

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

Sardar Patel University

Vallabh Vidyanagar

India

1 February, 2022

Volume 15 Issue 136

| | Page No. |
|------------------------|-----------------|
| • Editorial | 3 |
| • Living Words: | |
| • Thy Goal | Sri Aurobindo 4 |
| • The Delight of Works | Sri Aurobindo 6 |
| • Sense and Supersense | The Mother 10 |
| • Acknowledgements: | 12 |



Editorial

My dear friends,

I am happy to bring to you the 1st February, 2022 issue of The Sunlit Path. It has taken a long time since the last issue was brought out because I was engaged with other pre-occupations tasks and hence could not attend to its publication. *All pending issues will be published soon.*

This issue contains a short essay written by Sri Aurobindo entitled '**The Goal**'. It beautifully describes self-transcendence as the path to reach one's goal. '**The Delight of Works**' is describes the zest of being an instrument of The Divine. And finally, we have a small portion from conversations with The Mother on '**Sense and Supersense**'.

The Sunlit Path will be brought out every fortnight during this year which is the year of sesquicentennial celebration year of Sri Aurobindo.

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

Sincerely,

Dr Bhalendu Vaishnav

The Goal Sri Aurobindo

When we have passed beyond knowings, then we shall have Knowledge.

Reason was the helper; Reason is the bar.

When we have passed beyond willings, then we shall have Power.

Effort was the helper; Effort is the bar.

When we have passed beyond enjoyings, then we shall have Bliss.

Desire was the helper; Desire is the bar.

When we have passed beyond individualising, then we shall be real Persons. Ego was the helper; Ego is the bar.

When we have passed beyond humanity, then we shall be the Man.

The Animal was the helper; the Animal is the bar.

Transform reason into ordered intuition; let all thyself be light.

This is thy goal.

Transform effort into an easy and sovereign overflowing of the soul-strength; let all thyself be conscious force.

This is thy goal.

Transform enjoying into an even and objectless ecstasy; let all thyself be bliss.

This is thy goal.

Transform the divided individual into the world-personality; let all thyself be the divine.

This is thy goal. Transform the Animal into the Driver of the herds; let all thyself be Krishna.

This is thy goal. (1)



Integral Knowledge

The Delight of Works

Sri Aurobindo

IN THY works there are always these three, the Master, the Worker and the Instrument. To define them in oneself rightly and rightly to possess them is the secret of works and of the delight of works. Learn thou first to be the instrument of God and to accept thy Master. The instrument is this outward thing thou callest thyself; it is a mould of mind, a driving-force of power, a machinery of form, a thing full of springs and cogs and clamps and devices. Call not this the Worker or the Master; it can never be the Worker or the Master. Accept thyself humbly, yet proudly, devotedly, submissively and joyfully as a divine instrument. There is no greater pride and glory than to be a perfect instrument of the Master. Learn thou first absolutely to obey. The sword does not choose where it shall strike, the arrow does not ask whither it shall be driven, the springs of the machine do not insist on the product that shall be turned out from its labour. These things are settled by the intention and working of Nature and the more the conscious instrument learns to feel and obey the pure and essential law of its nature, the sooner shall the work turned out become perfect and flawless. Self-choice by the nervous motivepower, revolt of the physical and mental tool can only mar the working. Let thyself drive in the breath of God and be as a leaf in the tempest; put thyself in His hand and be as the sword that strikes and the arrow that leaps to its target. Let

thy mind be as the spring of the machine, let thy force be as the shooting of a piston, let thy work be as the grinding and shaping descent of the steel on its object. Let thy speech be the clang of the hammer on the anvil and the moan of the engine in its labour and the cry of the trumpet that proclaims the force of God to the regions. In whatsoever way do as an instrument the work that is natural to thee and appointed. The sword has a joy in the battle-play, the arrow has a mirth in its hiss and its leaping, the earth has a rapture in its dizzy whirl through space, the sun has the royal ecstasy of its blazing splendours and its eternal motion. O thou self-conscious instrument, take thou too the delight of thy own appointed workings. The sword did not ask to be made, nor does it resist its user, nor lament when it is broken. There is a joy of being made and a joy of being used and a joy of being put aside and a joy too of being broken. That equal joy discover. Because thou hast mistaken the instrument for the worker and the master and because thou seekest to choose by the ignorance of thy desire thy own state and thy own profit and thy own utility, therefore thou hast suffering and anguish and hast many times to be thrust into the red hell of the furnace and hast many times to be reborn and reshaped and retempered until thou shalt have learned thy human lesson. And all these things are because they are in thy unfinished nature. For Nature is the worker and what is it that she works at? She shapes out of her crude mind and life and matter a fully conscious being.

