

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

Sardar Patel University

Vallabh Vidyanagar

India

15 August, 2024

Special Issue

Sri Aurobindo's 152nd Birth Anniversary

Volume 17, Issue 210



Darshan



What Sri Aurobindo represents in the history of the earth's spiritual progress is not a teaching, not even a revelation;

it is a mighty action

straight from the Supreme.

The Mother

15 August 1964

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श्री अरविन्द

श्री अरविन्द :
श्री अरविन्द :
हृदय हृदय श्री अरविन्द.

हे पुनित धुति,
आ धरणी तव अंकित तव पद,
ते आपुया ज्योतिर्भय अंबुद.
श्री अरविन्द :
हृदय हृदय श्री अरविन्द.

हे मधुर धुति,
तव करुणा तव प्रेम अनर्जल,
भस्म बन्या जगना दावानज.
श्री अरविन्द :
हृदय हृदय श्री अरविन्द.

हे अमृत धुति,
तुं धारक, गोपक, द्योतक कर,
तें बक्ष्युं जगने स्वर्णोभर.
श्री अरविन्द :
हृदय हृदय श्री अरविन्द.

हे बलवद् धुति,
गडन तिमिर अवगुंठन भेदक,
अेक मीट शत शत चिति सर्जक !
श्री अरविन्द :
हृदय हृदय श्री अरविन्द.

हे परम धुति,
नयन नयन तव डो परमा दृग,
तव हृदये विरमे विगलित जग.
श्री अरविन्द :
हृदय हृदय श्री अरविन्द.

— सुन्दरम्

તું હૃદયે વસનારી શ્રી સુંદરમ્

તું હૃદયે વસનારી

ઘટઘટ ભીતર નરતનહારી.તું હૃદયે વસનારી

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તું જીવનનાં વ્રણ પર વરસત કોઈ અમીમય કરુણા.તું હૃદયે વસનારી

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તું કદમે કદમે પ્રજ્વલતી અગ્નિજ્યોત સજીવા.તું હૃદયે વસનારી

તું નયનો પર પડદા ઢાળી, અન્ય નયન દેનારી,

તું જગમાં - જગ પાર અનંતે અમ સંગે ધુમનારી.તું હૃદયે વસનારી

તું આનંદ અનર્ગળ પ્રભુનો, તું પ્રભુની પર શક્તિ,

તું ઋત સત સૌ ધારણહારી, તું અંતિમ અમ મુક્તિ.તું હૃદયે વસનારી

તું અમ ચરણોની ગતિ, તું અમ નેત્ર તણી ધુવતારા,

તવ હૃદયે અમ વાસ સદા હો, હે હરિની રસધારા !તું હૃદયે વસનારી

The Hour of God Sri Aurobindo

There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism. The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God's bounty. Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction.

In the hour of God cleanse thy soul of all self-deceit and hypocrisy and vain self-flattering that thou mayst look straight into thy spirit and hear that which summons it. All insincerity of nature, once thy defence against the eye of the Master and the light of the ideal, becomes now a gap in thy armour and invites the blow. Even if thou conquer for the moment, it is the worse for thee, for the blow shall come afterwards and cast thee down in the midst of thy triumph. But being pure cast aside all fear; for the hour is often terrible, a fire and a whirlwind and a tempest, a treading of the

winepress of the wrath of God; but he who can stand up in it on the truth of his purpose is he who shall stand; even though he fall, he shall rise again, even though he seem to pass on the wings of the wind, he shall return. Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected, the incalculable, the immeasurable. Mete not the power of the Breath by thy petty instruments, but trust and go forward.

But most keep thy soul clear, even if for a while, of the clamour of the ego. Then shall a fire march before thee in the night and the storm be thy helper and thy flag shall wave on the highest height of the greatness that was to be conquered. (1)



A Prayer For Those Who Wish To Serve The Divine The Mother

GLORY to Thee, O Lord, who triumphest over every obstacle.

Grant that nothing in us shall be an obstacle in Thy work.

Grant that nothing may retard Thy manifestation.

Grant that Thy will may be done in all things and at every moment.

We stand here before Thee that Thy will may be fulfilled in us, in every element, in every activity of our being, from our supreme heights to the smallest cells of the body.

Grant that we may be faithful to Thee utterly and for ever.

We would be completely under Thy influence to the exclusion of every other.

Grant that we may never forget to own towards Thee a deep, an intense gratitude.

Grant that we may never squander any of the marvellous things that are Thy gifts to us at every instant.

Grant that everything in us may collaborate in Thy work and all be ready for Thy realisation.

