

# The Sunlit Path



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**Editorial**

My dear friends,

I am happy to bring to you the 15<sup>th</sup> January, 2022 issue of The Sunlit Path. This issue contains a portion from Sri Aurobindo's essay on '**Man and the Supermind**'. '**Mind of Light**' is an essay from '**The Supramental Manifestation upon Earth**' –one of the most revelatory writings of Sri Aurobindo which can be torch bearers in the evolutionary march of the human race.

Finally, we have a short passage from **Conversations with The Mother on differences between mental aspiration, vital aspiration and spiritual aspiration.**

I do hope that you will find the contents of the issue deeply enlightening.

Sincerely,

Dr Bhalendu Vaishnav



## Man and the Supermind

### Sri Aurobindo

Man is a transitional being, he is not final; for in him and high beyond him ascend the radiant degrees which climb to a divine supermanhood.

The step from man towards superman is the next approaching achievement in the earth's evolution. There lies our destiny and the liberating key to our aspiring, but troubled and limited human existence — inevitable because it is at once the intention of the inner Spirit and the logic of Nature's process.

The appearance of a human possibility in a material and animal world was the first glint of a coming divine Light, — the first far-off intimation of a godhead to be born out of Matter. The appearance of the superman in the human world will be the fulfilment of that distant shining promise.

The difference between man and superman will be the difference between mind and a consciousness as far beyond it as thinking mind is beyond the consciousness of plant and animal; the differentiating essence of man is mind, the differentiating essence of superman will be supermind or a divine gnosis.

Man is a mind imprisoned, obscured and circumscribed in a precarious and imperfect living but imperfectly conscious body. The superman will be a supramental spirit which will envelop and freely use a conscious body, plastic to spiritual forces. His physical frame will be a firm support and an adequate radiant instrument for the spirit's divine play and work in Matter.

Mind, even free and in its own unmixed and unhampered element, is not the highest possibility of consciousness; for mind is not in

possession of Truth, but only a minor vessel or an instrument and here an ignorant seeker plucking eagerly at a mass of falsehoods and half-truths for the unsatisfying pabulum of its hunger. Beyond mind is a supramental or gnostic power of consciousness that is in eternal possession of Truth; all its motion and feeling and sense and outcome are instinct and luminous with the inmost reality of things and express nothing else.

Supermind or gnosis is in its original nature at once and in the same movement an infinite wisdom and an infinite will. At its source it is the dynamic consciousness of the divine Knower and Creator.

When in the process of unfolding of an always greater force of the one Existence, some delegation of this power shall descend into our limited human nature, then and then only can man exceed himself and know divinely and divinely act and create; he will have become at last a conscious portion of the Eternal.

The superman will be born, not a magnified mental being, but a supramental power descended here into a new life of the transformed terrestrial body. A gnostic supermanhood is the next distinct and triumphant victory to be won by the spirit descended into earthly nature. The disk of a secret sun of Power and Joy and Knowledge is emerging out of the material consciousness in which our mind works as a chained slave or a baffled and impotent demiurge; supermind will be the formed body of that radiant effulgence.

Superman is not man climbed to his own natural zenith, not a superior degree of human greatness, knowledge, power, intelligence, will, character, genius, dynamic force, saintliness, love, purity or perfection. Supermind is something beyond mental man and his limits, a greater consciousness than the highest consciousness proper to human nature. (1)

## Mind of Light

### Sri Aurobindo

*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. Even, the highest manifestations of a mind of Light would be an instrumentality of the supermind, a part of it or a projection from it, a stepping beyond humanity into the superhumanity of the supramental principle. Above all, its possession would enable the human being to rise beyond the normalities of his present thinking, feeling and being into those highest powers of the mind in its self-exceedings which intervene between our mentality and supermind and can be regarded as steps leading towards the greater and more luminous principle. This advance like others in the evolution might not be reached and would naturally not*



*be reached at one bound, but from the very beginning it would be inevitable: the pressure of the supermind creating from above out of itself the mind of Light would compel this certainty of the eventual outcome. The first gleamings of the new Light would carry in themselves the seed of its highest flamings; even in the first beginnings, the certainty of their topmost powers would be there; for this is the constant story of each evolutionary emergence: the principle of its highest perfection lies concealed in the involution which precedes and necessitates the evolution of the secret principle. For throughout the story of evolution there are two complementary aspects which constitute its action and are necessary to its totality; there is hidden in the involution of Nature the secret power and principle of being which lies concealed under the veil cast on it by material Nature and there is carried in that Nature itself the inevitable force of the principle compelling the process of emergence of its inherent powers and characters, the essential features which constitute its reality. As the evolutionary principle emerges, there are also two constant features of the process of the emergence: there are the gradations by which it climbs out of the involution and manifests more and more of its power, its possibilities, the force of the Godhead within it, and there is a constant manifestation of all types and forms of its being which are the visible, indicative and efficient embodiments of its essential nature. There appear in the evolutionary process organised forms and activities of Matter, the types of life and the living beings, the types of mind and the thinking beings, the luminosities and greatnesses of the spiritual principle and the spiritual beings whose nature, character, personality, mark the*

