

# The Sunlit Path



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**Editorial**

My dear friends,

I am happy to bring to you the 15<sup>th</sup> January, 2023 issue of The Sunlit Path. There are two very useful articles from The Mother on 'Becoming master of one's thought' and 'The Central Thought'. There are two very profound passages from Sri Aurobindo's writings describing the need of 'Spiritual Change' in the mankind and 'The Ascending Series of Substance'.

I am sure that you will find the content very inspiring.

Dr Bhalendu Vaishnav



**Living Words**

## Becoming Master of One's Thoughts The Mother

How can one become master of one's thought?

First condition. To understand the full importance of this mastery by becoming aware, through observation, that our actions are the exact expression of our thoughts and that so long as we do not have perfect control over our mental activity, these thoughts are nothing but reflexes coming from every outside influence (sensations and suggestions). Thus we do not possess ourselves and can in no way be responsible for ourselves so long as we are not the masters of our thought.

Second condition. To will persistently an effective direction of our mental activity.

Third condition. To observe our thoughts in order to become familiar with them, to know their habitual course and become aware of the ones which have a special affinity with our sensorial and emotional nature.

Fourth condition. To seek in ourselves the idea which seems to be the highest, the noblest, the purest and most disinterested and, until the day we find a more beautiful idea to replace it, to make it the pivot around which our mental synthesis will be built up, the regulating idea in whose light all

other thoughts can be seen and judged, that is, accepted or rejected.

Fifth condition. To undergo a regular daily mental discipline. To discover among all the teachings that have been given on this subject the method that seems to be most effective and to follow it scrupulously, rigorously, with energy and perseverance.

Some important recommendations:

To know how to take enough mental rest.

Not to demand from ourselves more than we can do.

To take time into account and to know how to wait patiently for the result of our effort.

Lastly, without neglecting anything we can do ourselves, to know how to rely with childlike trust on the Great Supreme Force, the Divine Force that is One in all beings and all things. (1)



## The Central Thought The Mother

WE ARE meeting for the last time this year—at least physically, for I hope we shall always remain united in thought, at all events in the same desire for progress, for perfection.

This desire should always be the centre of our action, animating our will, for, whatever the goal we set ourselves, whatever the duty which devolves to us, whatever the work we have to achieve, in order to attain this goal, to fulfil this duty, to accomplish this work to the best of our ability, we must progress at each moment, we must use yesterday as the stepping-stone to tomorrow.

Life is in perpetual movement, in perpetual transformation. However great or learned or wise one may be, he who does not follow the great current of universal life in an ever ascending march, inevitably moves towards downfall, towards the dissolution of his conscious being.

This has been expressed very forcefully by Pythagoras, in the eloquent words recently pronounced here by Mr. Han Byner. And these words led me to decide against summarising in this last meeting what has been the object of our study course.

We have attempted to give you some advice on how to develop, sharpen, widen, liberate and deepen your thought, for on the value of our thought depends the value of our being and our action.

This advice has often been repeated through the ages, at all

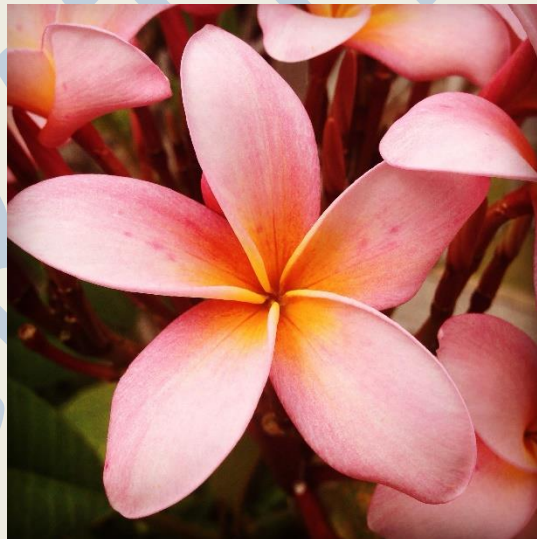
times, in all countries, by the great Instructors. Those who have seriously studied the methods of evolution laid down in all the great centres of initiation, in Chaldea, in Tibet, in China, in Egypt, in India, in Cappadocia, will find them everywhere identical in substance behind their varied forms.

