

The Sunlit Path



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India

15 May, 2022

Volume 15, Issue 144

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Editorial

My dear friends,

I am happy to bring to you 15th May, 2022 issue of The Sunlit Path.

The issue contains essays on **'The Supramental Realisation'** and **'The Supramental Descent'** written by The Mother, and **'Identity and Division'** written by Sri Aurobindo.

I do hope that you will find the contents deeply meaningful and enlightening.

Dr Bhalendu Vaishnav



The Supramental Realisation

The Mother

In order to know what the Supramental Realisation will be like, the first step, the first condition is to know what the supramental consciousness is. All those who have been, in one way or another, in contact with it have had some glimpse of the realisation to be. But those who have not, can yet aspire for that realisation, just as they can aspire to get the supramental knowledge. True knowledge means awareness by identity: once you get in touch with the supramental world, you can say something about its descent, but not before. What you can say before is that there will be a new creation upon earth; this you say through faith, since the exact character of it escapes you. And if you are called upon to define realisation, you may declare that, individually speaking, it means the transformation of your ordinary human consciousness into the divine and supramental. The consciousness is like a ladder: at each great epoch there has been one great being capable of adding one more step to the ladder and reaching a place where the ordinary consciousness had never been. It is possible to attain a high level and get

completely out of the material consciousness; but then one does not retain the ladder, whereas the great achievement of the great epochs of the universe has been the capacity to add one more step to the ladder without losing contact with the material, the capacity to reach the Highest and at the same time connect the top with the bottom instead of letting a kind of emptiness cut off all connection between the different planes. To go up and down and join the top to the bottom is the whole secret of realisation, and that is the work of the Avatar. Each time he adds one more step to the ladder there is a new creation upon earth.... The step which is being added now Sri Aurobindo has called the Supramental; as a result of it, the consciousness will be able to enter the supramental world and yet retain its personal form, its individualisation and then come down to establish here a new creation. Certainly this is not the last, for there are farther ranges of being; but now we are at work to bring down the supramental, to effect a reorganisation of the world, to bring the world back to the true divine order. It is essentially a creation of order, a putting of everything in its true place; and the chief spirit or force, the Shakti active at present is Mahasaraswati, the Goddess of perfect organisation. The work of achieving a continuity which permits one to go up and down and bring into the material what is above, is done inside the consciousness. He who is meant to do it, the Avatar, even if he

were shut up in a prison and saw nobody and never moved out, still would he do the work, because it is a work in the consciousness, a work of connection between the Supermind and the material being. He does not need to be recognised, he need have no outward power in order to be able to establish this conscious connection. Once, however, the connection is made, it must have its effect in the outward world in the form of a new creation, beginning with a model town and ending with a perfect world. (1)

The Supramental Descent

The Mother

Do you know what the flower which we have called “Successful Future” signifies when given to you? It signifies the hope — nay, even the promise — that you will participate in the descent of the supramental world. For that descent will be the successful consummation of our work, a descent of which the full glory has not yet been or else the whole face of life would have been different. By slow degrees the Supramental is exerting its influence; now one part of the being and now another feels the embrace or the touch of its divinity; but when it comes down in all its self-existent power, a supreme radical change will seize the whole nature. We are moving nearer and nearer the hour of its

complete triumph. Once the world-conditions are ready the full descent will take place carrying everything before it. Its presence will be unmistakable, its force will brook no resistance, doubts and difficulties will not torture you any longer. For the Divine will stand manifest — unveiled in its total perfection. I do not, however, mean to say that the whole world will at once feel its presence or be transformed; but I do mean that a part of humanity will know and participate in its descent — say, this little world of ours here. From there the transfiguring grace will most effectively radiate. And, fortunately for the aspirants, that successful future will materialise for them in spite of all the obstacles set in its way by unregenerate human nature! (2)

Identity and Division

Sri Aurobindo

Identity is the first truth of existence; division is the second truth; all division is a division in oneness. There is one Existence which looks at itself from many self-divided unities observing other similar and dissimilar self-divided unities by the device of division.

Being is one; division is a device or a secondary condition of consciousness; but the primary truth of consciousness also is a truth of oneness and identity. One consciousness organised in many self-divided unities of consciousness is the subjective nature of existence.

The objective side of consciousness is force, because consciousness is a power of being. The eternal primary action of this force is to make for its own consciousness forms or figures of its being.

All force is inherently conscious force. Inhabiting and supporting every individual or universal form of being there is and must be some conscious power of being. But conscious force has the faculty of absorbing itself in its works and forms; there is in consciousness the power of self-oblivion. This self-oblivion is the primary phenomenon of material existence. But as [in] the sleeping or unconscious or self-oblivious man there is a subliminal self which neither sleeps nor forgets itself nor is unconscious, so in what appears to [be] inconscient form worked by an inconscient force or power of being there is, discoverable by extending knowledge, such a conscious power and that must be part of the conscious force of being of the one existence.

The nature of being aware of itself, in possession of all its consciousness and force is the inherent delight of its own existence. For experience shows that all complete possession of self is delight, only imperfection of possession creates imperfection or apparent absence of delight. But the one existence takes an equal delight in all the universal forms and figures of its own being, and this delight is the cause and support of universal and individual existence. For this reason all creation also and all action of force has secretly or overtly delight or a seeking for delight or [?some] attraction as its first motive cause, although the apparent object or aim of the action may seem to be of a different character.

These truths do not appear entirely to us because we start from division but they become self-evident when we get to a larger consciousness open to the conscious unity underlying things or one with the one conscious existence.

The One Existence whether we call it or him God, Brahman, Purusha or by some other name is in its or his nature infinite existence aware of itself and its own eternal bliss of existence. Or speaking less in terms of division and analysis it is one existence, consciousness, bliss in an inalienable unity. (3)

Acknowledgements



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1. The Mother, CWM, 3 178-79
2. The Mother, CWM 3, 180
3. Sri Aurobindo, CWSA, 12 204

The Sunlit Path is an e magazine of Sri Aurobindo Chair of Integral Studies, Sardar Patel University. It is being brought out fortnightly during 150th year of Sri Aurobindo's Birthday. It can be viewed at the University webpage: http://www.spuvvn.edu/academics/academic_chairs/aurobindo/

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