

HOMAGE TO SRI AUROBINDO

The Sunlit Path



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HOMAGE TO SRI AUROBINDO



Darshan

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Sri Aurobindo's message is an immortal
sunlight radiating over the future.

The Mother
15 August 1972

The Hour of God Sri Aurobindo

There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism. The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God's bounty. Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction.

In the hour of God cleanse thy soul of all self-deceit and hypocrisy and vain self-flattering that thou mayst look straight into thy spirit and hear that which summons it. All insincerity of nature, once thy defence against the eye of the Master and the light of the ideal, becomes now a gap in thy armour and invites the blow. Even if thou conquer for the moment, it is the

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worse for thee, for the blow shall come afterwards and cast thee down in the midst of thy triumph. But being pure cast aside all fear; for the hour is often terrible, a fire and a whirlwind and a tempest, a treading of the winepress of the wrath of God; but he who can stand up in it on the truth of his purpose is he who shall stand; even though he fall, he shall rise again, even though he seem to pass on the wings of the wind, he shall return. Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected, the incalculable, the immeasurable. Mete not the power of the Breath by thy petty instruments, but trust and go forward.

But most keep thy soul clear, even if for a while, of the clamour of the ego. Then shall a fire march before thee in the night and the storm be thy helper and thy flag shall wave on the highest height of the greatness that was to be conquered. (1)



Supermind and Sachchidananda Sri Aurobindo

Supermind is between the Sachchidananda planes and the lower creation. It contains the self-determining Truth of the Divine Consciousness and is necessary for a Truth creation.

One can of course realise Sachchidananda in relation to the mind, life, body also—but then it is something stable, supporting by its presence the lower Prakriti, but not transforming it. The supermind alone can transform the lower nature.

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In the supramental consciousness, there are no problems—the problem is created by the division set up by the Mind. The Supramental sees the Truth as a single whole and everything falls into its place in that whole. The Supramental is also spiritual, but the old Yogas reach Sachchidananda through the spiritualised mind and depart into the eternally static oneness of Sachchidananda or rather pure Sat (Existence) absolute and eternal or else a pure Non-existence absolute and eternal.

Ours having realised Sachchidananda in the spiritualised mind plane proceeds to realise it in the supramental plane.

The supreme supra-cosmic Sachchidananda is above all. Supermind may

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be described as its power of self-awareness and world-awareness, the world being known as within itself and not outside. So to live consciously in the supreme Sachchidananda one must pass through the Supermind. If one is in the supracosmic apart from the manifestation, there is no place for problems or solutions. If one lives in the transcendence and the cosmic view at the same time, that can only be by the supramental consciousness in the supreme Sachchidananda consciousness—so why should the question arise? Why should there be a difference between the supreme Sachchidananda version of the cosmos and the Supermind's version of it? Your difficulty probably comes from thinking of both in terms of the mind.

The Supermind is an entirely different consciousness not only from the spiritualised Mind, but from the planes above spiritualised Mind which intervene between it and the supramental plane. Once one passes beyond Overmind to Supermind, one enters into a consciousness to which the norms of the other planes do not at all apply and in which the same Truth, e.g. Sachchidananda and truth of this universe, is seen in quite a different way and has a different dynamic consequence. This necessarily results from the fact that Supermind has an indivisible knowledge, while Overmind proceeds by union in division and Mind by division taking division as the first fact, for that is the natural process of its knowledge.

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In all planes the essential experience of Sachchidananda, pure Existence, Consciousness, Bliss is the same and Mind is often contented with it as the sole Truth and dismisses all else as part of the grand Illusion, but there is also a dynamic experience of the Divine or of Existence (e.g. as One and Many, Personal and Impersonal, the Infinite and Finite etc.) which is essential for the integral knowledge. The dynamic experience is not the same in the lower planes as in the higher, in the intermediate spiritual planes and in the Supramental. In these the oppositions can only be put together and harmonised, in the Supermind they fuse together and are inseparably one; that makes an enormous difference.