Glory to Thee, O Lord, Supreme Master of all realisation.

Give us a faith active and ardent, absolute and unshakable in Thy Victory.
(2)

Oneness Sri Aurobindo

Sachchidananda is one in Himself in whatever status or whatever plane of existence. We have therefore to make that the basis of all effectuation whether of consciousness or force or being, whether of knowledge or will or delight. We have, as we have seen, to live in the consciousness of the Absolute transcendent and of the Absolute manifested in all relations, impersonal and manifest as all personalities, beyond all qualities and rich in infinite quality, a silence out of which the eternal Word creates, a divine calm and peace possessing itself in infinite joy and activity.

We have to find Him knowing all, sanctioning all, governing all, containing, upholding and informing all as the Purusha and at the same time executing all knowledge, will and formation as Prakriti. We have to see Him as one Existence, Being gathered in itself and Being displayed in all existences; as one Consciousness concentrated in the unity of its existence, extended in universal nature and many-centred in innumerable beings; one Force static in its repose of self-gathered consciousness and dynamic in its activity of extended consciousness; one Delight blissfully aware of its featureless infinity and blissfully aware of all feature and force and forms as itself; one creative knowledge and governing Will, supramental, originative and determinative of all minds, lives and bodies; one Mind containing all mental beings and constituting all their mental activities; one Life active in all living beings and generative

of their vital activities; one substance constituting all forms and objects as the visible and sensible mould in which mind and life manifest and act just as one pure existence is that ether in which all Conscious-Force and Delight exist unified and find themselves variously. For these are the seven principles of the manifest being of Sachchidananda.

The integral Yoga of knowledge has to recognise the double nature of this manifestation, — for there is the higher nature of Sachchidananda in which He is found and the lower nature of mind, life and body in which He is veiled, — and to reconcile and unite the two in the oneness of the illumined realisation.

We have not to leave them separate so that we live a sort of double life, spiritual within or above, mental and material in our active and earthly living; we have to re-view and remould the lower living in the light, force and joy of the higher reality. We have to realise Matter as a sense-created mould of Spirit, a vehicle for all manifestation of the light, force and joy of Sachchidananda in the highest conditions of terrestrial being and activity.

We have to see Life as a channel for the infinite Force divine and break the barrier of a sense-created and mind-created farness and division from it so that that divine Power may take possession of and direct and change all our life-activities until our vitality transfigured ceases in the end to be the limited life-force which now supports mind and body and

becomes a figure of the all-blissful conscious-force of Sachchidananda.

.....

.....

By way of this integral knowledge we arrive at the unity of the aims set before themselves by the three paths of knowledge, works and devotion. Knowledge aims at the realisation of true self-existence; works are directed to the realisation of the divine Conscious-Will which secretly governs all works; devotion yearns for the realisation of the Bliss which enjoys as the Lover all beings and all existences, — Sat, Chit-Tapas and Ananda. Each therefore aims at possessing Sachchidananda through one or other aspect of his triune divine nature. By Knowledge we arrive always at our true, eternal, immutable being, the self-existent which every "I" in the universe obscurely represents, and we abrogate difference in the great realisation, So Aham, I am He, while we arrive also at our identity with all other beings.

But at the same time the integral knowledge gives us the awareness of that infinite existence as the conscious-force which creates and governs the worlds and manifests itself in their works; it reveals the Self-existent in his universal conscious will as the Lord, the Ishwara.

It enables us to unite our will with His, to realise His will in the energies of all existences and to perceive the fulfilment of these energies of others as part of our own universal self-fulfilment.

Thus it removes the reality of strife and division and opposition and leaves only their appearances. By that knowledge therefore we arrive at the possibility of a divine action, a working which is personal to our nature, but impersonal to our being, since it proceeds from That which is beyond our ego and acts only by its universal sanction.

We proceed in our works with equality, without bondage to works and their results, in unison with the Highest, in unison with Oneness the universal, free from separate responsibility for our acts and therefore unaffected by their reactions. This which we have seen to be the fulfilment of the path of Works becomes thus an annexe and result of the path of Knowledge.

The integral knowledge again reveals to us the Self-existent as the All-blissful who, as Sachchidananda manifesting the world, manifesting all beings, accepts their adoration, even as He accepts their works of aspiration and their seekings of knowledge, leans down to them and drawing them to Himself takes all into the joy of His divine being.