For all these methods of development can be epitomised in one sublime teaching, the very teaching that Pythagoras gave to his disciples and which Mr. Han Byner has told us about.

**The Self of each individual and the great universal Self are one; we bear God within ourselves.**

19 April 1912

(2)



## All would change.... Sri Aurobindo

All would change if man could once consent to be spiritualised; but his nature mental and vital and physical is rebellious to the higher law. He loves his imperfections.

The Spirit is the truth of our being; mind and life and body in their imperfection are its masks, but in their perfection should be its moulds. To be spiritual only is not enough; that prepares a number of souls for heaven, but leaves the earth very much where it was. Neither is a compromise the way of salvation.

The world knows three kinds of revolution. The material has strong results, the moral and intellectual are infinitely larger in their scope and richer in their fruits, but the spiritual are the great sowings.

If the triple change could coincide in a perfect correspondence, a faultless work would be done; but the mind and body of mankind cannot hold perfectly a strong spiritual inrush: most is spilt, much of the rest is corrupted. Many intellectual and physical upturnings of our soil are needed to work out a little result from a large spiritual sowing.

Each religion has helped mankind. Paganism increased in man the light of beauty, the largeness and height of his life, his aim at a many-sided perfection; Christianity gave him some vision of divine love and charity; Buddhism has shown him a noble way to be wiser, gentler, purer, Judaism and Islam how to be religiously faithful in action and zealously devoted to God; Hinduism has opened to him the largest and profoundest spiritual possibilities.

A great thing would be done if all these God-visions could embrace and cast themselves into each other; but intellectual dogma and cult egoism stand in the way.

All religions have saved a number of souls, but none yet has been able to



spiritualise mankind. For that there is needed not cult and creed, but a sustained and all-comprehending effort at spiritual self-evolution.

The changes we see in the world today are intellectual, moral, physical in their ideal and intention: the spiritual revolution waits for its hour and throws up meanwhile its waves here and there. Until it comes the sense of the others cannot be understood and till then all interpretation of present happening and forecast of man's future are vain things. For its nature, power, event are that which will determine the next cycle of our humanity. (3)



# The Ascending Series of Substance

## Sri Aurobindo

### ARGUMENT

The materiality of Matter consists in a concentration of the density of substance and its resistance to the conscious-force of which through sense it becomes the object. An ascending scale of substance from Matter to Spirit must mean a diminution of resistance, division and bondage and an increasing subtlety, flexibility, power of assimilation, interchange, transmutation, unification.—There is such an ascending scale from the dense to the subtle even in material substance and beyond the subtlest material essence we have grades of other substance corresponding to the series of Matter, Life, Mind, Supermind and Spirit.

Each, that is to say, is the basis of a world or other kind of existence in which these higher principles successively dominate the others and fulfil themselves with their aid. In each therefore there is an ever wider range of being,

consciousness and force ascending from the inconscience of material substance to the infinite self-consciousness of spiritual. But all these principles are interconnected.

Matter contains all of them and evolves them out of itself in obedience to the constant pressure of the higher worlds, an evolution which must continue until they are able to express themselves fully in the material principle.—Man is the fit instrument for this fulfilment. He has other bodies besides the physical in which he can become conscious and so enter into the supraphysical grades of substance and impose their law upon his material existence.

Therefore his complete perfection is through the ascent to supermind and the conquest of the physical also by the supramental substance so that he will be able to command a diviner physical life and conquer death in a divine body.(4)

## Acknowledgements



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1. The Mother, Words of Long Ago, CWM 2;64-65
2. The Mother, Words of Long Ago, CWM 2;97-98
3. Sri Aurobindo, Essays in Philosophy and Yoga, CWSA 13, 210-11
4. Sri Aurobindo, Essays in Philosophy and Yoga, CWSA 13, 485

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