The universe is dynamism, movement—the essential experience of Sachchidananda apart from the dynamism and movement is static. The full dynamic truth of Sachchidananda and the universe and its consequence cannot be grasped by any other consciousness than the Supermind, because the instrumentation in all other (lower) planes is inferior and there is therefore a disparity between the fullness of the static experience and the incompleteness of the dynamic power, knowledge, result of the inferior light and power of other planes. This is the reason why the consciousness of the other spiritual planes even if it descends can make no radical change in the earth-consciousness, it can only modify or enrich it. The radical transformation needs the descent of a supramental power and nature. (2)

Living A Miracle: The Grace is Here The Mother

I don't know if you have had this experience, when reading one of the wonderful stories of mankind, and of those who came to help humanity—you have perhaps heard this more here in India than people in other countries—those stories in which there was an intervention from above, there was one of those chances, one of those miraculous Graces.

And so, if one reads that when one is small, one says, “Oh, how I should like to have lived at that time!”—I don't know if you have had this experience...

I knew people who had it. And then one tells them, “Well, try to imagine that you have it, this chance, what would be your reaction?” And sometimes suddenly one perceives it; suddenly it seems as if the heavens were opened, and that something has come which was not there before. For how long, one can't say, but in any case, it is one of those extraordinary moments of earth-life and human life when things are not as they ordinarily are, dull and lifeless. So one has the feeling of living a miracle.


If one can keep this, all goes well. Unfortunately one forgets it very quickly. Each one has his own difficulty. And I have given the example already once, I think. For instance, a being who must represent fearlessness, courage, you know, a capacity to hold on without giving way before all dangers and all fights, usually somewhere in his being he is a terrible coward, and he

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has to struggle against this almost constantly because this represents the victory he has to win in the world.

It is like a being who ought to be good, full of compassion and generosity; somewhere in his being he is sharp, sour and sometimes even bad; and he has to struggle against this in order to be the other thing. And so on. It goes into all the details. It's like that.

And when you see a very black shadow somewhere, very black, something that's truly painful, you know, you can be sure that you have in you the possibility of the corresponding light.(3)



Today
is the first day of Sri Aurobindo's centenary year.
Though he has left his body he is still with us, alive and active.
Sri Aurobindo belongs to the future;
he is the messenger of the future.
He still shows us the way to follow in order to hasten
the realisation of a glorious future fashioned by the Divine Will.
All those who want to collaborate
for the progress of humanity
and for India's luminous destiny
must unite in a clairvoyant aspiration
and in an illumined work.

The Mother
15 August 1971

**To Choose Without Preference,
Execute Without Desire
The Mother**

“O Consciousness, immobile and serene, Thou watchest at the confines of the world like a sphinx of eternity. And yet to some Thou confidest Thy secret. These can become Thy sovereign will which chooses without preference, executes without desire.”

Prayers and Meditations, 10 November 1914

This immobile Consciousness is the “Mother of Dreams” (“The Mother of Dreams”, a poem by Sri Aurobindo: Collected Poems, p. 67), the sphinx of eternity who keeps vigil on the confines of the world like an enigma to be solved. This enigma is the problem of our life, the very *raison d'être* of the universe. The problem of our life is to realise the Divine or rather to become once again aware of the Divine who is the Universe, the origin, cause and goal of life.

Those who find the secret of the sphinx of eternity become that active and creative Power.

To choose without preference and execute without desire is the great difficulty at the very root of the development of true consciousness and self-control. To choose in this sense means to see what is true and bring it into existence; and to choose thus, without the least personal bias for any thing, any person, action, circumstance, is exactly what is most difficult for an ordinary human being. Yet one must learn to act without any preference, free from all attractions and likings, taking one's stand solely on the Truth which guides. And having chosen in accordance with the Truth the necessary action, one must carry it out without any desire. If you observe yourself attentively, you will see that before acting you need an inner impetus, something which pushes you.

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In the ordinary man this impetus is generally desire. This desire ought to be replaced by a clear, precise, constant vision of the Truth.

Some call this the Voice of God or the Will of God. The true meaning of these words has been falsified, so I prefer to speak of “the Truth”, though this is but a very limited aspect of That which we cannot name but which is the Source and the Goal of all existence. I deliberately do not use the word God because religions have given this name to an all-powerful being who is other than his creation and outside it. This is not correct.

