

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

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Editorial

Dear friends,

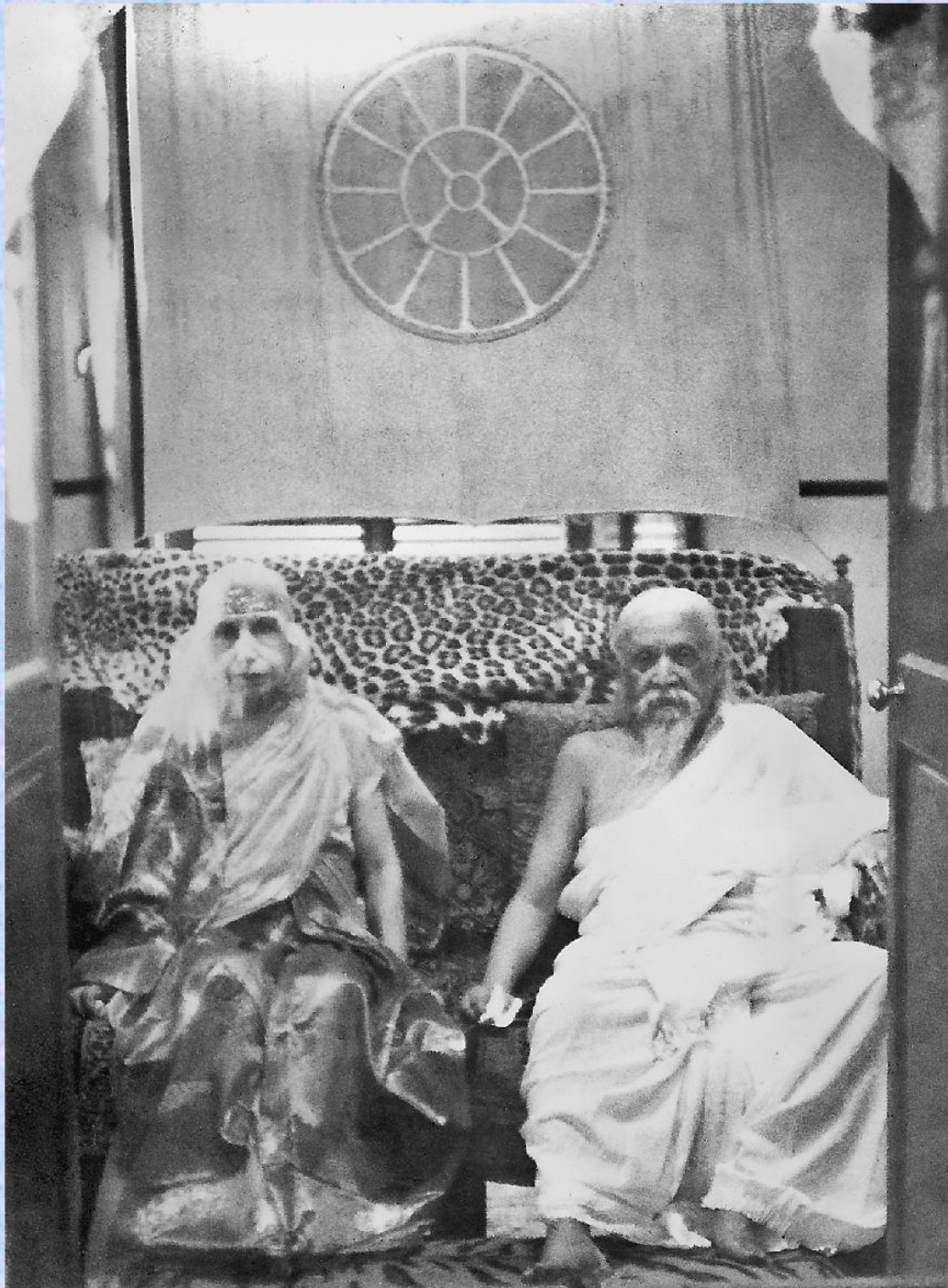
I am happy to bring to you the combined issue of 15 February, 15 March, 15 April and 24 April 2026. I could not bring the issues on time due to constant occupation in other activities.

I am sure you will find the contents deeply inspiring and illuminating.

