

# The Sunlit Path



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## I Am With You

### The Mother

I am with you because I am you or you are I.

I am with you, that signifies a world of things because I am with you on all levels, in all planes, from the supreme consciousness down to the most physical. Here, at Pondicherry, you cannot breathe without breathing my consciousness. It saturates the atmosphere almost materially, in the subtle physical and extends to the Lake, 10 kilometres from here. Farther, my consciousness can be felt in the material vital, then on the mental plane and other higher planes, everywhere. When I came here for the first time, I felt the atmosphere of Sri Aurobindo, felt materially, at a distance of ten miles, ten nautical miles, not kilometres. It was very sudden, very concrete an atmosphere pure, luminous, light, light that lifts you up.

It is now long since Sri Aurobindo had this reminder put up everywhere in the Ashram that you all know: "Always behave as if the Mother was looking at you; because she is, indeed, always present." This is not a mere phrase, not simply words, it is a fact. I am with you in a very concrete manner and they who have a subtle vision can see me.

In a general way my Force is there constantly at work, constantly shifting the psychological elements of your being to put them in new relations, defining to yourself the different facets of your nature so that you may see what should be changed, developed, rejected.

But that apart, there is a special personal tie between you and me, between all who have turned to Sri Aurobindo's and my teaching, - it is

well understood, distance does not count here, you may be in France, you may be at the other end of the world or at Pondicherry, the tie is always true and living. And each time there comes a call, each time there is a need for me to know so that I may send out a force, an inspiration, protection or any other thing, a sort of message comes to me all of a sudden and I do the needful. These communications reach me evidently at any moment, and you must have seen me more than once stop suddenly in the middle of a sentence or work; it is because something comes to me, a communication and I concentrate.

With those whom I have accepted as disciples, to whom I have said "yes", there is more than a tie, there is an emanation of me. This emanation warns me whenever it is necessary and tells me what is happening. Indeed I receive intimations constantly, but all are not recorded in my active memory, I would be flooded; the physical consciousness acts like a filter. Things are recorded in a subtle plane, they are there in a latent state, something like a piece of music that is recorded without being played. When I need to know with my physical consciousness, I make the contact with the subtle physical plane and the disc begins to turn. Then I see how things are, their development in time, the actual result.

And if for some reason or other, you write to me asking for my help and I answer "I am with you", it means that the communication with you becomes active, you come in my active consciousness for a time, for the time necessary.

And this tie between you and me is never cut. There are people who have long ago left the Ashram, in a state of revolt, and yet I keep myself informed of them, I attend to them. You are never abandoned.

In fact I hold myself responsible for everyone, even for those whom I have met only for one second in my life.

Now remember one thing. Sri Aurobindo and myself are one and the same consciousness, one and the same person. Only, when this force or this presence, which is the same, passes through your individual consciousness, it puts on a form, an appearance which differs according to your temperament, your aspiration, your need, the particular turn of your being. Your individual consciousness is like a filter, a pointer, if I may say so, it makes a choice, fixes one possibility out of the infinity of divine possibilities. In reality, the Divine gives to each individual exactly what he expects of Him. If you believe that the Divine is far and cruel, He will be far and cruel, because it will be necessary for your ultimate good that you feel the wrath of God; He will be Kali for the worshippers of Kali, and Beatitude for the Bhakta. And He will be the All- Knowledge of the seekers of Knowledge, the transcendent Impersonal of the illusionists; He will be atheist with the atheist and the love of the lover. He will be brotherly and close, a friend always faithful, always ready to succour those who feel Him as the inner guide in each movement, at every moment. And if you believe that He can wipe away everything, He will wipe away all your faults, all your errors tirelessly, and at every moment you can feel His infinite Grace. The Divine is indeed what you expect of Him in your deepest aspiration.

And when you enter into this consciousness where you see all things in a single look, the infinite multitude of relations between the Divine and men, you see how wonderful all that is, in all details. You can look at the history of mankind and see how much the Divine has evolved according to what men have understood, desired, hoped, dreamed and how He was materialistic with the materialist and how He grows every day and becomes nearer, more luminous according as human consciousness widens itself. Everyone is free to choose. The perfection of this endless variety of relations of man with God through- out the history of the world is an ineffable marvel. And all that together is only one second of the total manifestation of the Divine.

