

The Sunlit Path



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Contents

Dear friends,

I am happy to bring to you the 15 June 2026 issue of The Sunlit Path.

The present issue contains very insightful articles by The Mother and Sri Aurobindo. They are 'Knowing by Identification' by The Mother, 'Psychological Perfection' by The Mother and 'Spiritualised Humanity: Need of the Race and Intention of Nature' by Sri Aurobindo. All articles are deeply contemplative and can certainly enlighten our journey through life.

Sincere regards,

Dr Bhalendu Vaishnav



Supramentalised Psychic Activity

Luminous, manifold, balanced, it meets all needs.

The Mother



Humility before the Divine in the physical nature
First attitude needed for transformation.

The Mother

Knowing by Identification

The Mother

“ If one succeeds in identifying oneself with something, well, one becomes this thing for a time, and becoming this thing one knows all that is in it, without needing either to guess or to construct.

(Long silence)

That's all.

Of course, there is also a form of foresight, but this does not have altogether the same nature. Foresight usually comes from the faculty of knowing by identity. If one can project one's consciousness into something—a circumstance or an event or a person—if one can project one's consciousness, well, one receives, afterwards, the precise indication of the thing with which the consciousness was mingled. And this leads gradually to a total and absolute knowledge. In fact it is the only way of knowing, and if one pushes this far enough and succeeds in identifying oneself with the Divine, one has the divine knowledge, and this is not impossible. It is something possible because the universe is made like that, for that. Only, it has gone off the right track; for what reasons, one doesn't know. Ah, what strange things we see!... To be sure that one knows, and then, at the same time to wonder how it happens.

You have never tried to enter another person's consciousness to know exactly what is going on there? Not projecting your consciousness into someone else, because then you find yourself inside him and this is not interesting—but entering into relation with his consciousness which is within him, for example when, for one reason or another, you don't see things eye to eye; one sees them in one way, the other in another. If people are reasonable they do not quarrel. But if they are not reasonable, they begin quarrelling. Then, instead of quarrelling, the

best thing to do is to enter into the other's consciousness and ask yourself why he says things like that, what is it that pushes him to do this or say that? What is the inner reason, what is his vision of things which makes him take this attitude? It is extremely interesting. If you do this, immediately you stop being angry. First thing: you can no longer be angry. So this is already a great gain. But also, if the other continues being angry, it has no effect on you.

And then, later, one can try to identify oneself more perfectly and prevent the movements of division and deformation and stop quarrels. Very useful.

It is an excellent method of learning “how” to identify oneself.

For instance, you are with someone. This person tells you something, you tell him the contrary (as it usually happens, simply through a spirit of contradiction) and you begin arguing.

Naturally, you will never come to any point, except a quarrel if you are ill-natured. But instead of doing that, instead of remaining shut up in your own ideas or your own words, if you tell yourself: “Wait a little, I am going to try and see why he said that to me. Yes, why did he tell me that?” And you concentrate: “Why, why, why?” You stand there, just like that, trying. The other person continues speaking, doesn't he? – and is very happy too, for you don't contradict him any longer! He talks profusely and is sure he has convinced you. Then you concentrate more and more on what he is saying, and with the feeling that gradually, through his words, you are entering his mind. When you enter his head, suddenly you enter into his way of thinking, and next, just imagine, you understand why he is speaking to you thus! And then, if you have a fairly swift intelligence and put what you have just come to understand alongside what you had known before, you have the two ways together,

and so can find the truth reconciling both. And here you have truly made progress. And this is the best way of widening one's thought.

If you are beginning an argument, keep quiet immediately, instantaneously. You must be silent, say nothing at all, and then try to see the thing as the other person sees it—that won't make you forget your own way of seeing it, not at all! but you will be able to put both of them together. And you will truly have made progress, a real progress.

It is the same for everything. In all that you do together with others, if you do not agree, take it as a divine Grace, a marvellous opportunity given you to make a progress. And it is simple: instead of being on this side, you are on the other; instead of looking at yourself, you enter the other person and look. You must have just a little bit of imagination, a little more control over your thoughts, over your movements. But that is not very difficult. When you have tried it out a little, after a while you find it very easy.