Sincere regards,

Dr Bhalendu Vaishnav





The Mother and Sri Aurobindo
Darshan Day, 24 April 1950

(About 24 April 1920)

The anniversary of my return to Pondicherry, which was the tangible sign of the sure Victory over the adverse forces.

The Mother

(1)



(From a meditation written on the day after the Mother first saw Sri Aurobindo)

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

(2)

Transformation: Three Approaches

The Mother

Yes, this problem of the transformation, I see more and more clearly that there are three approaches, three ways to go about it, and that in order to be more complete, one should combine the three.

One—the most important, naturally—is the way we could call "spiritual," which is that of the contact with the Consciousness—Love-Consciousness-Power, that is; these three aspects: supreme Love-Consciousness-Power. And the contact, the identification: to make all the material cells capable of receiving Him and expressing Him—of BEING That.

Of all the ways, that is the most powerful and the most indispensable.

There is the occult way, which brings all the intermediary worlds into play. There is a very detailed knowledge of all the powers and personalities, all the intermediary regions, and it makes use of all that. That's where one makes use of the Overmind godheads: it's in this second way. Shiva, Krishna, all the aspects of the Mother are part of this second way.

Then there is the higher intellectual approach, which is the projection of a surpassing scientific mind and takes up the problem from below. It has its importance too. From the standpoint of the detail of the operation, it reduces approximation, it gives a more direct and precise action.

If one can combine all three, then obviously the thing will go faster.

Without the first, nothing is possible (and the other two are even unrealistic without the first: they lead nowhere, you go round in circles endlessly). But if you clothe the first in the other two, then I think the action is more precise, more direct, more rapid.

March 4, 1967

(3)

Integral Transformation

The Mother

We want an integral transformation, the transformation of the body and all its activities.

Formerly, when one spoke of transformation one meant solely the transformation of the inner consciousness. One tried to discover in oneself this deep consciousness and rejected the body and its activities like an encumbrance and a useless thing, in order to attend only to the inner movement. Sri Aurobindo declared that this was not enough; the Truth demanded that the material world should also participate in this transformation and become an expression of the deeper Truth. But when people heard this, many thought that it was possible to transform the body and its activities without bothering in the least about what was happening within—naturally this is not quite true. Before you can undertake this work of physical transformation, which of all things is the most difficult, your inner consciousness must be firmly established, solidly established in the Truth, so that this transformation may be the final expression of the Truth—“final” for the moment at least.

The starting-point of this transformation is receptivity, we have already spoken about it.

That is the indispensable condition for obtaining the transformation.

Then comes the change of consciousness. This change of consciousness and its preparation have often been compared with the formation of the chicken in the egg: till the very last second the egg remains the same, there is no change, and it is only when the chicken is completely formed, absolutely alive, that it itself makes with its little beak a hole in the shell and comes out.

Something similar takes place at the moment of the change of consciousness.

For a long time you have the impression that nothing is happening, that your consciousness is the same as usual, and, if you have an intense aspiration, you even feel a resistance, as though you were knocking against a wall which does not yield. But when you are ready within, a last effort—the pecking in the shell of the being—and everything opens and you are projected into another consciousness.

I said that it was a revolution of the basic equilibrium, that is, a total reversal of consciousness comparable with what happens to light when it passes through a prism. Or it is as though you were turning a ball inside out, which cannot be done except in the fourth dimension. One comes out of the ordinary threedimensional consciousness to enter the higher four-dimensional consciousness, and into an infinite number of dimensions. This is the indispensable starting-point. Unless your consciousness changes its dimension, it will remain just what it is with the superficial vision of things, and all the profundities will escape you.

(4)



Our greater self of knowlegde waits for us

Sri Aurobindo

Our greater self of knowledge waits for us,
A supreme light in the truth-conscious Vast:
It sees from summits beyond thinking mind,
It moves in a splendid air transcending life.

It shall descend and make earth's life divine.
Truth made the world, not a blind Nature-Force.
For here are not our large diviner heights;
Our summits in the superconscient's blaze
Are glorious with the very face of God:

There is our aspect of eternity,
There is the figure of the god we are,
His young unaging look on deathless things,
His joy in our escape from death and Time,
His immortality and light and bliss.

Our larger being sits behind cryptic walls:

There are greatnesses hidden in our unseen parts
That wait their hour to step into life's front:
We feel an aid from deep indwelling Gods;
One speaks within, Light comes to us from above.

