness is not in what he is but in what he makes possible.

His glory is that he is the closed place and secret workshop of a living labour in which supermanhood is made ready by a divine Craftsman. But he is admitted to a yet greater greatness and it is this that, unlike the lower creation, he is allowed to be partly the conscious artisan of his divine change. His free assent, his consecrated will and participation are needed that into his body may descend the glory that will replace him. His aspiration is earth's call to the supramental Creator.

If earth calls and the Supreme answers, the hour can be even now for that immense and glorious transformation. (4)



The Mother: The Power that Mediated Between The Sanction and The Call

Sri Aurobindo

The supramental change is a thing decreed and inevitable in the evolution of the earth- consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change may arrive, take form and endure, there is needed the call from below with a will to recognise and not deny the Light when it comes, and there is needed the sanction of the Supreme from above. The power that mediates between the sanction and the call is the presence and power of the Divine Mother. The Mother's power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's Ananda. (5)

The Supermind had descended long ago—very long ago—into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical.

Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This physical mind receiving the supramental light Sri Aurobindo called the Mind of Light.

*As soon as Sri Aurobindo withdrew from his body, what he has called the Mind of Light got realised in me. (6)

The Mother

The Mother on Herself

Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.

That which is speaking to you now, is a faithful servant of the Divine. From all time, since the beginning of the earth, as a faithful servant of the Divine, it has spoken in the name of its Master. And as long as earth and men exist, it will be there in a body to preach the divine word. So, wherever I am asked to speak, I do my best, as a servant of the Divine.

But to speak in the name of a particular doctrine or of a man, however great he may be, that I cannot do!

The Eternal Transcendent forbids me. (7)

.....

If the supreme consciousness is incarnated and manifests itself in this body, all the denials in the world cannot prevent it from being so.

And if it is not so, my physical existence can be interesting only to those who have faith and who, with the help of this faith, can, through me, enter into contact with the Supreme Consciousness.

The question has importance only for those, and others have no need to be concerned about it. For such a faith, to be sincere and effective, cannot be the object of any propaganda, either for or against it. Its birth must be free and spontaneous.

It cannot be obtained through coercion nor destroyed through denial.

He who feels the need to fight violently against conviction or faith, of whatever kind, proves by that very fact that some part of his being, however tiny, is touched by this conviction, while another part of himself, generally more important and external, completely refuses to accept a faith which seems to him the more dangerous because he is more sensitive to it, and his will to deny it forcefully comes from the necessity of convincing himself.

From the subjective point of view, I know what I am. But this knowledge that is lived finds its value only in my sincerity; and of this sincerity the Supreme alone can be the judge. (8)

A Declaration The Mother

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

We are fighting division, unconsciousness, ignorance, inertia and falsehood.

We are endeavouring to establish upon earth union, knowledge, consciousness, Truth, and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love. (9)

Companion for All

*Spirit shall look out through the matter's gaze,
Matter shall reveal the spirit's face.*

Sri Aurobindo

Supplement

The Sunlit Path

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1. The Mother, Collected Works of The Mother, CWM Vol 9, p 321-2
2. The Mother, Collected Works of The Mother, CWM Vol. 7, p 205-6
3. The Mother, *Bulletin*, August 1950
4. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol. 12, pp 157- 160
5. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol.32, p 26
6. The Mother, Collected Works of The Mother, CWM Vol 13, p 63-4
7. The Mother, Collected Works of The Mother, CWM Vol 13, p 37
8. The Mother, Collected Works of The Mother, CWM Vol 13, p 48-9
9. The Mother, Collected Works of The Mother CWM Vol 13, p 124-5

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