You must not just look and then make a mental effort, telling yourself: "Why is it like this and like that? Why does he do that? Why does he say that?" You will never arrive at anything. You won't understand, you will imagine all kinds of explanations which will be worthless and teach you nothing at all except to tell yourself: "That person is stupid or else wicked"—things that lead nowhere. On the other hand, if you only make that little movement, and instead of looking at him as an object quite alien to you, you try to enter within, you enter within, into that little head that's before you, and then, suddenly, you find yourself on the other side, you look at yourself and understand quite well what he is saying—everything is clear, the why, the how, the reason, the feeling which is behind the whole thing.... It is an experiment you have the opportunity of making a hundred times a day.

At first you won't succeed very well, but if you persist, you will end up by succeeding admirably. This adds a lot of interest to life. And besides

it is a work which really makes you progress, for it makes you come out of that little armour of yours in which you are nicely shut up, in which you knock against everything. You have seen moths knocking against the light, haven't you?... Everyone's consciousness is like that, it goes along knocking here, knocking there, for these are things foreign to it. But instead of knocking about, one enters within, then it becomes a part of oneself. One widens oneself, breathes freely, has enough space to move in, one doesn't knock against anything, one enters, penetrates, understands. And one lives in many places at the same time. It is very interesting, one does it automatically.

For instance, when you are reading a book that interests you very much, a wonderful novel full of exciting adventures, when you are completely absorbed in the story, at times you forget your class-hour or even dinner-time or your bed-time. You are completely absorbed in what you are reading. Well, this is a phenomenon of self-identification. And if you do it with a certain perfection, you succeed in understanding ahead what is going to happen. There is a moment when, being fully absorbed in the story, you come to know (without trying to look for it) towards what end the author is leading you, how he is going to unfold his story and come to his conclusion. For you have identified yourself with the creative thought of the author. You do it more or less perfectly, without knowing that you are doing it, but these are phenomena of self-identification.

“You know, the only way of knowing the Divine is by identifying oneself with Him. There is no other, there is only one, one single way. Hence, once you are master of this method of identification, you can identify yourself. So you choose your object for identification, you want to identify yourself with the Divine. But so long as you do not know how to identify yourself, a hundred and one things will always come across your path, pulling you here, pulling you there, scattering you, and you

will not be able to identify yourself with Him. But if you have learnt how to identify yourself, then you have only to direct the identification, place it where you want it, and then hold on there until you get a result. It will come very fast if you are master of your power of identification. Yes, it will come very quickly. Ramakrishna used to say that the time could vary between three days, three hours and three minutes. Three days for very slow people, three hours for those who were a little swifter, three minutes for those who are used to it. “ (1)

Psychological Perfection

The Mother

Mother shows the white Champak flower she is holding in her hand. She has named the flower “Psychological Perfection”.

Who remembers this?

(Counting the petals) One, two, three, four, five psychological perfections. What are the five psychological perfections?

For they can be changed. And in fact, to tell you my secrets, every time I give it to someone, they are not always the same psychological perfections. That depends on people’s needs. Even to the same person I may give at different times different psychological perfections; so its not fixed. But the first time this flower was named “Psychological Perfection” (I remember very well it was at a gathering up there where Prosperity now is, where I go on the first of the month; there was a gathering and we had decided the five psychological perfections), at that time they were noted down, but as for me it is something very fluid—I told you it depends on the circumstances and needs—I don’t remember what was chosen the first time.

So, if someone knows it, he can tell us, we’ll compare.

I am not sure.

You are not sure. Is there anyone who is sure?

Aspiration, devotion, sincerity and faith.

That makes only four, so far.

And surrender.

Surrender? Someone told me something else.

(To a disciple) You, do you know? Well, then, come and tell us.

In English, Mother?

Ah, no, my child, this is a French class, not in English!

Faith, sincerity, aspiration, devotion, surrender.

But that's what he just said. (Turning to another disciple) You —a little while ago, you told me "faithfulness".

I said that, but it's not faithfulness, instead of faithfulness it's faith.