Our soul from its mysterious chamber acts;
Its influence pressing on our heart and mind
Pushes them to exceed their mortal selves.
It seeks for Good and Beauty and for God;
We see beyond self's walls our limitless self,
We gaze through our world's glass at half-seen vasts,
We hunt for the Truth behind apparent things.

Our inner Mind dwells in a larger light,
Its brightness looks at us through hidden doors;
Our members luminous grow and Wisdom's face
Appears in the doorway of the mystic ward:
When she enters into our house of outward sense,
Then we look up and see, above, her sun.

A mighty life-self with its inner powers
Supports the dwarfish modicum we call life;

It can graft upon our crawl two puissant wings.

Our body's subtle self is throned within
In its viewless palace of veridical dreams
That are bright shadows of the thoughts of God.
In the prone obscure beginnings of the race
The human grew in the bowed apeline man.

He stood erect, a godlike form and force,
And a soul's thoughts looked out from earth-born eyes;
Man stood erect, he wore the thinker's brow:
He looked at heaven and saw his comrade stars;
A vision came of beauty and greater birth
Slowly emerging from the heart's chapel of light
And moved in a white lucent air of dreams.

**He saw his being's unrealised vastnesses,
He aspired and housed the nascent demigod.
Out of the dim recesses of the self
The occult seeker into the open came:
He heard the far and touched the intangible,
He gazed into the future and the unseen;**

He used the powers earth-instruments cannot use,
A pastime made of the impossible;
He caught up fragments of the Omniscient's thought,
He scattered formulas of omnipotence.

Thus man in his little house made of earth's dust
Grew towards an unseen heaven of thought and dream
Looking into the vast vistas of his mind
On a small globe dotting infinity.

At last climbing a long and narrow stair
He stood alone on the high roof of things
And saw the light of a spiritual sun.

Aspiring he transcends his earthly self;
He stands in the largeness of his soul new-born,
Redeemed from encirclement by mortal things
And moves in a pure free spiritual realm
As in the rare breath of a stratosphere;
A last end of far lines of divinity,
He mounts by a frail thread to his high source;
He reaches his fount of immortality,

He calls the Godhead into his mortal life.

All this the spirit concealed had done in her:

A portion of the mighty Mother came

Into her as into its own human part:

Amid the cosmic workings of the Gods

It marked her the centre of a wide-drawn scheme,

Dreamed in the passion of her far-seeing spirit

To mould humanity into God's own shape

And lead this great blind struggling world to light

Or a new world discover or create.

Earth must transform herself and equal Heaven

Or Heaven descend into earth's mortal state.

But for such vast spiritual change to be,

Out of the mystic cavern in man's heart

The heavenly Psyche must put off her veil

And step into common nature's crowded rooms

And stand uncovered in that nature's front

And rule its thoughts and fill the body and life.

Obedient to a high command she sat:

**Time, life and death were passing incidents
Obstructing with their transient view her sight,
Her sight that must break through and liberate the god
Imprisoned in the visionless mortal man.**

**The inferior nature born into ignorance
Still took too large a place, it veiled her self
And must be pushed aside to find her soul.**

(5)



The Divine Grace

The Mother

There is a Power that no ruler can command; there is a Happiness that no earthly success can bring; there is a Light that no wisdom can possess; there is a Knowledge that no philosophy and no science can master; there is a Bliss of which no satisfaction of desire can give the enjoyment; there is a thirst for Love that no human relation can appease; there is a Peace that one finds nowhere here, not even in death.

It is the Power, the Happiness, the Light, the Knowledge, the Bliss, the Love, the Peace that flow from the Divine Grace.

December 28, 1928

There is a Power that no ruler can command; there is a Happiness that no earthly success can bring; there is a Light that no wisdom can possess; there is a Knowledge that no philosophy and no science can master; there is a Bliss of which no satisfaction of desire can give the enjoyment; there is a thirst for Love that no human relation can appease; there is a Peace that one finds nowhere here, not even in death. It is the Power, the Happiness, the Light, the Knowledge, the Bliss, the Love, the Peace that flow from the Divine Grace.

(6)

Supermind and Overmind

The Mother

Sri Aurobindo's work is a unique earth-transformation.

Above the mind there are several levels of conscious being, among which the really divine world is what Sri Aurobindo has called the Supermind, the world of the Truth.

