

The Sunlit Path



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Editorial

My dear friends,

This special issue is offered to The Mother as a loving Homage.

The Mother withdrew from Her physical abode on 17th November, 1973.

The contents in the present issue are selected with a view to show us the Light and the Path to connect us with our deepest aspiration and ultimate destiny.

The issue contains some answers given by Sri Aurobindo about The Mother and the purpose of Her Embodiment. Selected writings of Sri Aurobindo and The Mother describing the uniqueness of the Integral yoga are also included.

Sincerely yours,

Dr Bhalendu Vaishnav

17 November, 2014

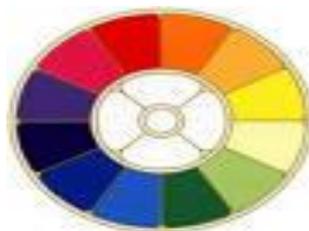


“And one day, you ask yourself, “But then, why is one born? Why does one die? Why does one suffer? Why does one act?”

You no longer live like a little machine, hardly half-conscious. You want to feel truly, to act truly, to know truly. Then, in ordinary life one searches for books, for people who know a little more than oneself, one begins to seek somebody who can solve these questions, lift the veil of ignorance...

We can, simply by a sincere aspiration, open a sealed door in us and find... that Something which will change the whole significance of life, reply to all our questions, solve all our problems and lead us to the perfection we aspire for without knowing it, to that Reality which alone can satisfy us and give us lasting joy, equilibrium, strength, life.”

The Mother



A prayer for those who wish to serve the Divine

GLORY to Thee, O Lord, who triumphest over every obstacle.

Grant that nothing in us shall be an obstacle in Thy work.

Grant that nothing may retard Thy manifestation.

Grant that Thy will may be done in all things and at every moment.

We stand here before Thee that Thy will may be fulfilled in us, in every element, in every activity of our being, from our supreme heights to the smallest cells of the body.

Grant that we may be faithful to Thee utterly and for ever.

We would be completely under Thy influence to the exclusion of every other.

Grant that we may never forget to own towards Thee a deep, an intense gratitude.

Grant that we may never squander any of the marvellous things that are Thy gifts to us at every instant.

Grant that everything in us may collaborate in Thy work and all be ready for Thy realisation.

Glory to Thee, O Lord, Supreme Master of all realisation. Give us a faith active and ardent, absolute and unshakable in Thy Victory.

(1)

The Supramental Realisation

The Mother

There are people who love adventure. It is these I call, and I tell them this: “I invite you to the great adventure.”

It is not a question of repeating spiritually what others have done before us, for our adventure begins beyond that. It is a question of a new creation, entirely new, with all the unforeseen events, the risks, the hazards it entails—a *real adventure*, whose goal is certain victory, but the road to which is unknown and must be traced out step by step in the unexplored. Something that has never been in this present universe and that will *never* be again in the same way. If that interests you... well, let us embark. What will happen to you tomorrow—I have no idea. One must put aside all that has been foreseen, all that has been devised, all that has been constructed, and then... set off walking into the unknown. And come what may! There.

In order to know what the Supramental Realisation will be like, the first step, the first condition is to know what the Supramental consciousness is. All those who have been, in one way or another, in contact with it have had some glimpse of the realisation to be. But those who have not, can yet aspire for that realisation, just as they can aspire to get the supramental knowledge. True knowledge means awareness by identity: once you get in touch with the supramental world, you can say

something about its descent, but not before. What you can say before is that there will be a new creation upon earth; this you say through faith, since the exact character of it escapes you. And if you are called upon to define realisation, you may declare that, individually speaking, it means the transformation of your ordinary human consciousness into the divine and supramental.

The consciousness is like a ladder: at each great epoch there has been one great being capable of adding one more step to the ladder and reaching a place where the ordinary consciousness had never been. It is possible to attain a high level and get completely out of the material consciousness; but then one does not retain the ladder, whereas the great achievement of the great epochs of the universe has been the capacity to add one more step to the ladder without losing contact with the material, the capacity to reach the Highest and at the same time connect the top with the bottom instead of letting a kind of emptiness cut off all connection between the different planes. To go up and down and join the top to the bottom is the whole secret of realisation, and that is the work of the Avatar. Each time he adds one more step to the ladder there is a new creation upon earth.... The step which is being added now Sri Aurobindo has called the Supramental; as a result of it, the consciousness will be able to enter the supramental world and yet retain its personal form, its individualisation and then come down to establish here a new creation. Certainly this is not the last, for there are farther ranges of being; but now we are at work to bring down the supramental, to effect a reorganisation of the world, to bring the world back to the true divine order. It is essentially a creation of order, a putting of everything in its true place; and the chief spirit or force, the Shakti active at present is Mahasaraswati, the Goddess of perfect organisation.

