



The symbolic knowledge of Veda: The path to attain happiness in the perspective of Sri Aurobindo

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Abstract

Veda is a symbol of knowledge, a spiritual light. It is believed that for this occult knowledge one must first be able to deliberate that knowledge. If it is revealed to an unclean spirit, it can lead to abuse and moral decay. That is why the veda is described in symbolic form. When the mind-power and body-power work in unison, eternal bliss flows towards immortality. One can attain immortality through the constant transformation of body and mind by truth. And one can attain moksha by developing truth and beauty within oneself. Veda teaches us to be strong and active. Knowledge of veda inculcates motivation towards truth and light, maintains steadiness of mind and makes our thoughts clear and distinct. Truth comes as light, comes as sound. Old thought patterns are changed and new judgments emerge. The knowledge of truth awakens new understanding of self and surrounding ecosystem, which makes human beings aware about happiness. Truth of thought brings truth of vision and truth of vision constitutes truth of existence. And from this truth of existence, emotions, desires and actions flow naturally. This is the central idea of veda. The objectives of this paper are to explore the symbolic knowledge of veda and its importance for attaining happiness in the light of Sri Aurobindo's *The Secret of the Veda*.

Keywords: Veda, knowledge, symbol, happiness, immortality etc

Introduction

In *The Secret of the Veda* Sri Aurobindo explored the veda from a psychological and spiritual perspective. Here he examines and analyzes vedic spiritualism, philosophical system, psychological reasons for believing in god, and the meaning of vedic symbolism and words. In order to give something to someone, one must first have to possess or master that thing. The thing one has can give to another. For example, one who has money or property can give money and property to someone. He who has knowledge can bestow knowledge. Similarly, if someone wants to give happiness to someone, he must first be happy. Only those who have been in the dark for eight to nine hours can tell why the darkness is so terrible. And they will also understand the glory of light. By walking on the path of truth one can attain the highest position and achieve the ultimate transcendence (parama paravat). Only the light of truth can enlighten the person who is in the darkness.

The secret truth of actions: Happiness comes from the deep subconscious recesses of our mind. It is through this happiness that we can attain immortality. This happiness is the secret truth of all actions. Water, divine water and rivers are mentioned repeatedly in the veda. Which are mentioned as holy and we become holy when we touch them. But that water did not refer to the water of any earthly river. Here water or divine water is meant the water of truth and joy, which flows from true and joyful actions. If a person performs that action for which he is best qualified, he is drenched in the juice of joy (Ananda-rasa). Here the divine water means juicy result received by joyful actions.

The source of truth: Usha is the source of light of truth, the true light that illuminates a person with spiritual light. Darkness in the Vedas refers to our dark consciousness (tamasa-chetana). It indicates ignorance and aversion to good deeds. And light refers to wisdom, the flaming consciousness that guides a person to the path of truth and happiness. Usha is the form of light associated with mental

vision and truth that manifests happiness. Usha frees one from material, ritualistic ignorance and from misunderstanding the Vedas. It also opens the door of obsessed closed consciousness and allows the sacred knowledge of the Vedas to enter into the consciousness. When the veda speaks of usha or surya... the earthly usha or surya is not indicated. Surya or sun is the manifestation of divine consciousness, guide of truth and bliss. Veda is the symbol of knowledge, a light of divine truth.

The path to attain immortality: The knowledge of Vedas is the path to attain immortality which is the ultimate end of our life. Go or Cow is the symbol of light. To search or research means to seek the cow, that is, to seek the light that will make one know the truth by which he will attain immortality. The words of the veda are symbolic words. The knowledge of the veda symbolically teaches us to be liberated from the darkness of ignorance. It is our duty to bring the light of knowledge into us. Worshiping the surya or sun means worshiping the light that dispels all darkness and leads us to the path of enlightenment.

The symbol of strength: Soma rasa (divine wine) is the symbol of strength, victory and achievement. It is the great power that gives one the courage to follow the path of truth. This great sweet soma flows from the higher dormant world. It is the wave of honey that rises from the ocean of life. It is the grita, the clarified butter of the holy sacrifice. The symbolic meaning of soma rasa is the divine delight which exists in all things. When it manifests it helps in all extremes of life and is the power that makes the mortal immortal.