However, on the physical plane the difference is obvious. For we are yet all that we no longer want to be, and He, He is all that we want to become. (4)



Supermind and Mind of Light

Sri Aurobindo

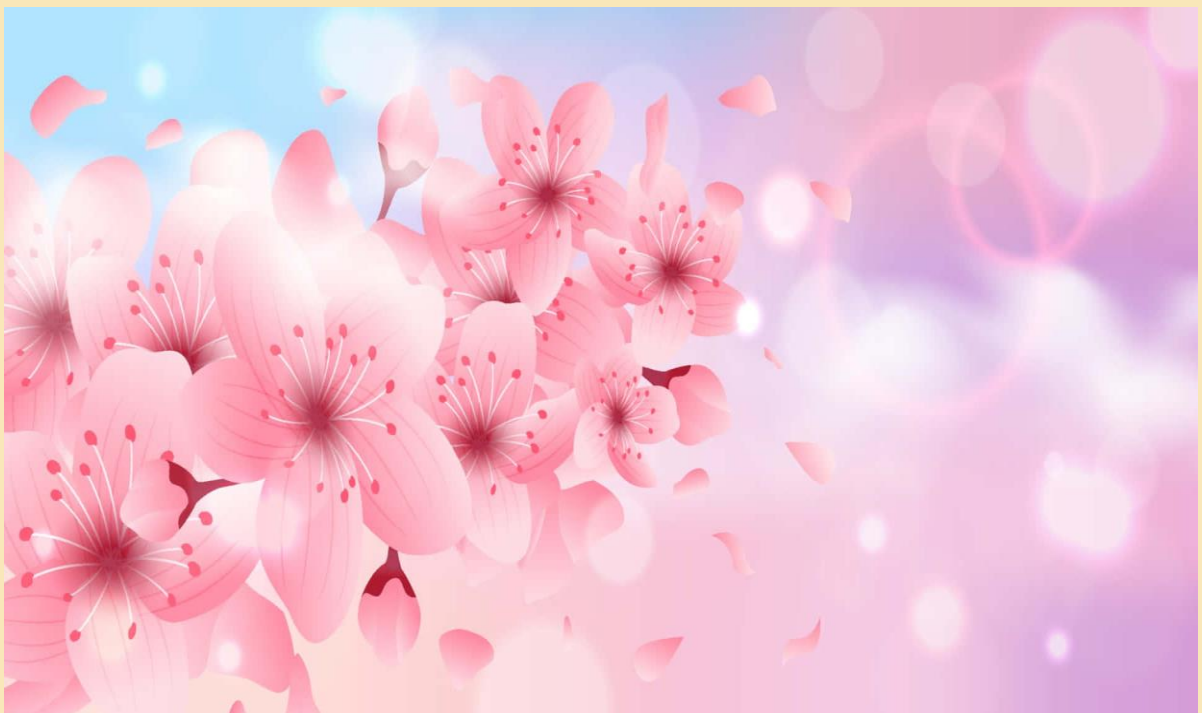
THE ESSENTIAL character of Supermind is a Truthconsciousness which knows by its own inherent right of nature, by its own light: it has not to arrive at knowledge but possesses it. It may indeed, especially in its evolutionary action, keep knowledge behind its apparent consciousness and bring it forward as if from behind the veil; but even then this veil is only an appearance and does not really exist: the knowledge was always there, the consciousness its possessor and present revealer. This too is only in the evolutionary play and on the supramental plane itself the consciousness lives always in an immediacy of knowledge and acts by a direct immediacy of knowledge. In Mind as we see it here the action is very different; it starts from an apparent absence of knowledge, a seeming ignorance or nescience, even, in material Nature, from an inconscience in which any kind of knowing does not seem at all to exist.

It reaches knowledge or the action of knowledge by steps which are not at all immediate but rather knowledge at first seems utterly impossible and foreign to the very substance of this Matter. Yet, in the blindness of Matter itself there are signs of a concealed consciousness which in its hidden fundamental being sees and has the power to act according to its

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vision and even by an infallible immediacy which is inherent in its nature. This is the same Truth that is apparent in Supermind but is here involved and seems not to be. The Mind of Light is a subordinate action of Supermind, dependent upon it even when not apparently springing direct from it, in which the secret of this connection becomes evident and palpable.

The Truth-consciousness is not only a power of knowledge; it is a being of consciousness and knowledge, a luminous many sided dynamis and play of the omniscient Spirit; in it there can be a spiritual feeling, a spiritual sensation, a spiritual essentiality of substance that knows and reveals, that acts and manifests in an omniscience which is one with omnipotence. (5)



Acknowledgements



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1. Sri Aurobindo, CWSA, 12, 146-47
2. Sri Aurobindo, CWSA, 28, 133-35
3. The Mother, CWM, 7, 413-14
4. The Mother, CWM, 4, 1-3
5. Sri Aurobindo, CWSA 13, 588-80

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