But why should there not be faithfulness? I didn't put it down, because I didn't try to recall anything, I simply wrote down what seemed to me the most important and most general. But it may be put in various ways.

In any case, what is always there, in all combinations and to whomever I give it, the first among them all is sincerity. For if there is no sincerity, one cannot advance even by half a step. So that is the first, and it is always there.

But it is possible to translate it by another word, if you prefer it, which would be "transparency. I shall explain this word:

Someone is in front of me and I am looking at him; I look into his eyes. And if this person is sincere or transparent”, through his eyes I go down and I see his soul—clearly. But —this is precisely the experience—when I look at somebody and see a little cloud, then I continue, I see a screen, and then sometimes it is a wall, and afterwards it is something quite black; and all this must be crossed, and holes bored in order to go through; and even then I am not sure if at the last minute I may not find myself before a door of bronze so thick that I shall never get through and see his soul; so, of such a person I can immediately say that he is not sincere. But I can also say, figuratively, that he is not transparent. That is the first thing.

There is a second, which is obviously, as indispensable if you want to go forward; it is to have faith. Or another word, which seems more limited but is for me more important, because (it is a question of experience) if your faith is not made of a complete trust in the Divine, well, you may very easily remain under the impression that you have faith and yet be losing all trust in the divine Power or divine Goodness, or the Trust the Divine has in you. These are the three stumbling-blocks:

Those who have what they call an unshakable faith in the Divine, and say, “It is the Divine who is doing everything, who can do everything; all that happens in me, in others, everywhere, is the work of the Divine and the Divine alone”, if they follow this with some kind of logic, after some time they will blame the Divine for all the most terrible wrongs which take place in the world and make of Him a real demon, cruel and frightful—if they have no trust.

Or again, they do have faith, but tell themselves, Well, I have faith in the Divine, but this world, I see quite well what it’s like! First of all, I suffer so much, don’t I? I am very unhappy, far more unhappy

than all my neighbours” –for one is always far more unhappy than all one’s neighbours–“I am very unhappy and, truly, life is cruel to me. But then the Divine is divine, He is All-Goodness, All-Generosity, All-Harmony, so how is it that I am so unhappy? He must be powerless; otherwise being so good how could He let me suffer so much?”

That is the second stumbling-block.

And the third: there are people who have what may be called a warped and excessive modesty or humility and who tell themselves, “Surely the Divine has thrown me out, I am good for nothing, He can do nothing with me, the only thing for me is to give up the game, for He finds me unworthy of Him!”

So, unless one adds to faith a total and complete trust in the Divine Grace, there will be difficulties. So both are necessary....

Now, we have put “devotion” in this series. Yes, devotion is all verywell, but unless it is accompanied by many other things it too may make many mistakes. It may meet with great difficulties.

You have devotion, and you keep your ego. And then your ego makes you do all sorts of things out of devotion, things which are terribly egoistic. That is to say, you think only of yourself, not of others, nor of the world, nor of the work, nor of what ought to be done—you think only of your devotion. And you become tremendously egoistic. And so, when you find out that the Divine, for some reason, does not answer to your devotion with the enthusiasm you expected of Him, you despair and fall back into the same three difficulties I was just speaking about: either the Divine is cruel—we have read that, there are many such stories, of enthusiastic devotees who abuse the Divine because He is no longer as gentle and near to them as before, He has withdrawn, “Why hast Thou deserted me? Thou hast abandoned me, O

monster!...” They don’ t dare to say this, but think it, or else they say, “Oh! I must have made such a serious mistake that I am thrown out” , and they fall into despair.

But there is another movement which should constantly accompany devotion.... That kind of sense of gratitude that the Divine exists; that feeling of a marvelling thankfulness which truly fills you with a sublime joy at the fact that the Divine exists, that there is something in the universe which is the Divine, that it is not just the monstrosity we see, that there is the Divine, the Divine exists. And each time that the least thing puts you either directly or indirectly in contact with this sublime Reality of divine existence, the heart is filled with so intense, so marvellous a joy, such a gratitude as of all things has the most delightful taste.

