

# The Sunlit Path



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**Editorial**

My dear friends,

I am happy to bring to you the 15<sup>th</sup> February, 2022 issue of The Sunlit Path. This issue contains **'The Delight of Being'** written by **Sri Aurobindo**, which indeed can bring the Reality of Divine very close and Truly Living to us! There are two very useful essays written by **The Mother on 'Power of Right Attitude'** and the **'Knowledge of the Scientist and the Yogi'** which help us to heighten our consciousness.

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

Sincerely,

Dr Bhalendu Vaishnav



## The Delight of Being

Sri Aurobindo

If Brahman were only an impersonal abstraction eternally contradicting the apparent fact of our concrete existence, cessation would be the right end of the matter; but love and delight and self-awareness have also to be reckoned.

The universe is not merely a mathematical formula for working out the relation of certain mental abstractions called numbers and principles to arrive in the end at a zero or a void unit, neither is it merely a physical operation embodying certain equations of forces. It is the delight of a Self-lover, the play of a Child, the endless self-multiplication of a Poet intoxicated with the rapture of His own power of endless creation.

We may speak of the Supreme as if He were a mathematician working out a cosmic sum in numbers or a thinker resolving by experiment a problem in relations of principles and the balance of forces: but also we should speak of Him as if He were a lover, a musician of universal and particular harmonies, a child, a poet. The side of thought is not enough; the side of delight too must be entirely grasped: Ideas, Forces, Existences, Principles are hollow moulds unless they are filled with the breath of God's delight.

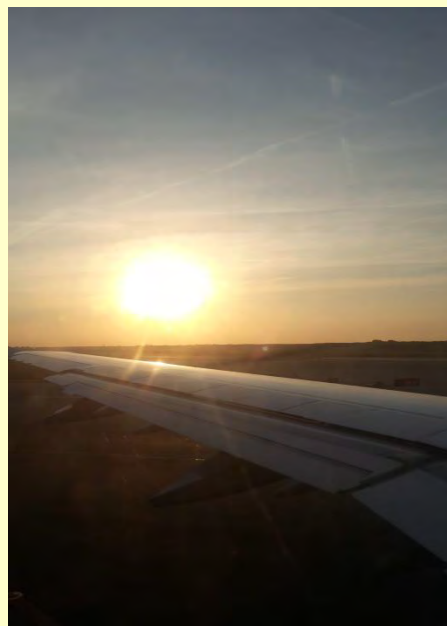
These things are images, but all is an image. **Abstractions give us the pure conception of God's truths; images give us their living reality.**

**If Idea embracing Force begot the worlds, Delight of Being begot the Idea.** Because the Infinite conceived an innumerable delight in itself, therefore worlds and universes came into existence.

Consciousness of being and Delight of being are the first parents. Also, they are the last transcendences. Unconsciousness is only an intermediate swoon of the conscious or its obscure sleep; pain and self-extinction are only delight of being running away from itself in order to find itself elsewhere or otherwise.

Delight of being is not limited in Time; it is without end or beginning. God comes out from one form of things only to enter into another.

What is God after all? An eternal child playing an eternal game in an eternal garden. (1)



## Power of Right Attitude

### The Mother

*Is it really the best that always happens?...*

*It is clear that all that has happened had to happen: it could not be otherwise — by the universal determinism it had to happen. But we can say so only after it has happened, not before. For the problem of the very best that can happen is an individual problem, whether the individual be a nation or a single human being; and all depends upon the personal attitude. If, in the presence of circumstances that are about to take place, you can take the highest attitude possible — that is, **if you put your consciousness in contact with the highest consciousness within reach, you can be absolutely sure that in that case it is the best that can happen to you.** But as soon as you fall from this consciousness into a lower state, then it is evidently not the best that can happen, for the simple reason that you are not in your very best consciousness. I even go so far as to affirm that in the zone of immediate influence of each one, the right attitude not only has the power to turn every circumstance to advantage but can change the very circumstance itself. For instance, when a man comes to kill you, if you remain in the ordinary consciousness and get frightened out of your wits, he will most probably succeed in doing what he came for; if you rise a little higher and though full of fear call for the divine help, he may just miss you, doing you a slight injury; if, however, you have the right attitude and the full consciousness of the*

*divine presence everywhere around you, he will not be able to lift even a finger against you.*