Knowing Him as our divine Self, we become one with Him, as the lover and beloved become one, in the ecstasy of that embrace. Knowing Him

too in all beings, perceiving the glory and beauty and joy of the Beloved everywhere, we transform our souls into a passion of universal delight and a wideness and joy of universal love. All this which, as we shall find, is the summit of the path of Devotion, becomes also an annexe and result of the path of Knowledge.

Thus by the integral knowledge we unify all things in the One. We take up all the chords of the universal music, strains sweet or discordant, luminous in their suggestion or obscure, powerful or faint, heard or suppressed, and find them all changed and reconciled in the indivisible harmony of Sachchidananda. The Knowledge brings also the Power and the Joy. "How shall he be deluded, whence shall he have sorrow who sees everywhere the Oneness? (3)



SELF REALISATION

SRI AUROBINDO

यस्तुसर्वाणि भूतान्यात्मन्येवानुपश्यति । सर्वभूतेषुचात्मानं ततो न
विजुगुप्सते ॥ ६ ॥

**But he who sees everywhere the Self in all existences and all
existences in the Self, shrinks not thereafter from aught.**

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः । तत्र कोमोहः कः शोक
एकत्वमनुपश्यतः ॥ ७ ॥

**He in whom it is the Self-Being that has become all existences that are
Becomings, for he has the perfect knowledge, how shall he be
deluded, whence shall he have grief who sees everywhere oneness?**

*Brahman is, subjectively, Atman, the Self or immutable existence of all
that is in the universe. Everything that changes in us, mind, life, body,
character, temperament, action, is not our real and unchanging self, but
becomings of the Self in the movement, jagati.*

*In Nature, therefore, all things that exist, animate or inanimate, are
becomings of the one Self of all. All these different creatures are one
indivisible existence. This is the truth each being has to realise. When this
unity has been realised by the individual in every part of his being, he
becomes perfect, pure, liberated from ego and the dualities, possessed of
the entire divine felicity.*

ATMAN

Atman, our true self, is Brahman; it is pure indivisible Being, self-luminous, self-concentrated in consciousness, self-concentrated in force, self-delighted. Its existence is light and bliss. It is timeless, spaceless and free.

THREEFOLD PURUSHA

Atman represents itself to the consciousness of the creature in three states, dependent on the relations between Purusha and Prakriti, the Soul and Nature. These three states are Akshara, unmoving or immutable; Kshara, moving or mutable; and Para or Uttama, Supreme or Highest.

Kshara Purusha is the Self reflecting the changes and movements of Nature, participating in them, immersed in the consciousness of the movement and seeming in it to be born and die, increase and diminish, progress and change. Atman, as the Kshara, enjoys change and division and duality; controls secretly its own changes but seems to be controlled by them; enjoys the oppositions of pleasure and pain, good and bad, but appears to be their victim; possesses and upholds the action of Nature, by which it seems to be created. For, always and inalienably, the Self is Ishwara, the Lord.

Akshara Purusha is the Self standing back from the changes and movements of Nature, calm, pure, impartial, indifferent, watching them and not participating, above them as on a summit, not immersed in these Waters. This calm Self is the sky that never moves and changes looking

down upon the waters that are never at rest. The Akshara is the hidden freedom of the Kshara.

Para Purusha or Purushottama is the Self containing and enjoying both the stillness and the movement, but conditioned and limited by neither of them. It is the Lord, Brahman, the All, the Indefinable and Unknowable. It is this supreme Self that has to be realised in both the unmoving and the mutable.

PURUSHA IN PRAKRITI

Atman, the Self, represents itself differently in the sevenfold movement of Nature according to the dominant principle of the consciousness in the individual being.

In the physical consciousness Atman becomes the material being, annamaya purusa.

In the vital or nervous consciousness Atman becomes the vital or dynamic being, pranamaya purusa.

In the mental consciousness Atman becomes the mental being, manomaya purusa.

In the supra-intellectual consciousness, dominated by the Truth or causal Idea (called in Veda Satyam, Ritam, Brihat, the True, the Right, the Vast), Atman becomes the ideal being or great Soul, vijnanamaya purusa or mahatatman.

In the consciousness proper to the universal Beatitude, Atman becomes the all-blissful being or all-enjoying and allproductive Soul, anandamaya

purusa.

In the consciousness proper to the infinite divine self-awareness which is also the infinite all-effective Will (Chit-Tapas), Atman is the all-conscious Soul that is source and lord of the universe, caitanya purusa.

In the consciousness proper to the state of pure divine existence Atman is sat purusa, the pure divine Self. Man, being one in his true Self with the Lord who inhabits all forms, can live in any of these states of the Self in the world and partake of its experiences. He can be anything he wills from the material to the all-blissful being. Through the Anandamaya he can enter into the Chaitanya and Sat Purusha.