The work of achieving a continuity which permits one to go up and down and bring into the material what is above, is done inside the consciousness. He who is meant to do it, the Avatar, even if he were shut up in a prison and saw nobody and never moved out, still would he do the work, because it is a work in the consciousness, a work of connection between the Supermind and the material being. He does not need to be recognised, he need have no outward power in order to be able to establish this conscious connection. Once, however, the connection is made, it must have its effect in the outward world in the form of a new creation, beginning with a model town and ending with a perfect world.(2)

“A new humanity means for us the appearance, the development of a type or race of mental beings whose principle of mentality would be no longer a mind in the Ignorance seeking for knowledge but even in its knowledge bound to the Ignorance, a seeker after Light but not its natural possessor, open to the Light but not an inhabitant of the Light, not yet a perfected instrument, truth-conscious and delivered out of the Ignorance. Instead, it would be possessed already of what could be called a mind of Light, a mind capable of living in the truth, capable of being truth-conscious and manifesting in its life a direct in place of an indirect knowledge. Its mentality would be an instrument of the Light and no longer of the Ignorance. At its highest it would be capable of passing into the supermind and from the new race would be recruited the race of supramental beings who would appear as the leaders of the evolution in earth-nature.”

Sri Aurobindo, The Supramental Manifestation, SABCL, Vol. 16, p. 67

The Mother and the Purpose of Her Embodiment

Sri Aurobindo Answers...

Who Is the Mother?

Do you not refer to the Mother (our Mother) in your book The Mother ?

Yes.

Is she not the “Individual” Divine Mother who has embodied the power of these two vaster ways of her existence” Transcendent and Universal?

Yes.

Has she not descended here (amongst us) into the Darkness and Falsehood and Error and Death in her deep and great love for us?

Yes.

There are many who hold the view that she was human but now embodies the Divine Mother and her Prayers, they say, explain this view. But to my mental conception, to my psychic feeling, she is the Divine Mother who has consented to put on herself the cloak of obscurity and suffering and ignorance so that she can effectively lead us—human beings—to Knowledge and Bliss and Ananda and to Him.

The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place, a manifestation of a growing

divine consciousness, not human turning into divine. The Mother was inwardly above the human even in childhood, so the view held by “many” is erroneous.

I also conceive that the Mother’s Prayers are meant to show us—the aspiring psychic—how to pray to the Divine.

Yes.

The Mother and the Supramental Descent

Am I right in thinking that the Mother as an individual embodies all the Divine Powers and brings down the Grace more and more to the physical plane . . .

Yes.

and that her embodiment is a chance for the entire physical to change and be transformed?

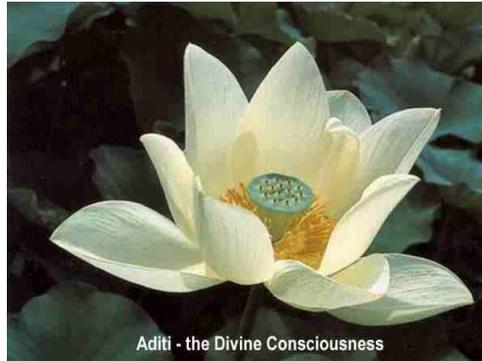
It is a chance for the earth-consciousness to receive the Supramental into it and to undergo first the transformation necessary for that to be possible. Afterwards there will be a farther transformation by the supramental, but the whole earth consciousness will not be supramentalised—there will be first a new race representing the supermind, as man represents the mind.

The more we open individually to the Mother’s Light and Force, the more her power is established in the universal—is it not so?

It is the transforming power that is established—the universal Power is always there.

*

The Mother has come down to work on the earth, not in another world. The thousand petalled lotus and the plane or world that corresponds to it is only a means of communication between the Truth and the earth-existence. But it is true that the consciousness of each has to rise to that level if the work on earth is to be successfully done. 1 October 1933 (3)



The True Law of Our Development

Sri Aurobindo

THE TRUE law of our development and the entire object of our social existence can only become clear to us when we have discovered not only, like modern Science, what man has been in his past physical and vital evolution, but his future mental and spiritual destiny and his place in the cycles of Nature.

This is the reason why the subjective periods of human development must always be immeasurably the most fruitful and creative. In the others he either seizes on some face, image, type of the inner reality Nature in him is labouring to manifest or else he follows a mechanical impulse or shapes himself in the

mould of her external influences; but here in his subjective return inward he gets back to himself, back to the root of his living and infinite possibilities, and the potentiality of a new and perfect self creation begins to widen before him.

He discovers his real place in Nature and opens his eyes to the greatness of his destiny. (4)

Indian Spirituality and Life Sri Aurobindo

The whole root of difference between Indian and European culture springs from the spiritual aim of Indian civilisation.