The Divine is with you according to your aspiration. Naturally that does not mean that He bends to the caprices of your outer nature, — I speak here of the truth of your being. And yet, sometimes He does fashion Himself according to your outer aspirations, and if, like the devotees, you live alternately in separation and union, ecstasy and despair, the Divine also will separate from you and unite with you, according as you believe. The attitude is thus very important, even the outer attitude. People do not know how important is faith, how faith is miracle, creator of miracles. If you expect every moment to be lifted up and pulled towards the Divine, He will come to lift you and He will be there, quite close, closer, ever closer.(1)



**Sachchidananda**

**Strong and pure, it stands erect in its creative  
power.**

**The Mother**

# What Ancient Indian Thought Meant by Knowledge Sri Aurobindo

*Thou art That, O Swetaketu.  
Chhandogya Upanishad.*

*The living being is none else than the Brahman, the whole world is the Brahman.  
Vivekachudamani.*

*My supreme Nature has become the living being and this world is upheld by it. All beings  
have this for their source of birth. Gita.*

*Thou art man and woman, boy and girl; old and worn thou walkest bent over a staff; . . .  
thou art the blue bird and the green and the scarlet-eyed. . . . Swetaswatara Upanishad*

*This whole world is filled with beings who are His members.  
Swetaswatara Upanishad.*

Man is there to affirm himself in the universe, that is his first business, but also to evolve and finally to exceed himself: he has to enlarge his partial being into a complete being, his partial consciousness into an integral consciousness; he has to achieve mastery of his environment but also world-union and world-harmony; he has to realise his individuality but also to enlarge it into a cosmic self and a universal and spiritual delight of existence.

A transformation, a chastening and correction of all that is obscure, erroneous and ignorant in his mentality, an ultimate arrival at a free and wide harmony and luminousness of knowledge and will and feeling and action and character, is the evident intention of his nature; it is the ideal which the creative Energy has imposed on his intelligence, a need implanted by her in his mental and vital substance. But this can only be

accomplished by his growing into a larger being and a larger consciousness: self-enlargement, self-fulfilment, self-evolution from what he partially and temporarily is in his actual and apparent nature to what he completely is in his secret self and spirit and therefore can become even in his manifest existence, is the object of his creation.

This hope is the justification of his life upon earth amidst the phenomena of the cosmos. The outer apparent man, an ephemeral being subject to the constraints of his material embodiment and imprisoned in a limited mentality, has to become the inner real Man, master of himself and his environment and universal in his being.

In a more vivid and less metaphysical language, the natural man has to evolve himself into the divine Man; the sons of Death have to know themselves as the children of Immortality.

It is on this account that the human birth can be described as the turning-point in the evolution, the critical stage in earth-nature.

It follows at once that the knowledge we have to arrive at is not truth of the intellect; it is not right belief, right opinions, right information about oneself and things,—that is only the surface mind's idea of knowledge. To arrive at some mental conception about God and ourselves and the world is an object good for the intellect but not large enough for the Spirit; it will not make us the conscious sons of Infinity.

*Ancient Indian thought meant by knowledge a consciousness which possesses the highest Truth in a direct perception and in self-experience; to become, to be the Highest that we know is the sign that we really have the knowledge. For the same reason, to shape our practical life, our actions as far as may be in consonance with our intellectual notions of truth and right or with a successful pragmatic knowledge,—an ethical or a vital fulfilment,—is not and cannot be the ultimate aim of our life; our aim must*



*be to grow into our true being, our being of Spirit, the being of the supreme and universal Existence, Consciousness, Delight, Sachchidananda.*

(2)



### **Supramentalised Psychic Activity**

Luminous, manifold, balanced, it meets all needs.

The Mother

## We are sons of God and must be even as he Sri Aurobindo

The master of existence lurks in us  
And plays at hide-and-seek with his own Force;  
In Nature's instrument loiters secret God.

The Immanent lives in man as in his house;  
He has made the universe his pastime's field,  
A vast gymnasium of his works of might.

All-knowing he accepts our darkened state,  
Divine, wears shapes of animal or man;  
Eternal, he assents to Fate and Time,  
Immortal, dallies with mortality.

The All-Conscious ventured into Ignorance,  
The All-Blissful bore to be insensible.  
Incarnate in a world of strife and pain,  
He puts on joy and sorrow like a robe  
And drinks experience like a strengthening wine.

He whose transcendence rules the pregnant Vasts,  
Prescient now dwells in our subliminal depths,  
A luminous individual Power, alone.

The Absolute, the Perfect, the Alone  
Has called out of the Silence his mute Force  
Where she lay in the featureless and formless hush  
Guarding from Time by her immobile sleep  
The ineffable puissance of his solitude.

The Absolute, the Perfect, the Alone  
Has entered with his silence into space:  
He has fashioned these countless persons of one self;  
He has built a million figures of his power;  
He lives in all, who lived in his Vast alone;  
Space is himself and Time is only he.

The Absolute, the Perfect, the Immune,  
One who is in us as our secret self,  
Our mask of imperfection has assumed,  
He has made this tenement of flesh his own,  
His image in the human measure cast  
That to his divine measure we might rise;  
Then in a figure of divinity  
The Maker shall recast us and impose  
A plan of godhead on the mortal's mould  
Lifting our finite minds to his infinite,  
Touching the moment with eternity.

This transfiguration is earth's due to heaven:  
A mutual debt binds man to the Supreme:  
His nature we must put on as he put ours;

We are sons of God and must be even as he:  
His human portion, we must grow divine.  
Our life is a paradox with God for key.(3)





## Acknowledgements

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1. The Mother, Bulletin, February 1958
2. Sri Aurobindo, CWSA 34, 710-712
3. Sri Aurobindo, CWSA 33, 68-69

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