SACHCHIDANANDA

Sachchidananda is the manifestation of the higher Purusha; its nature of infinite being, consciousness, power and bliss is the higher Nature, para prakrti. Mind, life and body are the lower nature, apara prakrti.

The state of Sachchidananda is the higher half of universal existence, parardha, the nature of which is Immortality, Amritam. The state of mental existence in Matter is the lower half, aparardha, the nature of which is death, Mrityu.

Mind and life in the body are in the state of Death because by Ignorance they fail to realise Sachchidananda. Realising perfectly Sachchidananda, they can convert themselves, Mind into the nature of the Truth, Vijnana, Life into the nature of Chaitanya, Body into the nature of Sat, that is, into the pure essence.

When this cannot be done perfectly in the body, the soul realises its true

state in other forms of existence or worlds, the “sunlit” worlds and states of felicity, and returns upon material existence to complete its evolution in the body.

A progressively perfect realisation in the body is the aim of human evolution.

It is also possible for the soul to withdraw for an indefinable period into the pure state of Sachchidananda.

The realisation of the Self as Sachchidananda is the aim of human existence.

THE CONDITION OF SELF-REALISATION

Sachchidananda is always the pure state of Atman; it may either remain self-contained as if apart from the universe or overlook, embrace and possess it as the Lord.

In fact, it does both simultaneously. (Verse 8)

The Lord pervades the universe as the Virat Purusha, the Cosmic Soul (paribhu^ṁ of the eighth verse, the One who becomes everywhere); He enters into each object in the movement, to the Knowledge as Brahman supporting individual consciousness and individual form, to the Ignorance as an individualised and limited being. He manifests as the Jivatman or individual self in the living creature.

From the standpoint of our lower state in the kingdom of death and limitation Atman is Sachchidananda, supra-mental, but reflected in the mind. If the mind is pure, bright and still, there is the right reflection; if it is unpurified, troubled and obscured, the reflection is distorted and subjected to the crooked action of the Ignorance.

According to the state of the reflecting mind we may have either purity of self-knowledge or an obscuration and distortion of knowledge in the dualities of truth and error; a pure activity of unegoistic Will or an obscuration and deflection of Will in the dualities of right and wrong action, sin and virtue; a pure state and unmixed play of beatitude or an obscuration and perversion of it in the dualities of right and wrong enjoyment, pleasure and pain, joy and grief.

It is the mental ego-sense that creates this distortion by division and limitation of the Self. The limitation is brought about through the Kshara Purusha identifying itself with the changeable formations of Nature in the separate body, the individual life and the egoistic mind, to the exclusion of the sense of unity with all existence and with all existences.

This exclusion is a fixed habit of the understanding due to our past evolution in the movement, not an ineffugable law of human consciousness. Its diminution and final disappearance are the condition of self-realisation.

The beginning of wisdom, perfection and beatitude is the vision of the One.

THE STAGES OF SELF-REALISATION THE VISION OF THE ALL

The first movement of self-realisation is the sense of unity with other existences in the universe. Its early or crude form is the attempt to understand or sympathise with others, the tendency of a widening love or compassion or fellow-feeling for others, the impulsion of work for the

sake of others.

The oneness so realised is a pluralistic unity, the drawing together of similar units resulting in a collectivity or solidarity rather than in real oneness. The Many remain to the consciousness as the real existences; the One is only their result.

Real knowledge begins with the perception of essential oneness, — one Matter, one Life, one Mind, one Soul playing in many forms.

When this Soul of things is seen to be Sachchidananda, then knowledge is perfected. For we see Matter to be only a play of Life, Life a play of Mind energising itself in substance, Mind a play of Truth or causal Idea representing truth of being variously in all possible mental forms, Truth a play of Sachchidananda, Sachchidananda the self-manifestation of a supreme Unknowable, Para-Brahman or Para-Purusha.

We perceive the soul in all bodies to be this one Self or Sachchidananda multiplying itself in individual consciousness. We see also all minds, lives, bodies to be active formations of the same existence in the extended being of the Self.

This is the vision of all existences in the Self and of the Self in all existences which is the foundation of perfect internal liberty and perfect joy and peace.

*For by this vision, in proportion as it increases in intensity and completeness, there disappears from the individual mentality all *jugupsa*, that is to say, all repulsion, shrinking, dislike, fear, hatred and other perversions of feeling which arise from division and personal opposition to other beings or to the objectivities that surround us. Perfect*

equality of soul is established.