*This truth is just the key to the whole problem of transformation. **Always keep in touch with the divine presence, try to bring it down — and the very best will always take place.** Of course the world will not change at once, but it will go forward as rapidly as it possibly can. Do not forget that this is so only if you keep on the straight road of Yoga, and not if you deviate and lose your way and wander about capriciously or helplessly as though in a virgin forest. If each of you did your utmost, then there would be the right collaboration and the result would be so much the quicker. I have had innumerable examples of the power of right attitude. I have seen crowds saved from catastrophes by one single person keeping the right attitude. But it must be an attitude that does not remain somewhere very high and leaves the body to its usual reactions. If you remain high up like that, saying, “Let God’s will be done”, you may get killed all the same. For your body may be quite undivine, shivering with fear: the thing is to hold the true consciousness in the body itself and not have the least fear and be full of the divine peace. Then indeed there is no danger. Not only can attacks of men be warded off, but beasts also and even the elements can be affected. I can give you a little example. You remember the night of the great cyclone, when there was a tremendous noise and splash of rain all about the place. I thought I would go to Sri Aurobindo’s room and help him shut the windows. I just opened his door and found him sitting quietly at his desk, writing. There was such a solid peace in the room that nobody*

*would have dreamed that a cyclone was raging outside. All the windows were wide open, not a drop of rain was coming inside. (2)*





## Knowledge of the Scientist and the Yogi

### The Mother

The climax of the ordinary consciousness is Science. For Science, what is upon the earth is true, simply because it is there. What it calls Nature is for it the final reality, and its aim is to build up a theory to explain the workings of it. So it climbs as high as the physical mind can go and tries to find out the causes of what it assumes to be the true, the real world. But in fact it adapts “causes” to “effects”, for it has already taken that which is for the true, the real, and seeks only to explain it mentally. For the yogic consciousness, however, this world is not the final reality. Rising above the mind into the Overmind and then into the Supermind, it enters the divine world of first truths, and looking down from there sees what has happened to those truths here. How distorted they have become, how completely falsified! So the so-called world of fact is for the Yogi a falsehood and not at all the only true reality. It is not what it ought to be, it is almost the very opposite; whereas for the scientist it is absolutely fundamental.

**Our aim is to change things. The scientist says that whatever is, is natural and cannot be changed at heart.** But, really speaking, the laws of which he usually speaks are of his own mental making; and because he accepts Nature as it is as the very basis, things do not and cannot change for him in any complete sense. But, according to us, all this can be

changed, because we know that there is something above, a divine truth seeking manifestation. There are no fixed laws here; even Science in its undogmatic moments recognises that the laws are mere mental constructions. There are only cases, and if the mind could apply itself to all the circumstances it would find that no two cases are similar. **Laws are for the mind's convenience, but the process of the supramental manifestation is different, we may even say it is the reverse of the mind. In the supramental realisation, each thing will carry in itself a truth which will manifest at each instant without being bound by what has been or what will follow.** That elaborate linking of the past with the present, which gives things in Nature such an air of unchangeable determinism is altogether the mind's way of conceiving, and is no proof that all that exists is inevitable and cannot be otherwise. The knowledge possessed by the Yogi is also an answer to the terrible theory that all that takes place is God's direct working. For once you rise to the Supermind you immediately perceive that the world is false and distorted. The supramental truth has not at all found manifestation. How then can the world be a genuine expression of the Divine? Only when the Supermind is established and rules here, then alone the Supreme Will may be said to have authentically manifested. At the same time, we must steer clear of the dangerous exaggeration of the sense of the falsehood of the world, which comes to those who have risen to the higher consciousness. What happened with Shankara and others like him was that they had a glimpse of the true consciousness, which threw the falsehood of this world into such sharp contrast that they declared the universe to be not only false

but also a really non-existent illusion which should be entirely abandoned. We, on the other hand, see its falsehood, but realise also that it has to be replaced and not abandoned as an illusion. Only, the truth has got mistranslated, something has stepped in to pervert the divine reality, but the world is in fact meant to express it. And to express it is indeed our Yoga. (3)



## Acknowledgements



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1. Sri Aurobindo CWSA, 13; 201-2
2. The Mother CWM, 3; 154-155
3. The Mother CWM, 3, 160-162

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