There is nothing which gives you a joy equal to that of gratitude. One hears a bird sing, sees a lovely flower, looks at a little child, observes an act of generosity, reads a beautiful sentence, looks at the setting sun, no matter what, suddenly this comes upon you, this kind of emotion—indeed so deep, so intense—that the world manifests the Divine, that there is something behind the world which is the Divine.

So I find that devotion without gratitude is quite incomplete, gratitude must come with devotion.

I remember that once we spoke of courage as one of the perfections; I remember having written it down once in a list. But this courage means having a taste for the supreme adventure. And this taste for supreme adventure is aspiration—an aspiration which takes hold of you completely and flings you, without calculation and without reserve and without a possibility of withdrawal, into the great adventure of the divine discovery, the great adventure of the divine meeting, the yet greater adventure of the divine Realisation; you throw yourself into the adventure

without looking back and without asking for a single minute, “What’s going to happen?” For if you ask what is going to happen, you never start, you always remain stuck there, rooted to the spot, afraid to lose something, to lose your balance.

That’s why I speak of courage—but really it is aspiration. They go together. A real aspiration is something full of courage.

And now, surrender. In English the word is “surrender”, there is no French word which gives exactly that sense. But Sri Aurobindo has said—I think we have read this—that surrender is the first and absolute condition for doing the yoga. So, if we follow what he has said, this is not just one of the necessary qualities: it is the first attitude indispensable for beginning the yoga. If one has not decided to make a total surrender, one cannot begin.

But for this surrender to be total, all these qualities are necessary. And I add one more—for so far we have only four —I add endurance. For, if you are not able to face difficulties without getting discouraged and without giving up, because it is too difficult; and if you are incapable... well, of receiving blows and yet continuing, of “pocketing” them, as they say—when you receive blows as a result of your defects, of putting them in your pocket and continuing to go forward without flagging—you don’t go very far; at the first turning where you lose sight of your little habitual life, you fall into despair and give up the game.

The most... how shall I put it? the most material form of this is perseverance. Unless you are resolved to begin the same thing over again a thousand times if need be... You know, people come to me in despair, “But I thought it was done and now I must begin again!” And if they are told, “But that’s nothing, you will probably have to begin again a hundred times, two hundred times, a thousand times; you take one step forward and think you

are secure, but there will always be something to bring back the same difficulty a little farther on. You think you have solved the problem, you must solve it yet once again; it will turn up again looking just a little different, but it will be the same problem”, and if you are not determined that: “Even if it comes back a million times, I shall do it a million times, but I shall go through with it, well, you won’ t be able to do the yoga. This is absolutely indispensable.

People have a beautiful experience and say, “ Ah, now this is it!...” And then it settles down, diminishes, gets veiled, and suddenly something quite unexpected, absolutely commonplace and apparently completely uninteresting comes before you and blocks your way. And then you say, “ Ah! What’s the good of having made this progress if it’s going to start all over again? Why should I do it? I made an effort, I succeeded, achieved something, and now it’s as if I had done nothing! It’s indeed hopeless.” For you have no endurance.

If one has endurance, one says, “ It’s all right. Good, I shall begin again as often as necessary; a thousand times, ten thousand times, a hundred thousand times if necessary, I shall begin again –but I shall go to the end and nothing will have the power to stop me on the way.”

This is most necessary. Most necessary.

So here’s my proposal: we put surrender first, at the top of the list, that is, we accept what Sri Aurobindo has said—that to do the integral yoga one must first resolve to surrender entirely to the Divine, there is no other way, this is *the* way. But after that one must have the five psychological virtues, five psychological perfections, and we say that these perfections are:

Sincerity or Transparency

Faith or Trust (Trust in the Divine, naturally)

Devotion or Gratitude

Courage or Aspiration

Endurance or Perseverance.

One form of endurance is *faithfulness*, faithfulness to one's resolution—being faithful. One has taken a resolution, one is faithful to one's resolution. This is endurance.

There you are.

If one persists, there comes a time when one is victorious.

Victory is to the most persistent. (2)



Psychological perfection on the way to Fulfilment The Mother

Simple sincerity: The beginning of all progress.

The Mother



Gratitude: It is you who open all the closed doors and allow the saving Grace to enter.