THE VISION OF THE SELF IN ITS BECOMINGS

Vision is not sufficient; one must become what inwardly one sees. The whole inner life must be changed so as to represent perfectly in all parts of the being what is understood by the intellect and seen by the inner perception.

In the individual soul extending itself to the All by the vision of unity (ekatvam anupasyatah', seeing everywhere oneness), arranging its thoughts, emotions and sensations according to the perfect knowledge of the right relation of things which comes by the realisation of the Truth (vijanatah', having the perfect knowledge), there must be repeated the divine act of consciousness by which the one Being, eternally self-existent, manifests in itself the multiplicity of the world (sarvani bhutani atmaiva abhut', the Self-Being became all Becomings).

That is to say, the human or egoistic view is that of a world of innumerable separate creatures each self-existent and different from the others, each trying to get its utmost possible profit out of the others and the world, but the divine view, the way in which God sees the world, is Himself, as the sole Being, living in innumerable existences that are Himself, supporting all, helping all impartially, working out to a divine fulfilment and under terms fixed from the beginning, from years sempiternal, a great progressive harmony of Becoming whose last term is Sachchidananda or Immortality. This is the view-point of the Self as Lord inhabiting the whole movement. The individual soul has to change the

human or egoistic for the divine, supreme and universal view and live in that realisation.

It is necessary, therefore, to have the knowledge of the transcendent Self, the sole unity, in the equation so'ham, I am He, and in that knowledge to extend one's conscious existence so as to embrace the whole Multiplicity. This is the double or synthetic ideal of the Isha Upanishad; to embrace simultaneously Vidya and Avidya, the One and the Many; to exist in the world, but change the terms of the Death into the terms of the Immortality; to have the freedom and peace of the Non-Birth simultaneously with the activity of the Birth. (Verses 9 – 14)

All parts of the lower being must consent to this realisation; to perceive with the intellect is not enough. The heart must consent in a universal love and delight, the sense-mind in a sensation of God and self everywhere, the life in the comprehension of all aims and energies in the world as part of its own being.

ACTIVE BEATITUDE

This realisation is the perfect and complete Beatitude, embracing action, but delivered from sorrow and self-delusion.

There is no possibility of self-delusion (moha); for the soul, having attained to the perception of the Unknowable behind all existence, is no longer attached to the Becoming and no longer attributes an absolute value to any particularity in the universe, as if that were an object in itself and desirable in itself. All is enjoyable and has a value as the manifestation of the Self and for the sake of the Self which is manifested

in it, but none for its own.⁶ Desire and illusion are removed; illusion is replaced by knowledge, desire by the active beatitude of universal possession.

There is no possibility of sorrow; for all is seen as Sachchidananda and therefore in the terms of the infinite conscious existence, the infinite will, the infinite felicity. Even pain and grief are seen to be perverse terms of Ananda, and that Ananda which they veil here and for which they prepare the lower existence (for all suffering in the evolution is a preparation of strength and bliss) is already seized, known and enjoyed by the soul thus liberated and perfected. For it possesses the eternal Reality of which they are the appearances.

Thus it is possible, by the realisation of the unity of God and the world (is' and jagatī) in the complete knowledge of the Brahman, to renounce desire and illusion through the ascent to the pure Self and the Non-Becoming and yet to enjoy by means of all things in the manifestation God in the universe through a free and illuminated self-identification with Sachchidananda in all existences.

CONCLUSION

We have, therefore, in the second movement the explanation of the first verse of the Upanishad. The first line, asserting that all souls are the one Lord inhabiting every object in the universe and that every object is universe in universe, movement in the general movement, has been explained in the terms of complete oneness by the Brahman, transcendental and universal even in the individual, One in the Many,

Many in the One, Stable and Motional, exceeding and reconciling all opposites. The second line, fixing as the rule of divine life universal renunciation of desire as the condition of universal enjoyment in the spirit, has been explained by the state of self-realisation, the realisation of the free and transcendent Self as one's own true being, of that Self as Sachchidananda and of the universe seen as the Becoming of Sachchidananda and possessed in the terms of the right knowledge and no longer in the terms of the Ignorance which is the cause of all attraction and repulsion, self-delusion and sorrow. (4)



Acknowledgements



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1. Sri Aurobindo, CWSA, 12 ,146-47
2. The Mother, CWM, 1, 382
3. Sri Aurobindo, CWSA 23-24, 420-425
4. Sri Aurobindo CWSA 17, 31-39

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

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