The Agni: Agni is the truth-conscious, the seer of truth, the guide of truth and the bestower of all sacrifices. And also the reason for all food being delicious is Agni. Truth is its abode and the final destination of all souls. He is the giver of pleasure, the cause for the immortality of the soul and this immortality is explained as supreme bliss, possession of

infinite spiritual wealth and perfection. There is no truth or false, everything is true because the world is created by the truth. False is just misplacing the truth. True consciousness is one who applies truth to the right place and in the right time by applying his thought.

The divine helper: In the veda the word sarma is mentioned repeatedly, what does sarma mean actually? Sarma is the traveler and seeker of the truth, the messenger and divine helper, the guide of the truth that has not yet been discovered. Sarma helps us to find that divine light which is hidden within us. For Aurobindo, sarma is the intuition. Sarma walks straight on the path of truth, avoiding the crooked path of doubt and error. It is only by the light of the sarma, the truth seeker can discover the truth.

The leela: Aurobindo called this world leela. Brahman, the ultimate supreme, manifests Himself in this sensual world through leela. He did not call maya or mithya to this world. The purpose of spiritual practice is not only to attain liberation but to attain Samadhi. The purpose of the samadhi is transforming this world into a divine existence by becoming the adornment of the divine. Prana or consciousness exists in the matter because all existent things are but expressions of Brahman which is pure consciousness. Nature gives birth to prana or consciousness from matter and from prana, the mind comes. All things are striving to reach the super mind. Evolution has a purpose and the purpose is to reach the level of the super mind and become a super mind. The super mind is not entirely separate from this world; the super mind exists within the mind. The ability to become a super mind is a latent potential within the mind. For example the vedic gods are super minds. The vedic god represents the power of the super mind. The super mind is the full true consciousness of divine nature without any distinction or ignorance. It is always full of light and knowledge and its position is above all mental processes. The super mind is the bridge between Brahman which is truth, consciousness and bliss (sat-chit-ananda) and the lower or human beings. It is through the supra-mental that the mind, life and body are transformed into spirituality. It is the group of super minds that create the supra-mental caste and the descendants of the super mind can be called the supra-mental caste. There is no conflict between Brahman and His creation, because they are actually the same.

The world of bliss: The veda gives us knowledge of the world and the soul. The knowledge of the god, soul and world – these three kinds of knowledge are inherent in the veda. The world we see is the only outer edge of the world. We can know only the three levels of world viz. material, life and mental. But beyond these three worlds there is one more world called the world of super mind, which only Rishis can insight. And finally, there is another world which is called sat-chit-ananda (truth, consciousness and bliss) which vedic saints have realized.

Conclusion

The ultimate end of life is to attain liberation, i.e., to realize the sat-chit-ananda. And for that we need to know the nature of self and world. The knowledge of veda helps us to know the world as well as to realize the nature of the soul. The veda did not only speak of the rites and rituals, but also of the worship of the soul. The words of the veda are symbolic. The veda symbolically teaches us that to know the nature of the world and soul, we must know first ourselves, our soul.

Every word of the veda is symbolic and tells us to find its esoteric meaning within the mind. We need to know the hidden power and beauty which lies within us. We have to awaken the latent qualities which reside in our mind. The teaching of the veda helps us to realize those latent possibilities. Self realization and enlightenment of the soul is the underlying teaching of the veda. The mystical and psychological meaning of the veda is hidden in its rites and ritualistic worshiping. It has to be understood in different ways, the purpose of life is self realization and awareness about life and the world. So with that objective in mind we have to seek for esoteric and psychological meaning of the veda.

Veda is the hymn of knowledge, truth, divine light, divine power and immortality. The veda is the book of spiritual conflict and victory, a story of the search for the light and the struggle against the darkness of ignorance. And it is not a matter of worldly war or plunder or political or military struggle. The veda teaches us not to keep wealth, knowledge and happiness for oneself, but to share it with all. Knowledge and happiness are the two most precious things to share in this world. The central conception of the veda is to discover the divine light of truth from the darkness of ignorance, and attaining immortality or liberation through truth.

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Reference

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