Know thyself next as the Worker. Understand thy nature to be the worker and thy own nature and All-Nature to be thyself. This nature-self is not

proper to thee nor limited. Thy nature has made the sun and the systems, the earth and her creatures, thyself and thine and all thou art and perceivest. It is thy friend and thine enemy, thy mother and thy devourer, thy lover and thy torturer, the sister of thy soul and an alien and a stranger, thy joy and thy sorrow, thy sin and thy virtue, thy strength and thy weakness, thy knowledge and thy ignorance. And yet it is none of these things, but something of which they are attempts and imperfect images. For beyond all these it is an original self-knowledge and an infinite force and innumerable quality. But in thee there is a special movement, a proper nature and an individual energy. Follow that like a widening river till it leads thee to its infinite source and origin. Know therefore thy body to be a knot in Matter and thy mind to be a whirl in universal Mind and thy life to be an eddy of Life that is for ever. Know thy force to be every other being's force and thy knowledge to be a glimmer from the light that belongs to no man and thy works to be made for thee and be delivered from the error of thy personality. When that is done, thou shalt take thy free delight in the truth of thy individual being and in thy strength and in thy glory and in thy beauty and in thy knowledge; and in the denial of these things thou shalt take delight also. For all this is the dramatic mask of the Person and the self-image of the self-Sculptor. Why shouldst thou limit thyself? Feel thyself also in the sword that strikes thee and the arms that embrace, in the blazing of the sun and the dance of the earth, in the flight of the eagle and the song of the nightingale, in all that is past and all that is now and all that is pressing forward to become. For thou art infinite and all this joy is possible to thee. The Worker has the joy

of her works and the joy of her Lover for whom she works. She knows herself to be his consciousness and his force, his knowledge and his reserving of knowledge, his unity and his self-division, his infinity and the finite of his being. Know thyself also to be these things; take thou also the delight of thy Lover. There are those who know themselves as a workshop or an instrument or the thing worked, but they mistake the Worker for the Master; this too is an error. Those who fall into it can hardly arrive at her high, pure and perfect workings. The instrument is finite in a personal image, the worker is universal with a personal trend, but neither of these is the Master; for neither is the true Person. (2)



Sense and Supersense

The Mother

What are the names of these twelve senses?

The names? In the Chaldean tradition they were in Chaldaic. In other traditions, in other languages; in Egypt they were written in hieroglyphs. Each system gave its names. I had a list of the names — not only of the names but also of what they represented, what kind of sense each represented — but it was a very long time ago, I don't remember them any longer.

As I have said there, it is in the field of things seen, felt, done at a distance by a concentrated projection of consciousness. For instance, one is in a room and, due to an illness or an accident, one cannot move. Next to this room there is another; next to that there is a sort of bridge; after the bridge there are steps going down; and these steps go down to a big studio in the middle of a garden. Now, the person laid up in the room wishes to know what is going on in the studio. He concentrates his consciousness and then extends it, so to say (truly it is as though he extended it almost materially), and he goes along the whole way and reaches the studio. If he does this properly, he sees what there is in the studio, can hear what is going on, though he is not there himself: the body is lying in a bed in a room, but the consciousness is projected.

It is a physical consciousness.

It is not an inner state, for one sees physically, hears physically. If there are people in the room one sees them, and if they are speaking one hears them speaking. Naturally, it is not from the very first day that one succeeds; it asks for a very rigorous discipline. It corresponds a little (a little) to that capacity which was developed in the Red Indians due to the conditions of their life. I don't know how it is at present, but formerly they used to put their ear to the earth, and they had so fine an ear that they could hear steps more than a mile away. They heard the steps of those who were walking at a distance of more than two or three kilometres simply by putting their ear to the ground. Or take the dog which, if given something to smell, finds the trail of that scent again, can follow it with its nose.

Well, it is one kind of super-sense, that is, a sense that has reached such a degree of intensity and refinement that it can indeed feel what the ordinary sense does not feel, can see at a distance, really see, see physically at a distance, through walls. It is said that the blind develop a sense which enables them to feel an object at a distance. They do not see, they walk in darkness as in a black night; but they have a kind of sense of touch at a distance, a material contact due to which, long before touching the object, they know; for example, if there is a piece of furniture in their way, long before knocking against it, they feel it from a distance.(3)

Acknowledgements



All passages from the writings of Sri Aurobindo and The Mother are copyright of Sri Aurobindo Ashram, Pondicherry, India and taken with kind permission of Sri Aurobindo Ashram Trust. Their titles and captions are chosen by the editor. The sources of the short passages in the present issue are:

1. Sri Aurobindo CWSA, 13; 199
2. Sri Aurobindo CWSA, 13; 163-166
3. The Mother CWM, 6; 10-11

The Sunlit Path is a monthly e magazine of Sri Aurobindo Chair of Integral Studies, Sardar Patel University. It can be viewed at the University http://www.spuvvn.edu/academics/academic_chairs/aurobindo/ webpage:

http://www.spuvvn.edu/academics/academic_chairs/aurobindo/

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