

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

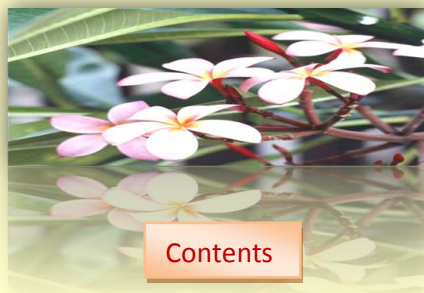
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Editorial

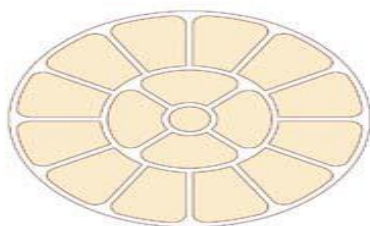
My dear friends,

The present issue is brought out as a deep and very loving homage to The Mother on the occasion of Her Birthday on 21st February, 2017.

The issue contains: the Darsahn Card distributed on the occasion by Sri Aurobindo Ashram, Pondicherry, a short passage entitled Vedic Knowledge taken from Sri Aurobindo's writings on Veda and the fifth chapter from the book The Mother, written by Sri Aurobindo.

Sincere regards,

Dr Bhalendu Vaishnav



21 February 2017



*The Grace is always with
you, concentrate in your
heart with a silent mind,
and you are sure also to
receive the guidance and
the help you aspire for.*

La Grâce est toujours avec vous, concentrez-vous dans le cœur avec un mental silencieux, et vous êtes sûr aussi de recevoir la direction et l'aide auxquelles vous aspirez.

La Mère



Vedic Knowledge Sri Aurobindo

VEDA, then, is the creation of an age anterior to our intellectual philosophies. In that original epoch thought proceeded by other methods than those of our logical reasoning and speech accepted modes of expression which in our modern habits would be inadmissible. The wisest then depended on inner experience and the suggestions of the intuitive mind for all knowledge that ranged beyond mankind's ordinary perceptions and daily activities. Their aim was illumination, not logical conviction, their ideal the inspired seer, not the accurate reasoner. Indian tradition has faithfully preserved this account of the origin of the Vedas. The Rishi was not the individual composer of the hymn, but the seer (*drasta*) of an eternal truth and an impersonal knowledge. The language of Veda itself is *Sruti*, a rhythm not composed by the intellect but heard, a divine Word that came vibrating out of the Infinite to the inner audience of the man who had previously made himself fit for the impersonal knowledge. The words themselves, *drsti* and *sruti*, sight and hearing, are Vedic expressions; these and cognate words signify, in the esoteric terminology of the hymns, revelatory knowledge and the contents of inspiration.

In the Vedic idea of the revelation there is no suggestion of the miraculous or the supernatural. The Rishi who employed these faculties, had acquired them by a progressive self-culture. Knowledge itself was a travelling and a reaching, or a finding and a winning; the revelation came only at the end, the light was the prize of a final victory. There is

continually in the Veda this image of the journey, the soul's march on the path of Truth. On that path, as it advances, it also ascends; new vistas of power and light open to its aspiration; it wins by a heroic effort its enlarged spiritual possessions.

From the historical point of view the Rig Veda may be regarded as a record of a great advance made by humanity by special means at a certain period of its collective progress. In its esoteric, as well as its exoteric significance, it is the Book of Works, of the inner and the outer sacrifice; it is the spirit's hymn of battle and victory as it discovers and climbs to planes of thought and experience inaccessible to the natural or animal man, man's praise of the divine Light, Power and Grace at work in the mortal. It is far, therefore, from being an attempt to set down the results of intellectual or imaginative speculation, nor does it consist of the dogmas of a primitive religion. Only, out of the sameness of experience and out of the impersonality of the knowledge received, there arise a fixed body of conceptions constantly repeated and a fixed symbolic language which, perhaps, in that early human speech, was the inevitable form of these conceptions because alone capable by its combined concreteness and power of mystic suggestion of expressing that which for the ordinary mind of the race was inexpressible. We have, at any rate, the same notions repeated from hymn to hymn with the same constant terms and figures and frequently in the same phrases with an entire indifference to any search for poetical originality or any demand for novelty of thought and freshness of language.

No pursuit of aesthetic grace, richness or beauty induces these mystic poets to vary the consecrated form which had become for them a sort of divine algebra transmitting the eternal formulae of the Knowledge to the continuous succession of the initiates.

The hymns possess indeed a finished metrical form, a constant subtlety and skill in their technique, great variations of style and poetical

personality; they are not the work of rude, barbarous and primitive craftsmen, but the living breath of a supreme and conscious Art forming its creations in the puissant but well-governed movement of a self-observing inspiration. Still, all these high gifts have deliberately been exercised within one unvarying framework and always with the same materials. For the art of expression was to the Rishis only a means, not an aim; their principal preoccupation was strenuously practical, almost utilitarian, in the highest sense of utility. The hymn was to the Rishi who composed it a means of spiritual progress for himself and for others. It rose out of his soul, it became a power of his mind, it was the vehicle of his self-expression in some important or even critical moment of his life's inner history. It helped him to express the god in him, to destroy the devourer, the expresser of evil; it became a weapon in the hands of the Aryan striver after perfection, it flashed forth like Indra's lightning against the Coverer on the slopes, the Wolf on the path, the Robber by the streams. (1)



If you want to....

Sri Aurobindo

If you want to be a true doer of divine works, your first aim must be to be totally free from all desire and self-regarding ego. All your life must be an offering and a sacrifice to the Supreme; your only object in action shall be to serve, to receive, to fulfil, to become a manifesting instrument of the Divine Shakti in her works. You must grow in the divine consciousness till there is no difference between your will and hers, no motive except her impulsion in you, no action that is not her conscious action in you and through you.

Until you are capable of this complete dynamic identification, you have to regard yourself as a soul and body created for her service, one who does all for her sake. Even if the idea of the separate worker is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all hankering after personal profit, all stipulation of selfregarding desire must be extirpated from the nature. There must be no demand for fruit and no seeking for reward; the only fruit for you is the pleasure of the Divine Mother and the fulfillment of her work, your only reward a constant progression in divine consciousness and calm and strength and bliss. The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker.

But a time will come when you will feel more and more that you are the instrument and not the worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate that at all times you will have only to concentrate and to put everything into her hands to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result. And afterwards you will realise that the divine Shakti not only inspires and guides, but initiates and carries out your works; all your movements are originated by her, all your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe. There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering in the ignorance into the truth of your spiritual being, into its deep peace and its intense Ananda.

While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of the ego. Let no demand or insistence creep in to stain the purity of the self-giving and the sacrifice. There must be no attachment to the work or the result, no laying down of conditions, no claim to possess the Power that should possess you, no pride of the instrument, no vanity or arrogance. Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you. Let your faith, your

sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.

The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing and moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, ananda of her Ananda. When this condition is entire and her supramental energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.

(2)



Acknowledgements

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1. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA, 15; 10-12
2. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA, 32; 12-13

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

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