The Mother



Triple aspiration: Love, life and light, recognising their Master, respond to Sachchidananda.

The Mother

Spiritualised Humanity: Need of the Race and Intention of Nature Sri Aurobindo

Therefore the individuals who will most help the future of humanity in the new age will be those who will recognise a spiritual evolution as the destiny and therefore the great need of the human being. Even as the animal man has been largely converted into a mentalised and at the top a highly mentalised humanity, so too now or in the future an evolution or conversion— it does not greatly matter which figure we use or what theory we adopt to support it—of the present type of humanity into a spiritualised humanity is the need of the race and surely the intention of Nature; that evolution or conversion will be their ideal and endeavour. They will be comparatively indifferent to particular belief and form and leave men to resort to the beliefs and forms to which they are naturally drawn. They will only hold as essential the faith in this spiritual conversion, the attempt to live it out and whatever knowledge—the form of opinion into which it is thrown does not so much matter —can be converted into this living. They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions; they will know and never forget that it has to be lived out by each man inwardly or it can never be made a reality for the kind. They will adopt in its heart of meaning the inward view of the East which bids man seek the secret of his destiny and salvation within; but also they will accept, though with a different turn given to it, the importance which the West rightly attaches to life and to the making the best we know and can attain the general rule of all life. They will not make society a shadowy background to a few luminous spiritual figures or a

rigidly fenced and earth-bound root for the growth of a comparatively rare and sterile flower of ascetic spirituality.

They will not accept the theory that the many must necessarily remain for ever on the lower ranges of life and only a few climb into the free air and the light, but will start from the standpoint of the great spirits who have striven to regenerate the life of the earth and held that faith in spite of all previous failure. Failures must be originally numerous in everything great and difficult, but the time comes when the experience of past failures can be profitably used and the gate that so long resisted opens. In this as in all great human aspirations and endeavours, an *a priori* declaration of impossibility is a sign of ignorance and weakness, and the motto of the aspirant's endeavour must be the *solvitur ambulando* of the discoverer. For by the doing the difficulty will be solved. A true beginning has to be made; the rest is a work for Time in its sudden achievements or its long patient labour.

The thing to be done is as large as human life, and therefore the individuals who lead the way will take all human life for their province. These pioneers will consider nothing as alien to them, nothing as outside their scope. For every part of human life has to be taken up by the spiritual,—not only the intellectual, the aesthetic, the ethical, but the dynamic, the vital, the physical; therefore for none of these things or the activities that spring from them will they have contempt or aversion, however they may insist on a change of the spirit and a transmutation of the form. In each power of our nature they will seek for its own proper means of conversion; knowing that the Divine is concealed in all, they will hold that all can be made the spirit's means of self-finding and all can be converted into its instruments of divine living. And they will see that the great necessity is the conversion of the normal into the spiritual mind and the opening of that mind again into its own higher reaches and more and more integral

movement. For before the decisive change can be made, the stumbling intellectual reason has to be converted into the precise and luminous intuitive, until that again can rise into higher ranges to overmind and supermind or gnosis. The uncertain and stumbling mental will has to rise towards the sure intuitive and into a higher divine and gnostic will, the psychic sweetness, fire and light of the soul behind the heart, *hrdayeguhayam*, has to alchemise our crude emotions and the hard egoisms and clamant desires of our vital nature.

All our other members have to pass through a similar conversion under the compelling force and light from above. The leaders of the spiritual march will start from and use the knowledge and the means that past effort has developed in this direction, but they will not take them as they are without any deep necessary change or limit themselves by what is now known or cleave only to fixed and stereotyped systems or given groupings of results, but will follow the method of the Spirit in Nature. A constant rediscovery and new formulation and larger synthesis in the mind, a mighty remoulding in its deeper parts because of a greater enlarging Truth not discovered or not well fixed before, is that Spirit's way with our past achievement when he moves to the greatnesses of the future. (3)



Supramentalised Psychological Perfection
A psychological perfection aspiring to be divinised.
The Mother

Acknowledgements

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1. The Mother, CWM, 5, 217-223
2. The Mother, CWM, 8, 36-42
3. Sri Aurobindo CWSA, 25, 265-267

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