*stages of the ascent towards the highest heights of the evolution and the ultimate largest manifestation of what it is in itself and must become by the force of time and the all revealing Spirit. This is the real sense and drive of what we see as evolution: the multiplication and variation of forms is only the means of its process. Each gradation contains the possibility and the certainty of the grades beyond it: the emergence of more and more developed forms and powers points to more perfected forms and greater powers beyond them, and each emergence of consciousness and the conscious beings proper to it enables the rise to a greater consciousness beyond and the greater order of beings up to the ultimate godheads of which Nature is striving and is destined to show herself capable. Matter developed its organised forms until it became capable of embodying living organisms; then life rose from the subconsciousness of the plant into conscious animal formations and through them to the thinking life of man. Mind founded in life developed intellect, developed its types of knowledge and ignorance, truth and error till it reached the spiritual perception and illumination and now can see as in a glass dimly the possibility of supermind and a truth conscious existence. In this inevitable ascent the mind of Light is a gradation, an inevitable stage. As an evolving principle it will mark a stage in the human ascent and evolve a new type of human being; this development must carry in it an ascending gradation of its own powers and types of an ascending humanity which will embody more and more the turn towards spirituality, capacity for Light, a climb towards a divinised manhood and the divine life. In the birth of the mind of Light and its ascension into its own*



*recognisable self and its true status and right province there must be, in the very nature of things as they are and very nature of the evolutionary process as it is at present, two stages. In the first, we can see the mind of Light gathering itself out of the Ignorance, assembling its constituent elements, building up its shapes and types, however imperfect at first, and pushing them towards perfection till it can cross the border of the Ignorance and appear in the Light, in its own Light. In the second stage we can see it developing itself in that greater natural light, taking its higher shapes and forms till it joins the supermind and lives as its subordinate portion or its delegate. In each of these stages it will define its own grades and manifest the order of its beings who will embody it and give to it a realised life. Thus there will be built up, first, even in the Ignorance itself, the possibility of a human ascent towards a divine living; then there will be, by the illumination of this mind of Light in the greater realisation of what may be called a gnostic mentality, in a transformation of the human being, even before the supermind is reached, even in the earth-consciousness and in a humanity transformed, an illumined divine life. (2)*



## Spiritual Aspiration

### The Mother

What is the difference between mental aspiration, vital aspiration and spiritual aspiration?

In what way do you aspire in the mind and in the vital or aspire spiritually?

A mental aspiration means that the thought-power aspires to have knowledge, for instance, or else to have the power to express itself well or have clear ideas, a logical reasoning. One may aspire for many things; that all the faculties and capacities of the mind may be developed and placed at the service of the Divine. This is a mental aspiration.

Or you may have an aspiration in the vital; if you have desires or troubles, storms, inner difficulties, you may aspire for peace, to be quite impartial, without desire or preference, to be a good docile instrument without any personal whims, always at the Divine's disposal. This is a vital aspiration.

You may have a physical aspiration also; that the body may feel the need to acquire a kind of equipoise in which all the parts of the being will be well balanced, and that you may have the power to hold off illness at a distance or overcome it fast when it enters trickily, and that the body may

always function normally, harmoniously, in perfect health. That is a physical aspiration.

A spiritual aspiration means having an intense need to unite with the Divine, to give oneself totally to the Divine, not to live outside the divine Consciousness so that the Divine may be everything for you in your integral being, and you feel the need of a constant communion with Him, of the sense of his presence, of his guidance in all that you do, and of his harmonising all the movements of the being. That is a spiritual aspiration.

(3)



## Acknowledgements

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1. Sri Aurobindo, CWSA, 12 157-58
2. Sri Aurobindo, CWSA, 13, 585-87
3. The Mother, CWM, 5, 292-93

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Editor: Dr. Bhalendu S. Vaishnav, Chairperson, **Sri Aurobindo Chair of Integral Studies, Sardar Patel University, Vallabh Vidyanagar, 388120, Gujarat, India**. Contact: Department of Medicine, Pramukhswami Medical College, Karamsad 388325, Gujarat, India.  
e mail: [Sriaurobindochair@gmail.com](mailto:Sriaurobindochair@gmail.com)