It is the turn which this aim imposes on all the rich and luxuriant variety of its forms and rhythms that gives to it its unique character. For even what it has in common with other cultures gets from that turn a stamp of striking originality and solitary greatness. A spiritual aspiration was the governing force of this culture, its core of thought, its ruling passion. Not only did it make spirituality the highest aim of life, but it even tried, as far as that could be done in the past conditions of the human race, to turn the whole of life towards spirituality. But since religion is in the human mind the first native, if imperfect form of the spiritual impulse, the predominance of the spiritual idea, its endeavour to take hold of life, necessitated a casting of thought and action into the religious mould and a persistent filling of every circumstance of life with the religious sense; it demanded a pervadingly religiophilosophic culture.

The highest spirituality indeed moves in a free and wide air far above that lower stage of seeking which is governed by religious form and dogma; it does not easily bear their limitations and, even when it admits, it transcends them; it lives in an experience which to the formal religious mind is unintelligible. But man does not arrive immediately at that highest inner elevation and, if it were demanded from him at once, he would never arrive there.

At first he needs lower supports and stages of ascent; he asks for some scaffolding of dogma, worship, image, sign, form, symbol, some indulgence and permission of mixed half-natural motive on which he can stand while he builds up in him the temple of the spirit.

Only when the temple is completed, can the supports be removed, the scaffolding disappear. The religious culture which now goes by the name of Hinduism not only fulfilled this purpose, but, unlike certain credal religions, it knew its purpose. It gave itself no name, because it set itself no sectarian limits; it claimed no universal adhesion, asserted no sole infallible dogma, set up no single narrow path or gate of salvation; it was less a creed or cult than a continuously enlarging tradition of the Godward endeavour of the human spirit.

An immense many-sided many staged provision for a spiritual self-building and self-finding, it had some right to speak of itself by the only name it knew, the eternal religion, *sanātana dharma*.

It is only if we have a just and right appreciation of this sense and spirit of Indian religion that we can come to an understanding of the true sense and spirit of Indian culture. (5)

The Hidden Miracle of Our Destiny

Sri Aurobindo

Only when we have climbed above ourselves,
 A line of the Transcendent meets our road
 And joins us to the timeless and the true;
 It brings to us the inevitable word,
 The godlike act, the thoughts that never die.
 A ripple of light and glory wraps the brain,
 And travelling down the moment's vanishing route
 The figures of eternity arrive.
 As the mind's visitors or the heart's guests
 They espouse our mortal brevity awhile,
 Or seldom in some rare delivering glimpse
 Are caught by our vision's delicate surmise.
 Although beginnings only and first attempts,
 These glimmerings point to the secret of our birth
 And the hidden miracle of our destiny.
 What we are there and here on earth shall be
 Is imaged in a contact and a call.

(6)

Beyond Good and Evil

Sri Aurobindo

God is beyond good and evil; man moving Godwards must become of one nature with him. He must transcend good and evil.

God is beyond good and evil, not below them, not existing and limited by them, not even above them, but in a more absolute sense excedent and transcendent of the ideas of good and evil.

He exceeds them in his universality; they exist in him, but the values of good and evil which we give to things is not their divine or universal value, they are only their practical value created by us in our psychological and dynamic dealings with life. God recognises them and seems to deal with us on the basis of this valuation of life, but only to such an extent as may serve his purpose in Nature. In his universal action he is not limited by them. But into his transcendent being of which his highest universal is the image, they do not at all enter; there in the highest universal which is to us transcendent is only the absolute good of which both our good and evil have in them certain differentiated elements. Neither our good nor our evil are or can of themselves give the absolute good; both have to be transformed, evil into good, good into pure and self-existent good, before they can be taken up into it.

This explains the nature of the universe which would otherwise

be inexplicable, inconsistent with the being of God, a forcefully inconscient and violently active enigma. God must be beyond limitation by our ideas of good, otherwise the universe such as it is could not exist whether as the partly manifested being of a divine Existence or a thing created or permitted by a divine Will. He cannot, either, be evil, otherwise in man, his highest terrestrial creature or his highest terrestrial manifestation, there could not be this dominant idea of good and this stream of tendency towards righteousness. He cannot be a mixture of good and evil, whether a self-perplexed and struggling or a mysteriously ordered double principle, Ormuzd and Ahriman, or at least he cannot be limited by this duality, for there is much in the universe which is neither good nor evil. Perhaps the greatest part of the totality is either supramoral or inframoral or simply amoral. Good and evil come in with the development of mental consciousness; they exist in their rudimentary elements in the animal and primitive human mind, they develop with the human development. Good and evil are things which arrive in the process of the evolution; there is then the possibility that they will disappear in the process of the evolution. If indeed they are essential to its highest possible point of culmination, then they will remain; or if one of them be essential and the other non-essential, then that one will remain and its opposite will disappear. (7)



Acknowledgements



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1. **The Mother, CWM, 1;382**
2. **The Mother, CWM, 9;150-51**
3. **Sri Aurobindo, CWSA, 32;31-33**
4. **Sri Aurobindo, CWSA, 23; 67-8**
5. **Sri Aurobindo, CWSA, 20;178-9**
6. **Sri Aurobindo, CWSA,33;109-110**
7. **Sri Aurobindo, CWSA,12;148-9**

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