But in between is what he has distinguished as the Overmind, the world of the cosmic Gods. Now it is this Overmind that has up to the present governed our world: it is the highest that man has been able to attain in illumined consciousness. It has been taken for the Supreme Divine and all those who have reached it have never for a moment doubted that they have touched the true Spirit.

For, its splendours are so great to the ordinary human consciousness that it is absolutely dazzled into believing that here at last is the crowning reality. And yet the fact is that the Overmind is far below the true Divine. It is not the authentic home of the Truth. It is only the domain of the formateurs, all those creative powers and deities to whom men have bowed down since the beginning of history.

And the reason why the true Divine has not manifested and transformed the earth-nature is precisely that the Overmind has been mistaken for the Supermind. The cosmic Gods do not wholly

live in the Truth-Consciousness: they are only in touch with it and represent, each of them, an aspect of its glories.

No doubt, the Supermind has also acted in the history of the world but always through the Overmind. It is the direct descent of the Supramental Consciousness and Power that alone can utterly re-create life in terms of the Spirit. For, in the Overmind there is already the play of possibilities which marks the beginning of this lower triple world of Mind, Life and Matter in which we have our existence.

And whenever there is this play and not the spontaneous and infallible working of the innate Truth of the Spirit, there is the seed of distortion and ignorance. Not that the Overmind is a field of ignorance; but it is the borderline between the Higher and the Lower, for, the play of possibilities, of separate even if not yet divided choice, is likely to lead to deviation from the Truth of things.

The Overmind, therefore, does not and cannot possess the power to transform humanity into divine nature. For that, the Supramental is the sole effective agent. And what exactly differentiates our Yoga from attempts in the past to spiritualise life is that we know that the splendours of the Overmind are not the highest reality but only an intermediate step between the mind and the true Divine.

(7)

True Humility – Supramental Plasticity – Spiritual Rebirth

The Mother

As I have often been questioned about it, I shall touch briefly on the meaning of true humility, supramental plasticity and spiritual rebirth.

Humility is that state of consciousness in which, whatever the realisation, you know the infinite is still in front of you.

The rare quality of selfless admiration about which I have spoken to you is but another aspect of true humility; for it is sheer arrogance that refuses to admire and is complacent about its own petty achievements, forgetting the infinite which is always ahead of it.

However, you need to be humble not only when you have nothing substantial or divine in you but even when you are on the path of transformation.

Paradoxical though it may sound, the Divine who is absolutely perfect is at the same time absolutely humble—humble as nothing else can ever be. He is not occupied in admiring Himself: though He is the All, He ever seeks to find Himself in what is not-Himself—that is why He has created in His own being what seems to be a colossal not-Himself, this phenomenal world.

He has passed into a form in which He has to discover endlessly in time the infinite contents of that which He possesses entirely in the eternal consciousness.

One of the greatest victories of this ineffable humility of God will be the transformation of Matter which is apparently the most undivine.

Supramental plasticity is an attribute of finally transformed Matter. The supramental body which has to be brought into being here has four main attributes: lightness, adaptability, plasticity and luminosity.

When the physical body is thoroughly divinised, it will feel as if it were always walking on air, here will be no heaviness or tamas or unconsciousness in it. There will also be no end to its power of adaptability: in whatever conditions it is placed it will immediately be equal to the demands made upon it because its full consciousness will drive out all that inertia and incapacity which usually make Matter a drag on the Spirit.

Supramental plasticity will enable it to stand the attack of every hostile force which strives to pierce it: it will present no dull resistance to the attack but will be, on the contrary, so pliant as to nullify the force by giving way to it to pass off.

Thus it will suffer no harmful consequences and the most deadly attacks will leave it unscathed. Lastly, it will be turned into the stuff of light, each cell will radiate the supramental glory. Not only those who are developed enough to have their subtle sight open but the ordinary man too will be able to perceive this luminosity. It will be an evident fact to each and all, a permanent proof of the transformation which will convince even the most sceptical.

The bodily transformation will be the supreme spiritual rebirth—an utter casting away of all the ordinary past. For spiritual rebirth means the constant throwing away of our previous associations and circumstances and proceeding to live as if at each virgin moment we were starting life anew.

It is to be free of what is called Karma, the stream of our past actions: in other words, a liberation from the bondage of Nature's common activity of cause and effect. When this cutting away of

the past is triumphantly accomplished in the consciousness, all those mistakes, blunders, errors and follies which, still vivid in our recollection, cling to us like leeches sucking our life-blood, drop away, leaving us most joyfully free.

This freedom is not a mere matter of thought; it is the most solid, practical, material fact.

We really are free, nothing binds us, nothing affects us, there is no obsession of responsibility. If we want to counteract, annul or outgrow our past, we cannot do it by mere repentance or similar things, we must forget that the untransformed past has ever been and enter into an enlightened state of consciousness which breaks loose from all moorings. To be reborn means to enter, first of all, into our psychic consciousness where we are one with the Divine and eternally free from the reactions of Karma.

Without becoming aware of the psychic, it is not possible to do so; but once we are securely conscious of the true soul in us which is always surrendered to the Divine, all bondage ceases. Then incessantly life begins afresh, then the past no longer cleaves to us. To give you an idea of the final height of spiritual rebirth, I may say that there can be a constant experience of the whole universe actually disappearing at every instant and being at every instant newly created!

(8)

When The Soul Draws Towards The Divine

Sri Aurobindo

When the soul draws towards the Divine, there may be a resistance in the mind and the common form of that is denial and doubt—which may create mental and vital suffering. There may again be a resistance in the vital nature whose principal character is desire and the attachment to the objects of desire, and if in this field there is conflict between the soul and the vital nature, between the Divine Attraction and the pull of the Ignorance, then obviously there may be much suffering of the mind and vital parts. The physical consciousness also may offer a resistance which is usually that of a fundamental inertia, an obscurity in the very stuff of the physical, an incomprehension, an inability to respond to the higher consciousness, a habit of helplessly responding to the lower mechanically, even when it does not want to do so; both vital and physical suffering may be the consequence.

There is moreover the resistance of the Universal Nature which does not want the being to escape from the Ignorance into the Light. This may take the form of a vehement insistence on the continuation of the old movements, waves of them thrown on the mind and vital and body so that old ideas, impulses, desires, feelings, responses continue even after they are thrown out and rejected, and can return like an invading army from outside, until the whole nature, given to the Divine, refuses to admit them.

This is the subjective form of the universal resistance, but it may also take an objective form—opposition, calumny, attacks, persecution, misfortunes of many kinds, adverse conditions and circumstances, pain, illness, assaults from men or forces. There too the possibility of suffering is evident.

There are two ways to meet all that—first that of the Self, calm, equality, a spirit, a will, a mind, a vital, a physical consciousness that remain resolutely turned towards the Divine and unshaken by all suggestion of doubt, desire, attachment, depression, sorrow, pain, inertia.

This is possible when the inner being awakens, when one becomes conscious of the Self, of the inner mind, the inner vital, the inner physical, for that can more easily attune itself to the divine Will, and then there is a division in the being as if there were two beings, one within, calm, strong, equal, unperturbed, a channel of the Divine Consciousness and Force, one without, still encroached on by the lower Nature; but then the disturbances of the latter become something superficial which are no more than an outer ripple,— until these under the inner pressure fade and sink away and the outer being too remains calm, concentrated, unattackable.

There is also the way of the psychic,—when the psychic being comes out in its inherent power, its consecration, adoration, love of the Divine, self-giving, surrender and imposes these on the mind, vital and physical consciousness and compels them to turn all their movements Godward.

If the psychic is strong and master throughout, then there is no or little subjective suffering and the objective cannot affect either the soul or the other parts of the consciousness—the way is sunlit and a great joy and sweetness are the note of the whole sadhana.

As for the outer attacks and adverse circumstances, that depends on the action of the Force transforming the relations of the being with the outer Nature; as the victory of the Force proceeds, they will be eliminated; but however long they last, they cannot impede the sadhana, for then even adverse things and

happenings become a means for its advance and for the growth of the spirit.

(9)



Supramental Success in Work

The result of patient labour and perfect consecration.

The Mother



Acknowledgements

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1. The Mother, 13, 62
2. The Mother, CWM, 13,3
3. The Mother, The Mother's Agenda Vol 8, p 72
4. The Mother CWM 4 18-1915 374
5. Sri Aurobindo CWSA, 32-33, 484-87
6. The Mother, CWM, 1 380
7. The Mother, CWM, 3 173-174
8. The Mother CWM, 3, 175-177

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